# INDIAN NEWSPAPER REPORTS, c1868-1942,

## from the British Library, London

## Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920

Adam Matthew Publications

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**from the British Library, London**

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Bihar and Orissa 1920

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## PUBLISHER'S NOTE

**Indian Newspaper Reports, c1868-1942**
**Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942;**
**Bihar and Orissa 1920**

Part 8 consists of newspaper reports for the Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920. The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts of Anglo-Indian and Vernacular newspapers for the different regions of India.

### Punjab

### Introduction

After the First Anglo-Sikh War from 1845 to1846, the area of the Punjab between the Sutlej and Beas rivers and Kashmir were ceded to Britain. Some British troops were stationed in the Punjab to oversee the regency of Maharaja Dhalip Singh who was a minor and the Sikh army was reduced greatly in size. In 1848 unrest spread throughout the Punjab between the Sikh troops and the British which developed into the Second Anglo-Sikh War. This resulted in the annexation of the Punjab by the British East India Company in 1849 and the Punjab becoming a province of British India.

The geographical and political predominance of the Punjab made it one of Britain's most important assets with Lahore as a centre of learning and culture and Rawalpindi becoming an important centre for the British army.

At the beginning of the twentieth century the Punjab became a centre for anti-British sentiment and called for independence from Britain, culminating in the Indian National Congress proclaiming independence from Lahore in 1930. The All-India Muslim League grew stronger in this period and in 1940 the Lahore Resolution of the League to work for Pakistan made the Punjab a centre stage for the violence between the majority Muslims and the Hindu and Sikh minorities which was to result in the ultimate partition of the Punjab in 1947.

**Punjab Newspaper Reports, 1896-1924**

The reports were completed weekly and consist of typewritten abstracts of the contents of Native Newspapers published in the Punjab. The early reports contain a list of the newspapers looked at, divided into Urdu, Hindi and Gurmukhi. The place of publication is given and the circulation number. Hamdard-i-Hind for example in 1900 had a readership of 500 which had grown by 1903 to 3,300. The later reports are divided into English, Urdu, Persian and Gurmukhi.

Around 100 newspapers were looked at weekly giving a wide spectrum of opinion, including: *Arya Gazette*, *Jahan Numa*, *Kaisari Akhbar, Lahore Punch, Punjab*, *Punjab Theosophist*. The majority of the reports contain an extra section devoted to topical subjects such as the Punjab disturbances. These give extracts on the subject from extra-provincial newspapers in cities such as Calcutta and Viswamitra.

The earlier abstracts are divided into the following themes:

Political, Home and Abroad
General Administration
Kine Killing
Native States
Legislation

Later abstracts have additional themes of Education and Communal and Religious.

Topics are wide ranging, with much on the call for independence and the growth in popularity of Gandhi. Topics include:

- Famine
- The Congress movement
- Complaints against the police
- Cholera
- The situation in China, Russia, Turkey
- Native Press
- Zamindars
- Assaults by Europeans on Indians
- Visits by the Viceroy
- Punjab Alienation Bill
- Establishment of military colleges
- Railways – expansion, grievances
- Muhammedans and the National Congress
- Political prisoners in India
- All-India Muslim League
- Letter bombs

- Indian Press Act
- Indian students in England
- Hindu University
- Afghan campaign
- Rowlatt Act
- National Congress

## Sind

### Introduction

Karachi was the first part of Sind to be occupied by the British East India Company in 1839, and by 1843 all of the remaining parts (except for the state of Khairpur) were under the jurisdiction of the British. Sind was made part of the Bombay Presidency in 1847 and the British built railways, developed the postal service, constructed canals and opened up education to all.

Sind became a vociferous centre for freedom from British rule. In 1918 the Sind branch of the All-India Muslim League was established by Ghulam Muhammad Bhurgari and Abdullah Haroon was elected President in 1920. Muhammad Ali Jinnah, the prominent Muslim leader, was educated at the Sindh-Madarsat-ul-Islam in Karachi and later practiced law there.

In 1936 Sind became a separate province and after the partition of Pakistan and India in 1947 it regained its self rule.

### Sind Newspaper reports, 1936-1939

The newspaper reports consist of typed monthly abstracts of Indian newspapers published in Sind for an important period in its history. Lists of newspapers are not given but the name of the paper and the issue referred to are given next to the abstract.

Newspapers consulted include: *Sind Observer*, *Public Opinion, Sind Sentinel, Sind Samachar, Karachi Daily, Daily Gazette*, *Maha Gujerat*.

The material is not divided into themes but all manner of subjects are covered including WW II, self government, foreign politics, the Native Press and Gandhi.

Topics include:

- All-India Muslim League
- Rejection of the Federation by Indian Princes
- Re-election of Subash Bose as President of the Indian National Congress
- Indians' attitude to Britain's involvement in World War II
- Partition of Palestine
- Cotton prices

- Abdication of Edward VI
- Withdrawal of Indian troops from Abyssinia
- Establishment of the Federal Court
- Pandit Jawaharlal's attacks on the Press Laws
- Gandhi's policy of non-violent boycotts
- Gandhi's faith in Dominion status for India
- Congress Party's success in the General Election of 1937

## Burma

### Introduction

After the Third Anglo-Burmese War Burma was made a province of India in 1886, with the capital at Rangoon. After the opening of the Suez Canal the demand for Burmese rice grew and much of the land was taken over for cultivation of the crop. The work was mostly carried out by indentured Indian labourers and whilst the Burmese economy grew all the power and wealth remained in British hands. The civil service and the army were staffed by Indians and the Anglo-Burmese community and there was much discontent among the Burmese.

By the beginning of the twentieth century the nationalist movement, Young Men's Buddhist Associations had begun to take shape and a new generation of Burmese leaders who had been educated abroad began to clamour for more autonomy for Burma. In the 1920's there were strikes by university students and anti-tax protests. This came to a head in 1930 when the Galon rebellion had to be put down by British troops and the Dobama Asiayone (We Burmans Association) was formed. A second university strike by students took place in 1936 which spread to Mandalay and led to the formation of the All Burma Students Union. The unrest culminated with Burma becoming a separately administered territory in 1937. In 1938 discontent in the oilfields of Burma turned into a general strike and in Rangoon and Mandalay protestors were killed by the British.

Ba Maw served as the first Prime Minister of Burma, but was succeeded by U Saw from 1939 until 1942 when he was arrested by the British for communicating with the Japanese.

The Communist Party of Burma was co-founded in 1939 by Aung San. When the Japanese invaded Bangkok in December 1941 Aung San announced the formation of the Burma Independence Army and hoped that the Japanese would rally to his side but instead they asked Ba Maw to form a government. He was declared head of state and his cabinet included Aung San as War Minister. In 1943 the Japanese declared Burma independent but this turned out to be a sham and in 1945 the Burma National Army rose up against the Japanese and Aung San began negotiations with the British which lead to the rout of the Japanese from Burma by May 1945.

## Burma Newspaper Reports, 1938-1942

The newspaper reports are divided into weekly abstracts. The lists of newspapers consulted show a wide variety of opinions. Titles include: *New Mandalay Sun*, *Progress*, *New Light of Burma*, *Deedok*, *Sun*, *Daily Gujerati*, *Thakin Thadinsa*.

Most of the monthly reports begin with a very interesting general introduction which gives an overview of the week's news and the material is then divided into the following themes:

Political
Military
Educational
Communal
Economic
Miscellaneous

Topics covered include:

- Hunger strikes and political unrest
- Independence for Burma
- Immigration of Chinese and Indian workers
- WWII, the Japanese and Nazis
- Burmese Army
- Taxes
- Modernisation of agriculture and industry
- Reform of the education system
- Riots and demonstrations
- Coalition government
- Situation in Mandalay
- Strikes by oil-field workers and students in Rangoon
- Religious disturbances between Hindus and Muslims

## Bihar and Orissa

### Introduction

The territories of Bihar and Orissa were part of the Bengal Presidency, the largest British province in India until 1912 when they were separated from Bengal after a long local campaign forming the Province of Bihar and Orissa. The Province saw much support for the nationalist movement and for Gandhi. In 1936 the Province was divided into two: Bihar which included Bihar and Jharkhand and Orissa and the princely states.

**Bihar and Orissa Newspaper Reports, 9-16 October 1920**

Only two weeks of reports exist. They are divided into:

Foreign Politics
Native States
Home Administration
General
Miscellaneous

There is a separate section for Oriya Newspapers.

Topics included are:

- Police
- Working of the courts
- Jail sentences
- Education
- Railways
- Irish politics
- WW I

Liz Sargut
January 2009

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**INDIAN NEWSPAPER REPORTS, c1868-1942**
**from the British Library, London**

**Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920**

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# NATIVE NEWSPAPERS

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**Received up to 5th January 1901.**

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# LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31st DECEMBER 1900.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **Tri-weekly.** | | | |
| 1 | Tribune ... | Lahore ... | Múl Chand ... | 1,700 copies. |
| | **Bi-weekly.** | | | |
| 2 | Punjab Observer ... | Lahore ... | Abdul Rashíd ... | 1,050 copies. |
| 3 | Punjab Times ... | Ráwalpindi ... | Naráin Dás ... | 3,000 " |
| | **Weekly.** | | | |
| 4 | Arya Messenger ... | Lahore ... | Arya Samáj, Anárkali ... | 350 copies. |
| 5 | Khálsa ... | Do. ... | ... | 450 " |
| | **URDU.** | | | |
| | **Daily.** | | | |
| 6 | Akhbár-i-'Am ... | Lahore ... | Govind Sahái ... | Between 2,000 & 3,000 copies |
| 7 | Victoria Paper ... | Siálkot ... | Gián Chand ... | 600 copies. |
| | **Weekly.** | | | |
| 8 | Aftáb-i-Punjab ... | Lahore ... | Díwán Aya Singh ... | 140 copies. |
| 9 | Alhakam ... | Kádián, Gurdáspur District. | Yakúb Ali ... | 300 " |
| 10 | Arya Gazette ... | Lahore ... | Atma Rám ... | 900 " |
| 11 | Chandhwín Sadi ... | Ráwalpindi ... | Saráj-ud dín Ahmad ... | 1,000 " |
| 12 | Civil and Military News ... | Ludhiána ... | Ghulám Mohai-ud-dín ... | 1,200 " |
| 13 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 950 " |
| 14 | Dost-i-Hind ... | Bhera, District Shahpur | Rám Labháya ... | 300 " |
| 15 | Gham Khár-i-Hind ... | Lahore ... | Pandit Dáta Kishen ... | 330 " |
| 16 | Hamdard-i-Hind ... | Do. ... | Kishen Chand & Co. ... | 500 " |
| 17 | Jain Dharm Patrika ... | Do. ... | Bír Singh ... | 309 " |
| 18 | Kapurthala Akhbár ... | Kapurthala ... | Prág Naráin ... | 185 " |
| 19 | Khair Khán-i-Alam ... | Delhi ... | Mír Hassan ... | 100 " |

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| | URDU—CONTINUED. | | | |
| | WEEKLY—*concluded.* | | | |
| 20 | Khair Khâh i-Hind and Rekhta Akhbár. | Delhi ... | Maha Naráin ... | 50 copies. |
| 21 | Khálsa Bahádur ... | Lahore ... | Rájindar Singh ... | 500 „ |
| 22 | Koh i-Núr ... | Do. ... | Iláhi Bakhsh ... | 126 „ |
| 23 | Lahore Punch ... | Do. ... | Abdul Rahmán ... | 110 „ |
| 24 | Mashír-i-Hind ... | Siálkot ... | Muhammad Shafi Beg ... | 50 „ |
| 25 | Núr Afshán ... | Ludhiána ... | M. Wylie ... | 450 „ |
| 26 | Paisa Akhbár ... | Lahore ... | Mahbúb 'Alam ... | 13,000 „ |
| 27 | Patiála Akhbár ... | Patiála ... | Syad Rajab Ali Shah ... | 300 „ |
| 28 | Public Gazette ... | Amritsar ... | Jai Chand ... | 650 „ |
| 29 | Punjab Samachár ... | Lahore ... | Pohlo Mal ... | 3,500 „ |
| 30 | Rafíq-i-Hind ... | Do. ... | Muharram Ali, Chishti ... | 1,000 „ |
| 31 | Sada-i-Hind ... | Do. ... | Dín Muhammad ... | 360 „ |
| 32 | Sádiq-ul-Akhbár ... | Baháwalpur ... | Maulvi Abdul Qaddús ... | 370 „ |
| 33 | Sat Dharm Prachárak ... | Jullundur City ... | Munshi Rám ... | 800 „ |
| 34 | Siálkot Paper ... | Siálkot ... | Todar Mal ... | 650 „ |
| 35 | Siráj-ul-Akhbár ... | Jhelum ... | Maulvi Fakír Muhammad | 475 „ |
| 36 | Táj-ul-Akhbár ... | Ráwalpindi ... | Jíwa Rám ... | 300 „ |
| 37 | Wafádár ... | Lahore ... | Fazal-ud-dín ... | 700 „ |
| 38 | Wakíl ... | Amritsar ... | Ghulám Ahmad, Mukhtár | 1,100 „ |
| 39 | Wakíl-i-Hind ... | Delhi ... | Ahmad Mirza Khán ... | 700 „ |
| 40 | Wazír-i-Hind ... | Siálkot ... | Mirza Mawáhid ... | 250 „ |
| | TRI-MONTHLY. | | | |
| 41 | Ashraf-ul-Akhbár ... | Delhi ... | Muhammad Mirza Khán | 50 copies. |

## LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST DECEMBER 1900—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
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| | **URDU—CONCLUDED.** | | | |
| | **FORTNIGHTLY.** | | | |
| 42 | Khádim ul-Hind ... | Lahore ... | Amír Shah and Núr-ud-dín | 70 copies. |
| 43 | Sanátan Dharm Gazette ... | Do. ... | Pandit Gopi Náth ... | 1,000 " |
| | **MONTHLY.** | | | |
| 44 | Anwar-ul-Islám ... | Siálkot ... | Karím Bakhsh ... | 1,200 copies. |
| 45 | Arya Musáfir Magazine ... | Jullundur ... | Munshi Rám ... | 700 " |
| 46 | Háfiz-i-Sehat ... | Lahore ... | Hakím Ghulám Nabi ... | 400 " |
| 47 | Hamdard-i-Khálsa ... | Amritsar ... | Suchet Singh ... | 500 " |
| 48 | Jia Lál Parkásh ... | Delhi ... | Jia Lál ... | 200 " |
| 49 | Riáh-i-Am ... | Siálkot ... | Diwán Chand ... | 600 " |
| 50 | Sarín Sabha Journal ... | Hoshiárpur ... | Ganesh Dás and Dev Ráj | 250 " |
| 51 | Singh Sahái Punjab Gazette ... | Amritsar ... | Arjan Singh ... | 200 " |
| | **HINDI.** | | | |
| | **FORTNIGHTLY.** | | | |
| 52 | Punjab Theosophist ... | Lahore ... | Lál Man ... | 229 copies. |
| | **MONTHLY.** | | | |
| 53 | Jain Patrika ... | Lahore ... | Lál Man ... | 100 copies. |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 54 | Khálsa Gazette ... | Lahore ... | Béant Singh ... | 300 copies. |

[Vol. XV.] [No. 1.]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 5th January 1901.**

### III.—Native States.

Patiála affairs.

1. The *Khálsa Bahádur* (Lahore), of the 17th December 1900 (received on the 3rd January 1901), says that the ill-treatment to which certain highly-placed officials of Patiála have been subjected since the death of the late Maháraja is not only objectionable in the extreme, but also constitutes a gross insult to the memory of the illustrious dead. As an instance in point, the Editor states that General Pretam Singh, who occupied the exalted position of Commander-in-Chief of the State forces, and in whom the deceased reposed such great confidence that he had placed him in charge of his private purse, has, without any complaint having been made against him, been suspended and placed under surveillance. Similar treatment has been accorded to Sardár Shamsher Singh, Chief Secretary to the late ruler of Patiála. He has been expelled from his house and is kept like a Political prisoner, a proceeding which cannot be justified on the score either of political expediency or of administrative necessity. Again, Lála Amar Ráo, Assistant Private Secretary, who used to do only writing work and is a distinguished graduate, has also been placed in police custody. After remarking that a like fate has overtaken Sardár Kanya Singh and Bhái Hardit Singh, the Editor alleges that, although the houses of all these gentlemen have been thoroughly ransacked, nothing suspicious has been found therein. In these circumstances he cannot refrain from remarking that the treatment accorded to them by the Administrative Committee seems to have been actuated by feelings of revenge.

The same.

2. The *Khálsa Bahádur* (Lahore), of the 17th December 1900 (received on the 3rd January 1901), says that the appointment of Mr. Biddulph as Financial Adviser, Patiála, is perfectly unintelligible. All necessity for such an appointment may be said to have ceased to exist with the death of the late Mahárája and the step is tantamount to an infringement of the treaty concluded between Government and the State.

3. The *Singh Sahái* (Amritsar), of the 25th December 1900, writing about the recent marriage of the Rája of Jínd with a European girl, remarks that the incident has lowered His Highness in the estimation of both the Government and the people. The Editor is of opinion that this regrettable occurrence is the result of the Rája having been given an English education and having an Englishman for his Adviser. This opinion is strengthened by the fact that those Native Chiefs who have been educated differently, and are not guided by British officials, have never been known to commit such follies.

The Rája of Jínd.

4. The *Akhbár-i-'Am* (Lahore), of the 31st December 1900, publishes a communication in which the writer states that the Nawáb of Loháru was an Additional Member of the Imperial Legislative Council in 1896, when Sardár Gurdit Singh was Prime Minister in the Patiála State. The Nawáb deceived the Sardár through his friend Colonel Abdul Majíd Khán, then Nazim of Amargarh (Patiála) and now Mír Munshi in Patiála, into the belief that he (the Nawáb) had great influence in the Foreign Office, with the result that the Patiála Darbár sought the Nawáb's friendship and tried to please him. Colonel Abdul Majíd Khán induced Sardár Gurdit Singh to offer a reward of Rs. 250 to any person who furnished a clue to the stolen property of the Nawáb of Loháru in spite of the fact that the theft was committed at Máler Kotla. The Colonel was sent to Máler Kotla with 5 or 6 Police Officers to make an investigation. This much was done by the Patiála State, as in those days Sir Dennis Fitzpatrick was displeased with the Patiála Administration, and the State officials were under the impression that the Foreign Office would help the Patiála State through the exertions of the Nawáb of Loháru. On the Commissioner and Superintendent of Jullundur Division enquiring why a reward of Rs. 250 was offered by the Patiála State, a reply was sent to the effect that this was done in pursuance of old friendly relations existing between the two States. The writer remarks that this was a barefaced lie, and urges the Patiála officials to take serious notice of the conduct of Colonel Abdul Majíd Khán, who intentionally and dishonestly deceived Sardár Gurdit Singh. The writer then goes on to state that the Nawáb of Loháru not only deceived the Patiála officials, but also Mr. Bruere, District Superintendent of Police, Karnál, by writing to him saying that he had paid a visit to the Lieutenant-Governor at the Simla Secretariat on the 29th August 1896 and that His Honor enquired from him all about his theft. The Nawáb then asked the District Superintendent of Police, Karnál, to spare no pains in recovering the stolen property. Afterwards, however, it came out that the Nawáb had paid no visit to His Honor on the occasion mentioned and that the statements contained in his letter to Mr. Bruere were a tissue of falsehoods. This is, says the writer, another instance of the Nawáb's dishonesty.

The Nawáb of Loháru.

5. The *Tribune* (Lahore), of the 22nd December 1900, writing about the employment of Europeans and Eurasians in Native States makes the following remarks :—

Europeans and Eurasians in Native States.

" Any one who has carefully kept watch of affairs current in Native States during the last 20 years will scarcely have failed to notice that the selection of European and Eurasian officers by our Feudatory Princes is not generally very

happy, Retired officers, both Civil and Military, who are found unfit for further service in British territory, decrepit physicians who ought to enjoy peacefully their princely pension in some obscure place in England or some Hill station or camp in British India, ordinary artizans putting on the feathers of Architects and Engineers, unmarriageable White ladies holding American or German diplomas and certificates, find a congenial refuge in the Native States. There is, indeed, an instance in which an officer cashiered from the Army for eloping with a brother officer's wife was raised to the office of a tutor and companion to a Prince, who (no wonder) turned out to be an imbecile, whimsical and profligate ruler. Sometimes European Private Secretaries are appointed in some States whose principal function is to give hush-money, on behalf of such States, to some influential but degraded Anglo-Indian newspapers with a view to whitewash the misdeeds of Ruling Chiefs and obtaining the good graces of the Political Department. It is high time that the Government of India should enquire into this matter and call for statistics from all Native States where European and Eurasian adventurers are largely employed to the detriment of the interests of both the Princes and people of the States themselves. We may reasonably expect such an enquiry from the avowed sympathy of Lord Curzon with the position of our Native Princes and the importance he attaches to making them more self-respecting and devoted to the interests of their subjects. There are instances within our knowledge of how troublesome and expensive some European and Eurasian employés have proved to their royal masters in the Native States, and we may refer to these instances later on."

Extravagance of Native Chiefs.

6. The *Paisa Akhbar* (Lahore), of the 29th December 1900, says that the hospital ship recently presented to the British Government by the Mahárája of Gwalior has not proved of the least service in connection with the China Expedition, for the simple reason that Great Britain did not stand in need of such a ship. The money spent in equipping it has, therefore, been literally thrown away, and goes to show how Native Chiefs sometimes squander their resources for want of a little prudence.

Education of Indian Princes.

7. The *Siálkot Paper* (Siálkot), of the 24th December 1900, objects to Indian Princes being educated in England, and says that they should be trained in the Rájkumár Colleges in India. The Editor does not, however, approve of the present management of these institutions, and suggests that they should be manned by trained and highly educated teachers. He would also like arrangements to be made for imparting military training to the students reading in them. Should this be impracticable, he would insist on the Princes being educated privately, native gentlemen of experience and good character being appointed their tutors.

## IV.—Kine-Killing.

A cow-protection society in Dera Ismail Khan.

8. One Lachhman Dás, Varma, writing in the *Sanátan Dharm Gazette* (Lahore) for December 1900, says that during the prevalence of the last famine, when cattle were exposed to terrible sufferings owing to the

scarcity of fodder in the country, certain kind-hearted residents of Dera Ismail Khan decided to establish a Gaushála in that town. This decision derived additional strength from the fact that soon after starving cows began to arrive from the Thal *Ilâka* and sold at one rupee per head in the bazárs of Dera Ismail Khan. Accordingly, the project was taken in hand by Bhái Khem Singh, Bhái Prem Singh and Sukhdeo Shah, and Rs. 2,500 were collected in one day. Monthly subscriptions to the amount of Rs. 30 were also promised for the maintenance of the Gaushála, and the opening ceremony was performed by Swámi Hans Sarúp on the 28th November 1899. Latterly, however, the interest in the institution having waned, large meetings of *Sábhábárs* and other respectable residents of Dera Ismail Khan were held on the 8th and 15th November last, and the affairs of the Shála have again been placed on a sound footing.

## V.—Native Societies and Religious Matters.

9. The *Tribune* (Lahore), of the 22nd December 1900, referring to the Lahore Congress and the Bradlaugh Hall, writes as follows:—

The Lahore Congress and the Bradlaugh Hall.

"It was after long and anxious deliberation, and careful weighing of the *pros* and *cons*, that the proposal for the Bradlaugh Hall was decided upon by some of the leading men of this city. It is no use entering into the history of the project—how some influential people had at first opposed the idea, how they eventually saw its good points, how the sum of Rs. 10,000 out of a balance of Rs. 14 or Rs. 15,000 was made into a trust, and how work was commenced in the face of manifold difficulties. Suffice it to say that the proposal took shape in October 1899; the plan of the building—which is from various sources—was accepted in May 1900, and work commenced in October last. It is worthy of notice, as an index to the zeal and energy with which everybody connected with the patriotic project has worked, that in less than three months' time nothing but finishing touches have been left to be done. *A propos* of this we may mention that a certain Member has pledged his personal credit to raise the necessary funds. There was some difference of opinion among the founders when it came to the naming of the Hall. A good number were for calling it after some Indian of eminence, notably Mr. Dadabhai Naoroji, or to name it simply the Punjab National Hall, but the majority, led by the late Mr. Jaishi Rám, carried their contention, to which the others subsequently agreed, of making the Hall serve the purpose of honouring the memory of the late Mr. Bradlaugh. Three considerations mainly weighed with them in bringing about this decision. (1). The late Mr. Bradlaugh was a striking embodiment of those solid virtues of intrepidity and practicality in which our Indian public men stand so much in need of inspiration and example. (2) He pushed forward the question of reconstitution of the Indian Legislative Councils, which is the keystone of the fabric of our political reform, and submitted to Parliament the original draft of the Bill which afterwards became law. (3) At the Congress meeting following Mr. Bradlaugh's death a pledge was made to perpetuate his memory in some form or other, and the building of the first *pucca* Hall in connection with the Congress movement offered a suitable opportunity to redeem the promise."

The Congress and Government servants.

10. The *Tribune* (Lahore), dated the 22nd December 1900, in the course of an article headed "The Congress and Government Servants" publishes the following remarks:—

"Is it not very significant that all the State and Guaranteed Railways in the country make no hesitation in granting concession tickets to Congress delegates and visitors—placing them, in fact, in the same category with missionaries and other privileged persons? Does any sane man think that such a privilege would have been allowed if Government had any secret instructions issued among its servants against the character of the Congress delegates, or if the movement were looked upon with suspicion in high quarters? From all this it is plain that if any Anglo-Indian *Huzoor* frightens his subordinates into regarding the Congress as a dangerous movement, which Government servants must not talk about, far less attend, he does so on his own initiative and responsibility, and *puts pressure upon others* against the expressed intention of the Government.

Inaugural address of the President of the Lahore Congress.

11. The *Punjab Observer* (Lahore), dated the 29th December 1900, makes the following remarks about the address delivered by the President of the Lahore Congress:—

"The President in his inaugural address has not a word to say about these topics.* This careful avoidance by its President of all the pet demands of the Congress can hardly be an accident where the paper had been previously prepared, and may well be regarded as suggestive and significant. The question of the revenue policy of the Government of India, of all questions included in the Congress programme, alone seems to commend itself to its President as of sufficiently general applicability to the whole country, of adequate importance, and likely to result in the general good of all classes and creeds, if satisfactorily solved, to be singled out for his comments. It was essentially a one-subject Address, with no effort at review of or sustained interest in the list of subjects constituting the Congress menu, and such as are expected from the mouthpiece or lord of that body. It is pardonable for many to infer that in the message which he brings to the people from the workers of the Congress, and in the representation which he makes to the Government on behalf of the people, the President can find only one subject on which he can reason rightly. The fact that the question is to the fore just now does not sufficiently explain away the prominence given to it by Mr. Chandavarkar, where such prominence was at the cost of other subjects, some of which are not less dear to the heart of a true Congressman. This feature of the Address is the more remarkable because it is a repetition of last year's experience, when Mr. Dutt had sufficiently exhausted the subject in what was as much a monograph; so that freshness can hardly be the justifying cause here. Cannot this, with all propriety, be attributed to the fact that men of repute and sense are diffident of subjects which, however hallowed by tradition, are open to serious objection considered from interests other than those of a section?"

*The topics referred to in the Resolutions adopted by the Congress.

The Congress and the Muhammadans.

12. The *Punjab Observer* (Lahore), of the 19th December 1900, in commenting on the letter, which Mr. Alfred Nundy recently wrote to the *Pioneer*, and in which he avers that the Muhammadans are beginning to assume a sympathetic attitude towards the Congress, makes the following remarks :—

"No such change, as that with a description of which Mr. Nundy has thought it fit to regale his readers, has come over the Muhammadans of the United Provinces, and the educated portion of the community stand aloof from the Congress to-day just as they stood fifteen years ago. The number of Muhammadan delegates that may be secured for the Lahore Congress from the North-Western Provinces and Oudh by Mr. Nundy's efforts of the past eight months will be an eloquent commentary on the alleged change in the attitude of the community towards the movement for which he has been engaged to work, and we can challenge Mr. Nundy or any other Congressman that the gentry which the Congress hunted up last year from some popular haunts of Lucknow to make up a Muhammadan representation will not be available for the Lahore sitting. How many Muhammadans and of what status in Muslim society will join the coming Congress through the endeavours of Mr. Nundy and others yet remains to be seen."

The same.

13. The *Koh-i-Núr* (Lahore), of the 18th December 1900, publishes a communication in which the writer, Muhammad Din Fauq of Siálkot, states that a meeting was held under the auspices of the Anjuman-i-Islámia, Punjab, in the premises of the Islámia College, Lahore. Mr. Muhammad Shah Dín, Barrister-at-Law, presided, and Shaikh Abdul Qadir, B.A., Editor of the *Punjab Observer*, delivered a speech in the course of which he said that Hindús and Muhammadans adopted Urdu as their mother-tongue, but that a section of the former raised an outcry against Urdu and succeeded to a certain extent. Moreover, said the Shaikh, the Congressmen have not passed a single resolution favourable to the Muhammadans. How then can they expect Muhammadans to join the movement? The supporters of the Congress, in fact, go about angling for ignorant Muhammadans by adopting fair or unfair means. It is said that out of the three hundred Muhammadan delegates at the Lucknow session of the Congress no fewer than 200 were Nawábs, and it remains to be seen if even 20 out of those 200 Nawábs attend the present session which is to be held at Lahore. The speaker then stated that the Congress has roused the suspicion of the Government with the result that instead of securing additional privileges the people are losing those already enjoyed by them. Shaikh Abdul Qádir then compared the Muhammadan Educational Conference to the Congress and advised the Muhammadans to continue to hold aloof from the latter which could do them no good.

The same.

14. The *Chaudhwin Sadi* (Rawalpindi), of the 23rd December 1900, says that the entire Muhammadan community is opposed to the Congress propaganda, and desires to have nothing to do with it. Indeed, the Mussalmáns are fully convinced that the ulterior object of the Congress is to encompass their ruin, and undermine the foundations of British rule in India. Under these circumstances their

opposition to the movement is perfectly reasonable, and no sensible person can blame them for it. After remarking that the Muhammadans do not oppose the Congress merely to please the powers that be, the Editor calls upon them to always behave towards Government in a respectful manner, and prefer their requests to it like dutiful children.

Preparations for the Lahore Congress.

15. The *Rafiq-i-Hind* (Lahore), of the 22nd December 1900, states that great preparations are being made in the Punjab for the coming session of the National Congress, and that meetings are being held in different parts of the Province. The Ráwalpindi District has surpassed all other districts in this respect, seeing that 50 delegates have been elected there and about Rs. 1,500 has been collected as subscriptions. Some members of the Aligarh party who pose as the representatives of the Muhammadan community and who are in the habit of opposing the Congress have held a meeting at which they said whatever they liked against the Muhammadan supporters of the Congress. The Editor does not consider the statements made by them worthy of being taken any notice of, and observes that these people have begun to discover that the Muhammadans in general are now inclined to regard the Congress with favour and that it is almost impossible to check this tendency. The Editor then concludes by refuting the charge that Government considers the advocates of the Congress as disloyal, by stating that the Presidents of the Congress have been raised to high positions by Government itself.

Arya literature.

16. The *Sanátan Dharm Gazette* (Lahore), for December 1900, quotes extracts from an article, which appeared in a recent issue of the *Sat Dharm Parcharak* of Jullundur, in which that paper has preferred certain charges against the apostles of the Bible (*vide* paragraph 20 of the Selections No. 481). The Editor adds that nothing can be more obscene or inflammatory than the article under reference; and calls upon Government to take severe notice of the same.

The same.

17. The same paper publishes a communication from one Lachhman Dás, Varma, a resident of the Deraját Division, who says that presumably those Arya newspapers and Magazines, which are always full of insulting references to the leaders of non-Aryan religions, do not come under the notice of Government. If, however, no action is taken on such writings in spite of their being laid before Government this can only mean that while the authorities have no regard for the feelings of the quiet Hindús they are not unmindful of those of the turbulent Aryás. Nevertheless, the writer cannot refrain from remarking that the Hindús will endure anything but onslaughts on their religion, and that history bears witness to this fact in unmistakable terms. He then goes on to say that in his *Sattiarath Parkásh* Swami Dayánand has applied to Hindu *Rishis* epithets like dog, pig, &c. The Swámi has also likened the mouths of the Jains to latrines, while he refers to Bába Nának as an ignoramus, tuft-hunter and deceiver. Again, the founder of the Arya Samáj speaks of Vyas, the author of the Bhágwat Gíta, as a wiseacre and a shameless man. He has

made similar remarks about Máhátma Walbh, who is regarded by the followers of Vishnu as an incarnation of Krishna. After quoting extracts in support of these allegations, the correspondent says that all this is calculated to give dire offence not only to the Hindús but also to the Sikhs, Jains, and Vishenus; and that Government should take due notice of such objectionable passages in the *Sattiarath Parkásh*.

Pandit Bhim Sain of Attáwa and the Sanátan religion.

18. The *Sanátan Dharm Gazette* (Lahore), for December 1900, says that the greatest Sanskrit scholar among the Arya Samájists, namely, Pandit Bhim Sain of Attáwa, seems to have become digusted with the Arya religion. This change in his convictions has created great uneasiness among the followers of Dayanand, and speculation is busy as to the Pandit's future attitude towards the Samáj. It is difficult to say if he has re-embraced the Sanátan religion; but he is fast veering round to that point. The *Gazette* then quotes extracts from the Pandit's writings to show that he believes in the Shrádhas, and that he does not look upon the founder of the Samáj as an infallible being.

The Aryás and the Hindús.

19. The *Sanátan Dharm Gazette* (Lahore), for December 1900, reproduces from the *Akhbár-i-'Am* of the 20th November last a communication, in which the writer deprecates the differences existing between the Aryás and the Sanátanists, and observes that the former's proposal to form themselves into a separate *birádri* is calculated to prove injurious to the best interests of Hindúism. The proposal is, besides, impracticable, seeing that at present not a few Hindu households are composed of Arya as well as Sanátan members, whose separation is utterly impossible. The writer then exhorts the followers of Dayanand to take pity on the Hindu nation and abstain from creating still further divisions in it.

The doctrine of *niyoga*.

20. The *Arya Musáfir Magazine* (Jullundur), for October (received on the 24th December) 1900, after referring to Manu's instruction regarding the performance of *niyoga* by a wife, whose husband goes abroad to study, trade, &c., remarks that the object of these instructions is to prevent her from committing adultery. It may also be mentioned here that wives so circumstanced are not bound to enter into *niyoga*, which is ordered to be performed only in cases of extreme necessity and difficulty. As to the objection that the permission to a husband to leave a termagant wife and perform *niyoga* with some widow is undesirable in every respect; the *Magazine* explains that this is intended to prevent a woman from producing children of her own evil disposition.

Idol worship.

21. The *Arya Musáfir Magazine* (Jullundur), for October (received on the 24th December) 1900, writing about idol worship remarks that it is as unreasonable to worship stones as oneself. The object worshipped must possess higher qualifications than its votaries, but stone idols are far inferior to men in strength, &c., and he can do with them whatever he likes. Idolaters are in the habit of saying that they worship stone images, because the latter cannot commit sin, and are free from lust, anger, pride and avarice. This, however, is a

misstatement, seeing that the composition and qualities of stone are identical with those of the human body (!). It will not be out of place to enquire here if idol worshippers are really desirous of paying adoration to sinless objects, why they should worship Ráma, Krishna, Parasrám, Vishnu, Brahma, Shiva, &c., who, according to the Puránas, cannot claim exemption from sins. The *Magazine* then goes on to say that the objection that God being omnipresent idol-worshippers should also do homage to shoes and boots, has been disposed of with the remark that these objects being dirty and unclean are not worthy of being worshipped. But is it not a fact that shoes and boots are generally made of the hide of cow, which the Puránies hold to be such a sacred animal that they do not hesitate to swallow its urine and dung?

The Korán and the Vedas.

22. The *Anwar-ul-Islám* (Siálkot), for October 1900, received on the 22nd December 1900, remarks that there is no commandment in the Korán calculated to lead men astray. Islám teaches its followers to live on terms of friendship with other people and does not inculcate the shedding of blood. *Jehad* only means defensive war and fighting for religious liberty. The Korán does not enjoin the killing of any person merely because he is opposed to Islám. As for the Vedas they are nothing but a collection of ideas prevailing in the dark ages. They are a picture of the uncouth state of the primitive Aryans who were devoid of all civilisation and enlightenment. They teach *niyog* and immorality and cannot secure salvation for mankind. The Korán teaches man the love of God better than all other religions, and the Vedas, which do not inculcate such doctrine, bear no comparison to that Book.

The *Anwar-ul-Islám* and the *Arya Musáfir Magazine*.

23. The *Anwar-ul-Islám* (Siálkot), for the month of November 1900, received on the 22nd December 1900, complains that the *Arya Musáfir Magazine* (Jullundur) has called the Prophet a Beduin villager and a savage. The Editor warns the Editor of the *Magazine* against the use of language calculated to injure the religious feelings of the Muhammadans and to bring him within the pale of the law of sedition. The Editor of the *Magazine* should remember that if he goes on writing against the Prophet in such language he will spread excitement among the Muhammadans—a nation who are always ready to lay down their lives for the sake of their Prophet. It is strange that the Aryás who pretend to be so merciful and humane as not to injure the life of an insect should hurt the religious susceptibilities of a nation. Polemics should not be carried on in a rude and uncivilised manner. The Editor then states that all the objections raised against Islám by the *Magazine* will shortly be refuted to the satisfaction of the opponents of Islám.

The *Arya Musáfir Magazine* and the *Anwar-ul-Islám*.

24. The *Arya Musáfir Magazine* (Jullundur), for the month of November 1900, received on the 24th December 1900, publishes a communication in which the writer, Munshi Ganga Parshád, Gupta, remarks that the Editor of the *Anwar-ul-Islám* (Siálkot) has not been able to answer the objections raised in the columns of the *Magazine* against some of the verses contained in the Korán, and has shifted his ground and indulged only in foolish and nonsensical statements unconnected with the subject under discussion.

25. The *Khálsa Bahádur* (Lahore), of the 24th December 1900, publishes an article with a view to showing that the Census authorities have made a mistake in entering Nának Panthís as a sect of the Hindús. When Government has recognized Sikhism as a separate religion from Hinduism, the Nának Panthís should be more correctly included among the Sikhs. Nának Panthís is another name for Sehj Dhárís, *i.e.* those Sikhs who do not wear long hair, but fully believe in the Granths and the Gurús. The Editor urges Government to correct the mistake, as otherwise the Sikh population will not be correctly enumerated.

The Sikhs and the Census.

## VII.—General Administration.

### (*a*)—*Judicial.*

26. The *Dost-i-Hind* (Bhera), of the 21st December 1900, observes that no Circular has up to the present been issued either by Government, the Revenue Board, the Financial Commissioner or the Judges of any Chief or High Court, permitting Court Readers or Superintendents to take home Office papers (records and files of cases) for the purpose of studying them and preparing summaries or memos. The Editor objects to the removal of such papers from the Munshi Khána, and urges Government to issue a Circular prohibiting all court officials from taking official papers to their homes and requiring them to examine such papers in the Court rooms every day for two hours before the Court time.

The removal of files of cases by Court Readers to their homes.

27. The *Victoria Paper* (Siálkot), of the 1st December 1900 (received on the 3rd January 1901), says that a certain local newspaper, which used to sing Sodhi Hukam Singh's praises during his presence in Siálkot, has begun to accuse him of being dilatory in the disposal of his official work as soon as that gentleman has left the station on leave (*vide* paragraph 19 of the Selections No. 50). Government is, however, fully aware that the Sodhi is very careful and cautious in the performance of his duties, and that his conscience never allows him to dispose of a case unless exhaustive inquiries have been made into it. This, it will be acknowledged, is a highly commendable virtue in a Judicial Officer, especially in one exercising appellate powers. It may be mentioned here that during his long career as District Judge Sodhi Hukam Singh has always tried to administer impartial justice, and that he possesses all the qualifications necessary in an official holding such a responsible post.

Sodhi Hukam Singh, District Judge, Siálkot.

28. The *Akhbár-i-'Am* (Lahore), of the 31st December 1900, after giving a retrospect of the past year, refers to the case instituted against him by Government, and remarks that the article complained against was written while the Editor was under the influence of hemp drug (bhang), a fact which he admitted in Court.

The case against Pandit Gopi Náth.

### (c)—*Municipal and Cantonment affairs.*

29. The *Victoria Paper* (Siálkot), of the 1st December 1900 (received on the 3rd January 1901), suggests that house tax should be recovered yearly or six-monthly, and that the present practice of realizing the same monthly should be discontinued, as it is a source of considerable inconvenience to house proprietors. The Editor further remarks that regard should be had to the income of a house proprietor at the time of levying this tax from him. He concludes by calling upon Government to institute inquiries with a view to finding out if the money realized from this source is spent on legitimate objects.

Assessment, &c. of house tax.

### (d)—*Education.*

30. The *Akhbár-i-'Am* (Lahore), dated 25th December 1900, publishes a communication in which the writer endeavours to show the necessity and importance of Punjab Municipalities starting Clerical and Commercial classes, and remarks that practical education is absolutely necessary for the development of commerce and trade in the country.

The necessity of practical education in the Punjab.

### (e)—*Agriculture and questions affecting the land.*

31. The *Tribune* (Lahore), of the 25th December 1900, writing about the Guzerát revenue enquiry makes the following remarks :—

The Guzerát revenue enquiry.

"Our excuse for returning to the subject is manifold. First, the reports which have already been published, and which have created a general sensation in the country, imperfect though they are, are nevertheless enough to reveal a state of things which is unpleasant to contemplate, to say the least of it. Secondly, the enquiry has a particular importance inasmuch as it shows in how ugly a light the weak points in the system of our revenue administration might be placed by a proper and careful investigation. Lastly, the revelations which the enquiry has already elicited should open the eyes of Government to the fact that the persistent demand for an enquiry into the economic condition of that most suffering class which forms by far the vast majority of the Indian population may not be wholly without foundation. The evidence which has up to this time been obtained entirely bears out Mr. Parekh's sensational statement as to the prevalence, in the most suffering part of the Bombay Presidency, of a most scandalous state of oppression of the poor villagers—fleecing and torturing and wholesale robbing and digging for hidden property, nay, even subjecting women to the grossest of insults imaginable, under the plea of recovering Government revenue. The case of Bái Máni has already been reported in this paper.

Here are further revelations. (Statements made by some of the witnesses are here reproduced.

We have simply stated the facts as they have appeared, and we do not think comment is necessary, for they speak for themselves. The opportunity, we believe, ought not to be lost to impress the result of the enquiry upon the

British public and thus open their eyes to a state of things which will not only excite their horror, but what is more desirable, will enable them more fully to comprehend the meaning and justification of the universal demand for an enquiry into the economic condition of the agricultural population of India."

*(f)—Railways and Communications.*

The Lahore Railway Station.

32. The *Khálsa Gazette* (Lahore), of the 8th (received on the 24th) December 1900, says that the recent additions to the Lahore Railway Station have subjected third class passengers, especially females, to unbearable hardships. It is a matter for regret, adds the Editor, that Government should pay no regard to the comfort of the passengers in question, who contribute the larger part of the Railway revenues. He further complains that arrangements for lighting third class carriages at night leave great room for improvement, and not infrequently result in the subjection of passengers to serious loss.

The same.

33. The *Victoria Paper* (Siálkot), of the 1st December 1900 (received on the 3rd January 1901), writing on the same subject, protests against the exclusion of intending Intermediate Class passengers from the platform before the arrival of a train, and calls upon the Railway authorities to reverse this arrangement at an early date.

A Railway complaint.

34. The *Siálkot Paper* (Siálkot), of the 24th December 1900, complains that the goods-shed at Siálkot is too small for the requirements of that city, and calls upon the Railway authorities to look into the matter without delay.

*(g)—Postal Matters.*

A proposal for the sale of post cards, &c., at Railway stations.

35. The *Victoria Paper* (Siálkot), of the 1st December 1900 (received on the 3rd January 1901), remarks that in the interests of the travelling public it is highly desirable that post cards, &c., should be sold at every Railway station, and suggests that orders should be issued for the supply of these articles to booking clerks.

A postal complaint.

36. The *Khálsa Gazette* (Lahore), of the 20th December 1900, says that envelopes and post cards, on which the address is not written in English or Urdu, receive but scant attention at the hands of Postal officials, and are almost invariably forwarded to the Dead Letter Office. The reason for this is that clerks employed in Post Offices know only English and Urdu, and cannot decipher Punjábi characters. This state of affairs, observes the Editor, is a source of considerable inconvenience to the residents of villages. They have not infrequently to travel four or five *koses* in order to get the addresses on their post cards, &c., written in Urdu. Failing that they forward their letters by "bearing" post, under the impression that in that case the Post Office is bound to get the Gurmukhi addresses on them deciphered. As a general rule, however, such letters are sent from one office to another, and

eventually find their way to the Dead Letter Office. It is a matter of shame that the Punjábi characters should receive such insulting treatment in the Punjab. The Editor then suggests that clerks employed in Post Offices should be made to learn to decipher Gurmukhi characters, especially as this knowledge can be acquired in four or five days at the most. He adds that there can be no doubt that the adoption of this suggestion would prove a source of convenience to numberless persons in the Punjab.

### (*h*)—*Miscellaneous.*

How to put down bribery in the public service.

37. The *Siálkot Paper* (Siálkot), of the 24th December 1900, says that whenever it comes to the notice of Government that any public servant, whose salary does not exceed Rs. 15 or Rs. 20 a month, has managed to acquire property worth thousands of rupees, it should consider its duty to make inquiries into the matter. Should the inquiries show that such official could not have come by his property in an honest manner, severe notice should be taken of his conduct. The Editor has no doubt that so long as the authorities do not adopt this suggestion bribery and corruption will continue to prevail in the public service.

Extensions of service after the age of 55.

38. The *Victoria Paper* (Siálkot), of the 1st December 1900 (received on the 3rd January 1901), suggests that only such public servants should be granted extensions of service as have always been honest during their official life. Physical fitness for active service, after the age of fifty-five, ought not to be the only consideration on which such extensions should be granted.

Return of Siráj-ud-dín Ahmad, Editor of the *Chaudhwín Sadi*, from Europe.

39. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd December 1900, publishes an announcement from Siráj-ud-dín Ahmad (*vide* paragraph 14 of the Selections No. 33 of 1899), who thereby informs his friends that he has returned to India for a short time, and will be glad to render them whatever service he can.

Punjab Government Press, Lahore—11-1-1901—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 2. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 12th January 1901.**

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# SELECTIONS
FROM THE
# NATIVE NEWSPAPERS
# PUBLISHED IN THE PUNJAB,

**Received up to 12th January 1901.**

## III.—Native States.

Patiála affairs.

1. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 1st January 1901, remarks that Sardár Shamsher Singh (Chief Secretary to the deceased Mahárája of Patiála), who was one of the officials placed under Police surveillance on the death of His Highness, is going to have recourse to law for the insult thus offered to him. The writer is, however, of opinion that it would be better for the Sardár to settle the matter out of court. Besides, the course he intends pursuing is calculated to prove highly injurious to the interests of the State and may prevent Government from appointing any Patiála official on the Council of Regency. It is to be hoped that the Rája of Nábha will endeavour to avert such a calamity.

## V.—Native Societies and Religious Matters.

The Congress movement.

2. A correspondent writing to the *Akhtár-i-'Am* (Lahore), of the 27th December 1900, says that the fact that Government has forbidden its servants to take part in the proceedings of the Congress leaves no room for doubt that the authorities do not approve of this movement. He adds that the Congress should address itself to the task of reviving indigenous industries, and leave to the Press and the various associations in the country the work of laying before Government the grievances of the people. This is the only way in which that body can serve any useful purpose and escape dying a speedy death. As it is, it entails an unnecessary expenditure of money, and has led the authorities to suspect the loyalty of natives.

The same.

3. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 28th December 1900, writing on the same subject, remarks that the life led by legal practitioners, who form the majority of the Congresswalas, is by no means an ideal one. These gentlemen should, therefore, reform themselves before dabbling in politics and endeavouring to improve the political condi-

tion of their country. They have, besides, no right to complain of the high handedness of Anglo-Indian officials, when their own fellow-countrymen in the public service practise horrible oppression on Her Majesty's native subjects. As an instance in point, the writer alleges that he was simply horrified to witness the manner in which the land revenue due from them for 1896 was recovered from the Hindu Rájpút residents of a certain village situated on the bank of a certain river in the Punjab. These unfortunate persons had not been able to raise a single crop during the previous three years and were consequently not in a position to pay the revenue in question. A Muhammadan Chaprási of the Revenue Department was sent to the village to collect the same and he hit on a novel plan of doing so. He filled a small basket with the bones of a cow and threatened to place it on the heads of those who declared their inability to meet the demand. By this means he compelled the said Rájpúts to sell their own and their females' wearing apparel, &c., in order to pay the revenue. A certain widow among them owed Government Rs. 30; but the sale of her clothes, &c., brought only Rs. 25, and her misery so moved the writer that he gave her Rs. 5 in order to make up the full amount. He then alleges that the Police also subject the people to gross oppression, and after quoting instances in support of this assertion, calls upon the promoters of the Congress to improve the morale of native public servants before demanding political rights from Government.

The same.

4. The *Akhbár-i-'Am* (Lahore), of the 29th December 1900, publishes a communication in which the writer says that the object of the Congress is to endeavour to secure the welfare of the people by means at once loyal and constitutional. The resolutions hitherto adopted by it bear eloquent testimony to this, and leave no room for doubt that that body is a sincere well-wisher of both Government and the people. Consequently, every native, who has the least love for his country, should take part in the deliberations of the holy assembly under reference. The writer then exhorts his fellow-countrymen to render the Congress every help in their power, and lay down even their lives in the service of their motherland.

Muhammad and Christ.

5. The *Anwar-ul-Islám* (Siálkot), for November 1900, says that both Christ and Muhammad having been without sin, it serves no useful purpose to institute a comparison between them so for as the non-commission of sins by either is concerned. The Lord Bishop of Lahore and certain other Christians, however, persist in giving the former preference over the latter in this respect. But they should remember that it is no virtue to remain innocent through being impotent, and that true moral excellence consists in eschewing vice in spite of being virile. At all events, it is no use enlarging on the point under reference; and of the prophets in question he who can be proved to have been the more perfect man must be given precedence over the other in the list of God's messengers. And looked at from this point of view, Christ stands to Muhammad in the relation of a mote to the sun, or that of a drop of water to the ocean. The Bible does not bear testimony to a single virtue in the founder of Christianity, nor does it show that he ever practised what he preached. Indeed, he was devoid of every moral excellence, while in

point of moral courage he stood on a lower plane than Husain, not to speak of the Prophet. Had he, like the Muhammadan martyr, fought against overwhelming odds and lost his life in defence of the truth, he would have done a brave deed indeed. But as it is, he was arrested on a charge of blasphemy (claiming to be the son of God), was spat upon and scourged by the Jews, and submitted to be crucified without showing the least fight. As for his forbearance and humility, he was always full of abuse for his own people, and used to liken them to a generation of vipers, &c. Again, he designated as thieves and robbers the prophets sent into this world previous to him (John, X, 8); while all his life he was fond of the society of women—abandoned and others—and did not hesitate to make use of their immoral earnings. On the other hand, Muhammad was, and will always remain, peerless in bravery, purity of character, generosity, humility, piety, moral sublimity, &c.; and it is ridiculous to compare him with a person who died in poverty, contumely and obscurity, and was never given an opportunity of showing to the world that he possessed the virtues of forgiveness, bravery and the like. After remarking that the *jehâds* waged by the Prophet were wholly of a defensive character, the Editor remarks that Christ could not boast of a single moral virtue and passed all his life in receiving beatings from others and submitting to hardships like a coward. It may be mentioned here that in an article in the *Anwar-ul-Islâm* for August last it was also shown that so far from being God, the founder of Christianity was not even a perfect man, and his followers were challenged to disprove this statement. A Christian enthusiast, named John Kendal has now addressed a long letter to the *Anwar* on the subject, and requests that the same may be published in that journal. The communication, however, not only does not touch the real point at issue, but is also full of mis-spellings as well as abusive epithets for the Editor. Nevertheless it is only fair that it should be laid before the public, and its contents discussed in an impartial spirit. After reproducing the letter the Editor says that the writer claims that Christ practised what he taught, and has thus furnished his followers with a perfect specimen of a true Christian. If, however, Christ (who, in addition to what has already been said about him, treated his mother in a disrespectful manner (Matthew, XIX, 16) violated the sanctity of the Sabbath day (Matthew XII, 1—9), induced his disciples to tell a lie (Mark, VIII, 27), held out a false hope to a thief (Luke, XXIII, 43), made love to prostitutes and utilized their earnings (John, XI, 2, 5 and 12), considered adultery undeserving of punishment (John, XI, 8), turned water into wine, the use of which is forbidden in the Book of Moses, &c., &c. was a typical Christian, then the less said about him the better. John Kendal further remarks that those Muhammadans who find fault with the teachings of the Bible cannot be called true believers in the Qurán, which speaks of Christian scriptures as inspired books. But do the Christians, enquires the Editor, obey the commandments laid down in the Book of Moses, which Christ declared he had not come to abrogate? They eat pork and drink wine, the consumption of both of which articles is condemned therein. Perhaps they believe that to the pure everything is pure, but according to this maxim the consumption of night soil may also be considered unobjectionable. The Editor concludes by promising to revert to the subject at some future time.

Arya literature.

6. The *Sanátan Dharm Gazette* (Lahore), of the 31st December 1900, publishes a communication in which the writer alleges that Arya literature, not only contains insulting references to non-Arya religions, but is also full of seditious passages. As an instance in point, he states that the following occurs on page 274 of the *Arya Abhi Vinai* (5th edition, which is a collection of Arya prayers :—

"O God, may our country never be under the rule of a foreign king! May we never own allegiance to any one; and may we ourselves rule over all foreign countries!"

Again, the passages cited below are to be found in the 4th edition of the *Satkidrath Parkásh* :—

*Page* 284.—"Our own country cannot advance unless we rule over foreign countries and islands. Only humiliation and pain can fall to our lot if we (merely) trade in our country, but foreigners govern, as well as carry on trade in, it.

"Disunion is the cause of India being under foreign rule. When brothers quarrel among themselves, it is only then that a third party comes from abroad and becomes the arbiter of their destinies. May God banish this political evil from among the Aryás!"

*Page* 281.—"Ignorant people consider it a sin even to touch and see foreigners, and cannot, therefore, fight against the latter, whom they cannot help seeing and touching in the course of the struggle.

"When a ruler has a large army he becomes proud. This leads to the rise of small communities which inflict defeat on him in the end, just as, by opposing the Muhammadan rule, Siváji and Gobind Singh made it a thing of the past."

*Page* 268.—"The sufferings of the Aryás have been on the increase since the advent of foreigners, who eat flesh, kill cows, &c., and drink wine, to rule over the country."

After remarking that page 288 of the same book contains a passage to the effect that aliens cannot bring complete comfort to a nation, however wise and just their rule may be, the correspondent says that all the above quotations refer to British rule in India, and calls upon Government to take prompt and severe notice of the same.

The Aryás and the Hindús.

7. *The Akhbár-i-'Am* (Lahore), of the 24th December 1900 (received on the 3rd January 1901), publishes a communication over the signature of "A Sanátanist," who says that some time back Lála Atma Rám and certain other "Mahátma" Aryás ate food cooked by a Christian, and that the Samáj, to which they belong, is of opinion that there is no harm in eating with persons differing with them in their religious beliefs. It is, besides, well known that the "Mahátma" Aryás have admitted a number of Rahtiás into the Vedic

faith, and have no objection to eating with the latter. Again, they are thinking of forming themselves into a separate *birádari*, which will not observe caste or have social dealings with the Hindús. Indeed, it is an open secret that they are averse to being called Hindús, and that their doings are calculated to weaken the foundations of the Sanátan religion. It is, therefore, high time that the Hindús did something to prevent their faith from being undermined by the followers of Dayanand. The best way to do so, suggests the writer, would be to ostracize the Aryás from Hindu society and treat them like Muhammadans, Christians, &c. He then exhorts all Sanátan Sabhas in the country to help in carrying out this suggestion, and thereby earn the thanks of the entire Hindu community.

## VI.—LEGISLATION.

The Land Alienation Act.

8. The *Victoria Paper* (Siálkot), of the 1st January 1901, remarks that a gentleman of recognized ability and sound judgment has remarked that the Land Alienation Act can prove of use only if steps are taken to prevent those causes from arising which have hitherto forced the agriculturists to alienate their lands. If, therefore, Government is desirous of facilitating the working of the Act, it should first tackle the question of agricultural indebtedness.

The Supreme Legislative Council and the Muhammadans.

9. The *Ahhbár-i-'Am* (Lahore), of the 3rd January 1901, regrets that no Muhammadan has been selected as a member of the Supreme Legislative Council, and expresses surprise that Government should have made such an omission, especially when Parsís, Hindús and Anglo-Indians have all been represented on the Council.

## VII.—GENERAL ADMINISTRATION.

### (*b*).—*Police.*

The Indian Police.

10. A correspondent, writing to the *Curzon Gazette* (Delhi), of the 23rd December 1900 (received on the 3rd January 1901), remarks that of late it has become a common practice to run down the Police in the Press, and apply to them choice epithets, such as dakaits, thieves, murderers, &c, whenever an opportunity offers to do so. The writer does not mean to insinuate that there is no foundation for such remarks, nay, he cannot deny that these are warranted by facts. All that he wishes to say is that circumstanced as the members of the Police force are, they not only cannot help being called by such harsh names, but are also bound to so regulate their actions as to prove themselves deserving of such epithets. A Police constable is literally forced to resort to acts of cruelty, violence, bribery, extortion, torture, bloodshed and even murder, seeing that he usually draws Rs. 7 per mensem, has a large family of seven or more persons to support, is invested with unlimited powers in spite of his being an illiterate person, and knows that by failing to secure the conviction of accused persons arrested by him he runs the risk of losing his appointment or part of his salary, nay, even of being imprisoned. If, therefore, the public is desirous of seeing the Police converted into what they ought to be, *viz.*,

angels of goodness, it should request Government to remove the obstacles which stand in the way of these guardians of the public peace reforming themselves. If the Police were placed beyond the reach of temptation by raising their salaries high enough to enable them to feed and clothe their families, bribery, corruption and forgery would become unknown among them. The recruitment of the members of the force from amongst the educated community would also facilitate the attainment of this object. Again, if the present practice of "no conviction, no promotion" were given up, the Police would cease resorting to acts of violence, extortion and bloodshed.

Lambardárs and Village Chaukidárs.

11. The *Victoria Paper* (Siálkot), of the 8th January 1901, observes that the present system of paying the Chaukídár of a village through its Lambardárs is very defective, inasmuch as it leads him to regard the Lambardár as his superior officer, and deters him from making a report against the latter, should he happen to be a bad character or an accomplice of thieves. The Editor, therefore, suggests that, in order to enable Village Chaukídárs to discharge their duties more satisfactorily, Lambardárs should be made to deposit with the Police the funds from which these watchmen are paid, thereby rendering them quite independent of Lambardárs.

### *(f)—Railways and Communications.*

The Lahore Railway Station.

12. The following appears in the *Tribune* (Lahore), of the 3rd January 1901, under the heading "the Lahore Railway Station":—

"We need not apologize for returning to the oft-threshed subject, seeing that the railway authorities have done little to remove the inconveniences that third and intermediate class passengers are put to at the Lahore Junction. During the last few days we have had further practical demonstration of the troubles and miseries of travellers we have been again and again drawing attention to. It is many weeks since we brought to the notice of the authorities the exposed condition of the "passenger pens" where third class passengers have to wait before they are allowed to enter the platform. Incredible as it may seem, it is a fact that no roof has yet been put up over the pens, and consequently during the recent foul weather the passengers, men, women and children, had to stand in the chill rain on muddy ground! Even cattle are better cared for than the most important, though unhappily voiceless, class of railway travellers. Who can say whether many of the unfortunate passengers did not carry away in their system seeds of diseases that have their origin in long exposure to chill? It is terrible to think of the sufferings of old men, delicate women, and children owing to being shut up within wooden palings in weather which felt too keen even to natives of colder latitudes. By the bye, what has become of the project to remove the District Traffic Office from the station building and utilise the vacated rooms for 3rd class passengers? The other day we complained that there was no ladies' compartment in the Peshawar train; and on new Year's Day we noticed the same omission in the Calcutta Mail that leaves Lahore at 10-10 A.M. Several Indian ladies who had "inter" class tickets had to go to the crowded 3rd class carriages for women. It is surprising that even glaring defects like this receive no attention."

A complaint against the Railway.

13. The *Siálkot Paper* (Siálkot), of the 8th January 1901, remarks that the only ground on which travelling by railway is becoming unpopular is the difficulty experienced by passengers in purchasing their tickets. Respectable persons are frequently to be seen cringing to low paid Booking Clerks for the sake of a ticket. The writer suggests that the only way for the Railway authorities to put a stop to these complaints is to order railway tickets to be sold in "Bazars."

The same.

14. A correspondent writing to the *Siráj-ul Akhbár* (Jhelum), of the 31st December 1900, says that the travelling public is being put to great inconvenience owing to the supply of pipe water to the Ráwalpindi Railway Station having been stopped of late.

### (g)—*Postal Matters.*

Grievances of village postmen.

15. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 3rd January 1901, regrets that although the duties of village postmen are of a very responsible and arduous character, these officials are not granted even privilege leave which is admissible to all other employés of the Postal Department. He further observes that in view of the increasing lawlessness in the Province, it is highly desirable that every village postman should be granted a sword or some other weapon of defence to protect himself from thieves, &c.

A proposal to reduce the price of post cards, &c.

16. The *Victoria Paper* (Siálkot), of the 8th January 1901, remarks that if Government were to introduce quarter-anna envelopes and reduce by one-half the price of post cards, it would not only place it within the reach of its poorest subjects to utilize fully one of the greatest gifts of the British Government, but would also help to increase the income from the Postal Department. Should this proposal, adds the Editor, commend itself to the authorities, they should lose no time in putting it into practice.

### (h)—*Miscellaneous.*

The plague and the Government

17. The *Victoria Paper* (Siálkot), of the 1st January 1901, writing about the outbreak of the bubonic plague in the Punjab, says that during the past year two lakhs of the residents of the Jullundur District underwent inoculation of their own accord; that only rare cases of plague have occurred among these persons; and that of those thus attacked very few have succumbed to death. Again, it was due to the introduction of inoculation by the Local Government that a general recrudescence of the epidemic did not take place in the Province during October and November last. It may be mentioned here that the Punjabis heartily approve of inoculation; and that although it is a preventive against the plague, so far the authorities have not compelled a single person to get himself inoculated against his will. The Editor wishes that the residents of every district would make up their minds to undergo inoculation, and make their wishes in this respect known to Government. He then goes on to say that the measures hitherto adopted by the Punjab Government to stamp out

the epidemic in the Province are intended for the good of the people, whose comfort and health are a matter of constant solicitude to the authorities. After calling upon men of light and leading in the land to impress on the minds of their less enlightened fellow-countrymen the advantages of inoculation and praising Sir Mackworth Young and Mr. Douie for having the welfare of the people always at heart, the *Paper* requests the latter gentleman to suggest to the Local Government the desirability of inoculating the residents of those villages in the Siálkot and Gurdáspur Districts which have recently been attacked by the plague.

Grievances of the Swát Canal Officials.

18. A correspondent writing to the *Serái-ul-Akhbár* (Jhelum), of the 31st December 1900, says that the Swat Canal office at Mardán is situated at a place which is not only exposed to the extremes of heat and cold, but is also frequented by thieves and dakaits. As an instance in point, the writer alleges that Dín Muhammad and Imám Dín, Sub-Overseers, who lived in the quarters intended for the Sub-Overseer, have, one after the other, been robbed of their property. A like fate has overtaken Mirza Nabi Bakhsh and several other hands employed in the office. Nor is this all. The frontier allowance which these officials used to receive has been stopped, while the hardships of a residence at a dangerous place like Mardán are daily on the increase. It may be mentioned here that this allowance is still paid to the local Executive and Assistant Engineers, while the strength of the Police guard told off for the protection of the Executive Engineer has been doubled. The writer concludes by directing the attention of the Chief Engineer to the matter, and suggests that clerks from all parts of the Province should be sent to Mardán by turns.

Hospital Assistants and casual leave.

19. The *Rafiq-i-Hind* (Lahore), of the 29th December 1900, publishes a communication in which the writer alleges that Circular No. 12, dated the 4th August 1905 (? 1900), issued by the Inspector-General, Civil Hospitals, Punjab, lays down that no hospital or dispensary should ever be without an Assistant Surgeon or Hospital Assistant, and that a Compounder should never be placed in charge of the same even during the absence of the said officials on three or four days' casual leave. When, however, a hospital or dispensary can be placed in charge of a Compounder during an outbreak of cholera and in certain other emergencies, it is difficult to understand why the same procedure should not be followed when a Hospital Assistant goes on casual leave, which cannot exceed seven days in length. Nor is this all. The circular further directs that no Hospital Assistant should be allowed to proceed on casual leave unless he can be relieved by another or an Assistant Surgeon. To make matters worse, the Inspector General's instructions also require him to pay the travelling expenses of the relieving officer, which in many cases will swallow up his entire salary. This means that in future Hospital Assistants will practically be debarred from taking casual leave, which is exceedingly hard on them.

The Female Hospital, Delhi.

20. The *Curzon Gazette* (Delhi), of the 23rd December 1900 (received on 3rd January 1901), strongly opposes the proposal to remove the local Female Hospital from the Katra Baríyán, and says that at present the Hospital is situated in

a central place and can easily be taken advantage of by the residents of the city, particularly the poor women of the Muhammadan community. The Editor, therefore, expresses a hope that, when considering the proposal, the Deputy Commissioner will not be guided solely by the opinions of the Civil Surgeon and the three members of the Delhi Municipal Committee who were appointed to make enquiries into the matter, but will also consult the wishes of the public and allow the hospital to remain where it is.

A tea-party to Mr. Chandavarker.

21. The Editor, *Rafiq-i-Hind* (Lahore), in its issue of the 5th January 1901, says that on the 30th December last he gave a tea-party in honor of Mr. N. G. Chandavarker, and that the following were among the gentlemen who responded to his invitations :—

1. The Hon'ble Mr. Tilak, late a member of the Bombay Legislative Council.
2. Mr. R. Nambier, Vakíl, High Court, Madras.
3. The Hon'ble Surbrámania Iyer, Member of the Madras Legislative Council.
4. The Hon'ble Mr. G. K. Grokhale.
5. Ráo Bahádur R. N. Madholkar, Ráis, Berár.
6. Mr. Wacha, Municipal Commissioner, Bombay.
7. Mr. Kama, Barrister-at-Law.
8. Mr. G. Ghoshal, Honorary Presidency Magistrate, Calcutta.
9. Bábu Bansi Lál Singh, Pleader, High Court, Lucknow.
10. Pandit Madan Mohan Malviya, Pleader, High Court, Allahabad.
11. Mr. S. Sinha, Barrister-at-Law.
12. Bábu Ganga Prashád, Editor of the *Hindustáni*.
13. Díwán Narindar Náth, M. A., Deputy Commissioner, Gujránwála.
14. Díwán Bahádur Pandit Rám Náth, pensioner, District Judge, Lahore.
15. Mr. S. P. Roy, Barrister-at-Law.
16. Rái Sáhib Maya Dás, Pleader, Chief Court, and Ráis, Ráwalpindi.
17. Lála Har Bhagwán Dás, Pleader at Jhelum.
18. Rái Amolak Rám, late an Extra Assistant Commissioner in the Punjab, and now a Pleader.
19. Mr. Roshan Lál, B. A., Barrister-at-Law.
20. Rái Sáhib Lála Sukh Diál, Pleader, Chief Court, at Lahore.
21. Lála Hans Ráj, Pleader at Ráwalpindi.
22. Mr. Ganpat Rái, Barrister-at-Law.
23. Lála Sangham Lál, Pleader, Chief Court.

On entering the premises of the *Rafiq-i-Hind* Press the guest of the evening was garlanded and flowers were showered on him. After this, Mirza Muhammad Ali (a Ráis of Lahore), Khán Bahádur Doctor Syad Amír Shah and Doctors Syad Sardár Shah and Syad Mahtáb Shah garlanded the other gentlemen present, and Mr. Shafíq-ur-Rahmán read some verses in praise of Mr. Chandavarker which were highly applauded by that gentleman as well as by Díwán Narindar Náth.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 19th January 1901.**

## I.—POLITICAL.

### *(a)—Foreign.*

The Hedjáz Railway.

1. One Hakím Amín-ud-dín, an Advocate at Pesháwar, writing to the *Watan* (Lahore), of the 4th January 1901, says that by undertaking to construct the Hedjáz Railway single-handed the Turks have regained, so to say, their independence, and given the world to understand that they will no longer be led by the nose by the Christian Powers of Europe. This display on their part of a spirit of self-reliance may also be said to have put an end to the multifarious demands which for years past the Powers have been making on the Porte in season and out of season. The Hakím then goes on to say that at present the Suez Canal is practically under the sole control of Great Britain, and that this fact is gall and wormwood to the enemies of that country. Consequently, they are always on the look-out for a route which would serve as a substitute for the canal. The correspondent is of opinion that the projected railway would be certain to supply this want, and thereby lessen the importance of both the Suez Canal and the Straits of Gibraltar. This means that it would render Russia, France, Austria, Italy, Spain and Greece independent of the Canal in question, *i. e.*, it would place these Powers under obligation to Turkey and make them dependent on her to a certain extent. On the other hand, it is calculated to prove of immense benefit to Great Britain, and place her in a position not to depend on the Suez Canal alone for the despatch of troops and ammunition to Asia in cases of emergency. All this, the writer observes, is certain to impress on the British Government the desirability of maintaining friendly relations with the Porte, and lead to the establishment of that friendship between Great Britain and Turkey for which their sincere well-wishers have been sighing for a long time past. Nor is this all. The completion of the Railway under reference will have the further effect of inclining these Powers, which own possessions in East Africa, to humour Turkey and thereby lessen the Porte's cares and anxieties. It may also help to install the Strait of Babel-Mandab into the position now occupied by the Suez Canal, and thus transfer the sovereignty, so to say, of the Mediterranean and the Red Sea into the

Sultan's hands. It should be mentioned here that a proposal to fortify Babel-Mandeb is already under the Porte's consideration, and that in the event of its being accepted Turkey would at once rank among the 1st class Powers of Europe. Again, the projected railway may be relied upon to make it impossible for any Government to entertain sinister designs against Arabia. The writer concludes by promising to revert to the subject at some future time. Meanwhile he requests the Editor to publish a map of the countries through which the Hedjáz Railway is to pass.

The same.

2. The *Watan* (Lahore), of the 4th January 1901, acknowledges the following subscriptions received by it towards the Hedjáz Railway Fund:—

| | Rs. | A. | P. |
|---|---|---|---|
| 1. Received through Munshi Ahmad Ali, a resident of the Chenab Colony ... ... | 7 | 0 | 0 |
| 2. Maulvi Insha Allah, Editor of the *Watan* ... | 40 | 0 | 0 |
| Total ... | 47 | 0 | 0 |

The same.

3. The *Wakil* (*Amritsar*), of the 14th January 1901, also acknowledges the following subscription received by Miáns Ghulám Nabi and Habíbullah, Shawl Merchants, Amritsar:—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged ... ... | | 676 | 6 | 6 |
| 1. Bábu Ghulám Kásim, Sub-Overseer ... | | 10 | 0 | 0 |
| 2. Abdul Rahmán (for October and November 1900) ... ... ... | | 3 | 0 | 0 |
| 3. Karím Bakhsh, Head Máli ... ... | | 1 | 0 | 0 |
| 4. Sheikh Fateh Ullah ... ... | | 5 | 0 | 0 |
| 5. Hakím Sharf-ud-Dín, a Kapurthala official | 16 0 0 | | | |
| 6. Hakím Jamál-ud-dín, a Kapurthala official. | 5 0 0 | ... | 22 | 0 | 0 |
| 7. Ghulám Mohay-ud-dín, a Kapúrthala official | 1 0 0 | | | |
| Total ... | | 717 | 6 | 6 |

Sheik Sanussi.

4. The *Watan* (Lahore), of the 11th January 1901, publishes a copy of a letter received by the Editor from one of his correspondents in Tripoli, who in answer to the former's enquiries reports that Sheikh Sanussi is a learned and pious man, and that the residents of Tripoli have great faith in him and look upon him as

the promised Mehdi. The Sheikh also possesses a large quantity of modern arms and ammunition, but has no desire to engage in war, for the present at any rate. It is not, however, improbable that the highhandedness of France, &c., may compel him to change his mind one of these days. The writer adds that, although it is very difficult to obtain reliable information about the Sheikh, he has no hesitation in declaring that the articles hitherto published in the European Press about that personage are wholly devoid of truth.

The same.

5. The same paper publishes another letter received by the Editor from the Hedjáz in answer to his enquiries on the same subject. The correspondent says that the Sheikh has no mind to wet the sands of the African deserts with blood, and that the only object of his life is to reform and spread Islám. Indeed, his exertions in this direction are unremitting, and the Muhammadan religion is making astounding progress in the Dark Continent. The writer further remarks that the Sheikh is devotedy attached to the Turkish throne, and that a very large number of Muhammadans are ready to sacrifice their lives at his bidding at any moment.

(*b*)—*Home.*

India under British rule.

6. The *Victoria Paper* (Siálkot), dated 16th January 1901, remarks that those who hold the opinion that India is growing poorer day by day are labouring under an egregious mistake. It is a matter of surprise that such persons should close their eyes to the fact that under British rule the country has acquired considerable prosperity and that untold wealth is being imported into it. The Editor adds that a rise in the prices of food-stuffs in a particular season owing to the failure of rains is no proof that India is a poor country. He, therefore, advises the aforesaid persons to give up wasting their time in idle talk, and, instead, to devise means for adding still further to the prosperity of their motherland.

## III.—Native States.

Patiála affairs.

4. The *Akhbár-i-'Am* (Lahore), dated the 18th January 1901, says that the appointment of a Political Agent in the Phulkián States puts an end to their direct relations with the Government, which distinction they have enjoyed since 1870. It is of course true that had the rulers of these States known how to appreciate this distinction, they would not have been deprived of it. They should, however, feel thankful that an officer like Major J. R. Dunlop-Smith, who has already had some experience of Native States, has been selected to fill the post of Agent.

The Rámpur and the Landaura States, and the Editor of the *Jami-ul-ulúm*.

8. The *Koh-i-Núr* (Lahore) of the 1st (received on the 16th) January 1901 publishes a communication from Amba Parshád, Editor of the *Jami-ul-ulúm* (Moradabad), who says that the articles recently published by him about the prevailing mismanagement in Rámpur have given great offence to the Madár-ul-Mahám of the State, and that that official is

said to have applied to Sir Antony MacDonnell for permission to take legal proceedings against the writer. The prospect of a prosecution, however, has no terrors for Amba Parshád, who declares that he can prove the truth of the allegations made by him to the very hilt, and that he possesses incontrovertible proofs in support of every word written by him. As for the Landhora State, he can adduce still stronger evidence in substantiation of the accusations preferred against it; and his prosecution by the Ráni will compel him to expose certain of her Native as well as European officials. The writer adds that he is not actuated by feelings of enmity towards either of the States named, and that he has written his articles merely in the interests of truth and justice.

## V.—Native Societies and Religious Matters.

The Congress movement.

9. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 15th January 1901, says that the Congress does not represent the public opinion of the country, and that with the exception of a few lawyers and certain other persons the entire population of the Punjab is opposed to this movement. It may be mentioned here that the Congress is in the habit of appropriating to itself the credit of having suggested to the authorities whatever new measure they may introduce for the benefit of the people. As an instance in point, the writer observes that the questions of separating judicial from executive functions, establishing agricultural banks and devising means to banish famines from the country are just now engaging the attention of the Government of India. The assembly under reference has very shrewdly taken advantage of this, and has decided to send a deputation to the Viceroy to request His Excellency to introduce these very reforms. This move on the part of the Congresswálás is intended merely to enable them to pose before the public as originators of the schemes in question. The correspondent further remarks that it is the earnest desire of the people of India that they may be allowed to enroll themselves as Volunteers and that military colleges may be established for them; but they know that the present is not the proper time for Government to confer these privileges on them. Those persons, therefore, who ask the authorities to do so forthwith must be held to know absolutely nothing about politics. The best way for the people, adds the writer, to obtain these concessions would be to give a military training to their sons in a private manner, and then request Government to take such trained persons in its service.

The same.

10. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 12th January 1901, says that the system of education at present in vogue in India is calculated to prove injurious to the best interests of both Government and the people. It has a fatal tendency to turn the heads of its recipients, who, it is not improbable, may one day prove a source of danger to the public tranquility. After expressing satisfaction that the masses have no sympathy with these madcaps, the writer calls upon the authorities to take prompt steps to put an end to the vagaries of educated natives. As the best way to attain this object, he suggests that an informal court presided over by judges selected

by the people should be established in every province, and that all persons proved in this court to have disobeyed their parents or offended their *birádaris* should be debarred from holding public offices or entering the profession of law. He then goes on to say that those educated natives who are clamouring for a reduction of the strength of the British garrison in India, the establishment of military colleges in the country and the repeal of the Arms Act seem to have bid farewell to their senses. They should remember that their demands have no chance of being granted unless the authorities are firmly convinced that the people are thoroughly loyal to the British throne. After remarking that the behaviour of natives on the occasion of the inevitable Russo-British war on the north-western frontier will alone enable Government to form an opinion on this point, the correspondent observes that certain unofficial critics have raised an outcry to the effect that the absence of 15 or 20 thousand European soldiers in South Africa and China having led to no rebellion in India, the strength of the British garrison should be reduced by that number. These worthies should, however, bear in mind that the residents of both British India and Native States being fully alive to, and highly grateful for, the blessings enjoyed by them under the present regime, they can never become rebels. It should not, besides, be forgotten that the British garrison in India is not only meant to preserve peace in the country but to repel foreign invasion. The writer wishes to mention here that the Amír of Kabul having recently armed ten lakhs of Pathán soldiers with modern weapons of warfare, it is the duty of Government not to decrease but to increase the strength of the Indian Army, a part of the increased expenditure being paid from the Imperial Exchequer. He further remarks that there is no truth in the statement that the frequent appearance of famines in Hindustán is due to the rigorous assessment of the land revenue. He has, however, nothing to say against the request preferred to Government by certain persons that agricultural lands should be permanently assessed. Nevertheless he is firmly convinced that the poverty of India can be remedied only if indigenous industries are revived and the people discontinue using foreign-made articles of all kinds.

11. The *Victoria Paper* (Siálkot), dated the 16th January 1901, says that certain critics who have little or no knowledge of the political requirements of the country are advising Government to reduce the number of its soldiers and effect retrenchments in its military expenditure. They should, however, know that even the present strength of the Indian Army is wholly insufficient for the requirements of the country, and that Lord Curzon would be justified in increasing the same. Had the aforesaid advice, adds the Editor, come from pensioned military officers it would have been worthy of consideration. But, as it is, it proceeds from ignorant critics and no weight need be attached to it.

The same.

12. The *Paisa Akhbár* (Lahore), dated the 12th January 1901, remarks that there could be no stronger refutation of Mr. Alfred Nundy's recent statement about respectable Muhammadans having given up their opposition to the Congress, than the fact that with a few exceptions all the Muhammadan delegates to the last

The Congress and the Muhammadans.

Congress were obscure persons who were induced to take part in its proceedings under some sort of pressure. That this was so is further illustrated by the fact that not one of them has been considered worthy of a seat on the Punjab and Bengal Standing Congress Committees. The Editor then goes on to say that the Muhammadans are so behind their other fellow-subjects in education that, although they are not without their political wants, they dare not join hands with the latter in demanding political rights from Government.

13. The *Rafiq-i-Hind* (Lahore), dated the 12th January 1901, remarks that one result of the opposition offered to the Congress movement by certain Muhammadan sycophants is that at present there is not a single Muhammadan member on the Supreme Legislative Council. Some traitors in the Muhammadan community, adds the Editor, have of late been declaring to the world that their co-religionists are not fit to sit on the aforesaid Council and that their interests are well represented by the Anglo-Indian members of that assembly. On the other hand, the Hindús have all along been urging that only men of their own faith can be their true representatives in the Council. Apparently, Government has taken both the communities at their word, and the result of this is that not a single Muhammadan is to be found on the Viceregal Council.

The same.

14. A correspondent writing to the *Núr Afshán* (Ludhiána), dated the 11th January 1901, observes that it is a matter for shame that the Hall recently erected at Lahore for the meetings of the Indian National Congress should have been named after an atheist. It is true that the Hall has been named after Mr. Bradlaugh, not in appreciation of his views on religion, but in recognition of his services to India. These services, however, will soon be forgotten, and in future the building will only serve to remind visitors to it of the atheistic propaganda of the deceased. Besides, there are other persons who have rendered still greater services to this country and are consequently more deserving of the honor shown to Mr. Bradlaugh. The writer therefore suggests that it would be better to call the building by the name of "Congress Hall."

The Bradlaugh Hall.

15. The *Hakam* (Kádián), of the 10th January 1901, also writes to a similar effect.

The same.

16. The *Hakam* (Kádián), of the 10th January 1901, says that the Western nations consider themselves most highly civilized, and look down upon the rest of mankind. Again, when one looks at the exertions which the Christian Missionaries are making for the spread of their religion in India, and takes into consideration the fact that they are helped with crores of rupees from Europe in the accomplishment of this task, one is led to believe that religion reigns supreme in the West. The same impression is produced by the glib talk of the servants of Christ, who are never tired of informing the world that the Czar of Russia bows daily before the Bible; that the Empress of India is the present bearer of the cross of the Lamb of Calvary, &c., &c. Facts, however, tell quite a different tale, and reveal Europe in an altogether unenvitable light. As an in-

Christianity and Islám.

stance in point, the Editor states that Count Tolstoi, the celebrated Russian thinker, is reported to have been subjected to gross ill-treatment for having emphasized the teachings of Christianity in his latest book entitled "My Religion." The report adds that the Count has been banished from Russia, and that the Muscovites look upon him as a fit inmate for bedlam. This shows clearly enough what importance is attached to the teachings of the Bible in the Christian world itself. Indeed, it is to be feared that were Christ himself to re-appear in Europe at the present juncture and renew his preachings about turning the right cheek to the smiter on the left, &c., &c., he would not obtain a respectful hearing from the Christian nations of that Continent. The Editor then remarks that the lessons taught in the Bible are impracticable, and invites the followers of Christianity to embrace Islám, which he declares to be the best religion in the world.

Ghásiism.

17. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 16th January 1901, writing about the recent murder of Dr. Johnston, Civil Surgeon, Loralái, by a Beluch *ghási*, remarks that the prepetrators of such dastardly outrages do not deserve to be called *ghásis*. Evidently the Beluch in question had been told by some Mulla that he could secure his entry into paradise by killing some European or Sikh during the month of Ramzán. After sympathising with the relations of the deceased gentleman, the writer suggests that officials serving on the frontier should be supplied with revolvers wherewith to defend themselves against murderous assaults by fanatics. Besides, it is not improbable that the mere report of the distribution of these weapons to the public servants in question would cool the ardour of intending *ghásis*, and put an end to the perpetration of outrages like the one in question.

## VII.—General Administration.

### (*a*)—*Judicial.*

A complaint against Rái Búta Mal, District Judge, Lahore.

18. The *Victoria Paper* (Siálkot), dated the 14th January 1901, alleges that Rái Búta Mal, District Judge of Lahore, has recently transferred all such civil suits in which one of the parties were Europeans from the Courts of Native Magistrates in his jurisdiction to those presided over by European Judges. This is an unheard of procedure, seeing that such civil suits have all along been disposed of by Native Magistrates and Judges without the least detriment to the ends of justice. The course adopted by the Rái Bahádur is ordered to be followed in such criminal cases alone in which the complainants or the accused are Europeans. It is, therefore, to be hoped that the Local Government as well as the Chief Court will ask the District Judge of Lahore to give his reasons for this procedure, as it is calculated to curtail the powers of the native members of the judiciary.

### (*b*)—*Police.*

The reform of the Indian Police.

19. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 16th January 1901, writing about the malpractices of the Police, observes that it is simply impossible to remedy the present deplorable state of affairs so long as honest native

members of the Police force do not come forward to suggest along what lines the reform should proceed. This is the more necessary, as Anglo-Indian Officers, not excluding those in the Police Department, are wholly ignorant of the shortcomings of subordinate native Police officials. The writer then regrets that Government is wholly indifferent to the working of the Police, and that as a result of this the people have to put up with horrible oppression at the hands of these protectors of their lives and property.

*(d)—Education.*

20. The *Núr Afshán* (Ludhiána), dated the 11th January 1901, regrets that although for some time past there has been a great deal of talk about the want of practical education in the country, very little has so far been done to supply this want. It may be mentioned here that about ten years ago Government sanctioned the opening of clerical and commercial classes in the Municipal Board Schools, but that nothing has yet come of it. The Editor adds that if, after passing their University Examinations, native youths were to undergo a course of practical education, they would not only earn more money than Government servants, but would also render a great service to their country.

The want of practical education in India.

21. The *Rafiq-i-Hind* (Lahore), dated the 12th January 1901, writing about the last Muhammadan Educational Conference states that the residents of Rámpur took not the slightest interest in the deliberations of the Conference, although it was held in the capital of their State. Even the Nawáb, who is said to have invited the Conference to Rámpur, attended its meeting for only a minute and-a-half, while His Highness has not so far redeemed his promise of paying Rs. 25,000 towards the funds of the Aligarh College.

The Muhammadan Educational Conference.

22. The *Punjab Observer* (Lahore), of the 5th January 1901, makes the following remarks in the course of an article on the same subject :—

The same.

"Among the Resolutions passed by the Conference there is one calculated to make it a living entity throughout the year, instead of coming into life at the end of every year, with some activity for a month or two preceding it. Much of the effect produced by the sittings of the Conference at a place is lost because there are no means of reminding the people of the locality of its existence after it is over. It is now proposed to organise a system of local committees at every place by means of a regularly working central office with a paid Assistant Secretary at its head, to have agents going round the country preaching the gospel of education and popularising the scheme of a Residential Muhammadan University, and to have an organ solely devoted to its aims and objects. All this, however, requires money, but the assemblage at Rámpur could not be expected to help materially the starting of such a fund after it had given about Rs. 8,000 to different funds for which appeals had been made previous to the proposal of the Resolution to start a Conference Fund. The meeting, however, unanimously adopted the resolution, and several gentlemen promised to collect subscriptions for the fund at their respective homes."

*(e)—Agriculture and questions affecting the land.*

23. A correspondent of the *Serāj-ul-Akhbār* (Jhelum), of the 14th January 1901, writing about the appointment of the Famine Commission, remarks that the only way to make famines unknown in India is to assess agricultural lands permanently and prohibit the export of grain from the country, if not altogether, at least beyond a fixed limit.

How to banish famines from India.

*(h)—Miscellaneous.*

24. The *Tribune* (Lahore), of the 5th January 1901, publishes the following paragraph headed "Mr. Tilak in Lahore:"—

Mr. Tilak in Lahore.

"We have repeatedly said that if the labour and expense devoted to the National Congress produced no other fruit beyond that of bringing together the leading men from different parts of India the outlay would be more than repaid. We cannot conceive of a better opportunity of profiting by contact with the flower of the culture of Young India than that offered by the annual gathering. Among the distinguished Indians Lahore had the honor of welcoming at the last Session was Mr. Tilak. His name was already one to conjure with in the Punjab, and the closer view of him, so to say, during the few days he was here, has, contrary to the usual effect of more intimate knowledge of a popular hero, enhanced the love and esteem of the whole native community for him. The students of Lahore presented him with an address expressive of their admiration for his public career and gratitude for his services to the national cause. Under the auspices of the Arya Samāj, which is ever distinguished for its practical instinct, he delivered a discourse on the all-important subject of the Age of the Vedas. Hindús of all shades of opinion contend that the Vedas are eternal. This was more a matter of faith than demonstration. But Mr. Tilak succeeded in proving from the internal evidence in the Sacred Books that as far back as the existence of man on this globe could be traced, there were incontrovertible evidences of the existence of the Vedas. A huge audience heard spell-bound the erudite exposition of the data on which Mr. Tilak based his conclusions. He also lectured the next day on "Hinduism" under the auspices of the Sanātan Dharm Sabha. Wherever Mr. Tilak appeared he received an ovation. And we regard it as a very hopeful sign that our people have learnt to value and appreciate true worth and nobility of character."

25. Commenting on the above the *Punjab Observer* (Lahore), of the 9th January 1901, remarks as follows:—

The same.

"We are not surprised at the fact that Mr. Tilak was lionised by some sections of Hindu community on the occasion of his recent visit to Lahore in connection with the Congress. He addressed meetings of the Arya Samāj and the Sanātan Dharm Sabha on religious subjects and in the words of the local tri-weekly 'received an ovation wherever he appeared.' But what is surprising is that the local tri-weekly makes a very prominent mention of

the fact that 'the students of Lahore presented him with an address expressive of their administration (*sic*? admiration) for his public career and gratitude for his services to the national cause.' We believe, however, this is a fact on which neither the students concerned nor the Congress party in Lahore can be congratulated. In the first place, it is not very flattering to Mr. Tilak that only students should come forward to formally recognise his 'services,' and in the second place it does not speak very highly of the taste of students that they should plunge headlong into politics at an irresponsible stage of their life. Personal views as to Mr. Tilak apart, it must be admitted that from a public point of view he came to the Punjab as a person who had not succeeded in having his conviction in a grave offence by the highest tribunal in Bombay, set aside even on appeal. The Hindu students of Lahore, at this distance from Bombay, cannot be regarded as the best judges of the justice or injustice of the Bombay High Court view, and for them to single out Mr. Tilak as a hero deserving of an address is something the propriety of which is very much open to doubt. Either they were echoing the feeling of their more responsible elders who were intentionally keeping in the background or the elders did not realise the importance of giving an address to Mr. Tilak so much as the students did, who may be regarded as running faster than their leaders. Taking the latter view one sees the wisdom of orders sometimes issued by the Public Instruction Departments in various parts of this country excluding students from a share in political movements, as owing to their unripeness they are apt to be carried away by their zeal to steps not becoming them."

Titles of Honor and their recipients.

26. The *Paisa Akhbár* (Lahore), dated the 12th January 1901, in criticising the New Year's Honors list remarks that for some time past appointments to the Order of the Star of India have been made from amongst Anglo-Indians alone. The Editor cannot approve of this policy, or of that of conferring titles in general on flatterers and sycophants and treating deserving persons with cold neglect.

Colonel Montgomery, Commissioner and Superintendent of the Ráwalpindi Division.

27. The *Victoria Paper* (Siálkot), dated the 16th January 1901, suggests that in recognition of his public services and as a reward for the zealous manner in which he has all along been performing his duty, Colonel J. A. L. Montgomery, Commissioner and Superintendent of the Ráwalpindi Division, should be granted the title of K. C. I. E.

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[ Confidential. ]

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 26th January 1901.**

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[ Confidential. ]

[ Vol. XIV. ] [ No. 4. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 26th January 1901.**

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### I.—POLITICS.

*(a)—Foreign.*

China and the Powers.

1. The *Wakil* (Amritsar), dated the 21st January 1901, writing about affairs in China, remarks that an idea of the degradation which the Celestial Empire has reached may be formed from a perusal of the conditions contained in the Powers' Note to the Chinese Government. This document leaves no room for doubt that the end of the oldest Empire in the world is near at hand. The Editor then commends the wisdom of the Chinese statesmen in accepting the aforesaid conditions, otherwise, he adds, China would have been partitioned at once. He further remarks that if the Powers had inserted in their Note a clause to the effect that the Chinese Government should make no distinction between its Muhammadan and other subjects, they would have proved to the world that the Chinese War had been undertaken not from sordid motives, but from those of justice and humanity.

The Hedjáz Railway Fund.

2. The *Wakil* (Amritsar), dated the 21st January 1901, acknowledges the following subscriptions received by Mián Ghulám Nabi and Habíb Ullah, Shawl Merchants, Amritsar, towards the Hedjáz Railway Fund,—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 717 | 6 | 6 |
| (1) Syad Muhammad Yúsaf Ali Shah, of Sardhana, District Meerut ... | 3 | 8 | 0 |
| (2) Received through Muhammad Amír-ud-dín of Azímabad, Reader, Settlement Office ... ... ... ... | 19 | 8 | 0 |
| (3) Conservancy Mehatrirs and others ... | 4 | 3 | 0 |
| Total ... ... | 744 | 9 | 6 |

(*b*)—*Home.*

A Staff College for India.

3. The following appears in the *Tribune* of the 17th January 1901 under the heading "A Staff College for India":—

"In connection with what has appeared in these columns on the desirability of the establishment of a Military College in India for the training of our Native Chiefs and scions of Indian noble families in the science and art of war, it will be interesting information to the reader that the institution of a Staff College in India after the model of the one at Camberley is receiving the careful attention of the authorities at Home. The *Army and Navy Gazette* is urging on the attention of the Government the necessity of the scheme, which, if carried out, may be expected to be pregnant with large possibilities in the future. Of course, the present idea is to give special training to British officers in India who find it impracticable, on account of official duties or other reasons, to go to England for special training. It is also thought that an Indian Military College is desirable for giving such training as may enable our officers to cope with the special tactics of Asiatic warfare. Whatever the immediate scope and intention of the College may be, the simple fact of its establishment in India is a thing to be welcomed by the Indian Princes and people, for as the days go on and circumstances change—as they must—who can say that the doors of the College shall not open to give admission to loyal Indian Princes and scions of the hereditary nobility of the country? Indeed, the proposal of the College is in itself a sign of the change of circumstances—of a growing appreciation of the fact that special military training ought to be available in India in order to provide for the contingencies of its peculiar political situation. We understand that the suggestion has been already made for extending the benefits of the College to members of Indian Royal families and received approval in high quarters. The College course is to be for two years, practical out-door training forming a more considerable part of it than book-learning in the school room. The selection of the first students will be made by Government. We need hardly say that the initiation of the new scheme will be anxiously awaited by all interested in Indian public affairs, and that its ultimate development will furnish another illustration that the British Government of India, though slow, is not wholly averse to the acceptance of new ideas urged on behalf of the subject people."

## III.—Native States.

Patiála affairs.

4. The *Siálkot Paper* (Siálkot), dated the 16th January 1901, writing about recent appointments in Patiála, says that Major Dunlop-Smith possesses all the qualifications necessary for a Political Officer and that he may be relied upon to steer clear of party intrigues, which are very rife in the State. Again, he is an able Revenue Officer and has had previous experience of service in Native States. It is, therefore, no exaggeration to say that he will put an end to the prevailing mismanagement in Patiála and thereby earn the sincere thanks of the public.

The same.

5. The *Punjab Observer* (Lahore), of the 16th January 1901, writing on the same subject, remarks as follows :—

"The announcement that the affairs of the Patiála State will be conducted by a Council of Regency consisting of three old and tried officials of the State, Sardár Gurmukh Singh, Khalifa Syad Muhammad Husain and Lála Bhagwán Dás, during the minority of Mahárája Bhupendur Singh, whose succession to the *gaddi* has been recognised by Government, will meet with general approval. The Chief is yet only nine years of age, and the Council will have a long career of usefulness before it, if it works harmoniously, as we hope it would. The administration, it is hoped, will be placed on a sounder footing then ever, strengthened as the administrative machinery of the State has recently been by some experienced officers from British territory. Another proposal that has just been decided upon to have a Political Agent for all the Phulkián States, to serve as an intermediary between the States and the Punjab Government, is also likely to help the administrative work. The official selected for this purpose is Major J. R. Dunlop-Smith, C. I. E., and we do not think choice could have fallen on a more competent person for such a duty, as by ability, experience and, above all, tact in dealing with the people, Major Dunlop-Smith is said to have few equals in the ranks of the Punjab Civil Service. He will probably take up his duties in November next, and in the meanwhile Captain Popham Young will act as Political Agent, in addition to his Settlement duties."

The same.

6. The following appears in the *Tribune* (Lahore), of the 19th January 1901, on the same subject :—

"Our Patiála Correspondent writes :—

"'It is very gratifying to see in your highly esteemed paper that the Supreme Government has sanctioned a Council of Regency for the Patiála State, with Sardár Gurmukh Singh as its President, Khalifa Muhammad Hussain and Lála Bhagwán Dás as members. They were recommended by Their Highnesses the Rájás of Nábha and Jind to the Punjab Government. They are highly suited for their exalted posts. It was impossible, or rather more than impossible, if I can use the impression, (*sic*), to make a better or more judicious selection in the State. Their impartiality, love of justice, and decision of character have been put to severe test on more occasions than one. Their honesty, uprightness and disinterested love of duty cost them considerable loss and self-sacrifice under the times of the last *régime*. They had to face very severe trials and hardships, but their guiding principles have always been "path of duty," and "Virtue is its own reward." Their piety, experience and ability are well known like daylight all over the State. Had there been a general election by the subjects of the State, the choice of the 15 lakhs of its people could not have fallen on any other man than the ones already elected. The decision of the Supreme Government has given every satisfaction to the people of the State far and wide. This happy news has spread like wild-fire all over the State. Everywhere you will find the same subject talked over. Joy and cheerfulness is evinced from the faces of the people. They are satisfied because their prayers have borne fruit and they are joyful

because there is an end to the age of jobbery and favouritism. The expectation of an age of peace and prosperity and of general advancement in the moral, physical and intellectual condition of the people has filled with joy every sensible person in the State. The Councils of Regency in the Phulkián States have always been decidedly successful in the thorough and faithful discharge of their multifarious duties. It is sanguinely hoped, and there is every reason to believe, that the present Council will prove the fact to be an "axiom" in the history of the three sister States. I may by and by give a short sketch of the public life of each of the three members. It will throw more light on their merits, deserts, and the services they have rendered to the State. I conclude this letter with my most sincere and best wishes for the Patiála Council of Regency and the British Rule in India.'"

## V.—Native Societies and Religious Matters.

The Congress movement.

7. The *Public Gasette* (Amritsar), dated the 16th January 1901, says that the Congress is thoroughly loyal to Government and that one of its main objects is to ensure the permanence of the present *regimé* in India by impressing on the minds of the people that the British is the only humane Government in the world and never turns a deaf ear to the reasonable demands of its subjects.

Muhammadan delegates to the Lahore Congress.

8. The *Punjab Observer* (Lahore), dated the 12th January 1901, in the course of an article, headed "A new class of Muhammadan representatives," publishes the following remarks:—

"The Congress Committee may possibly say, in the light of acts we are now about to state, that it was not aware of the actual position in society of those whom it accepted as delegates of Muhammadans, but it is impossible to conceive that men like Mr. Har Kishen Lál or Mr. K. P. Roy, who have been in Lahore for so long a time, be unaware of the condition in life of those whom they received with open arms as brother delegates. Of some 50 Muhammadan delegates whose names have been published by the local tri-weekly, at least 40 are men who are absolutely ignorant of English and most of them know even Urdu imperfectly. We can challenge anybody to prove to the contrary. By what process were these enlightened gentlemen transformed into Congressmen and made aware of the blessings of the movement not recognised by their benighted co-religionists, who have been educated in Universities, it is difficult to conjecture. But these forty gentlemen may have been men of position and therefore entitled to represent their Muhammadan brethren in the Congress or business men of vast experience and strong common sense. Had this been the case there would have been little to say against them, but the facts are just the reverse. Among them are men in the humblest walks of life, the incomes of at least a score of them not ranging above Rs. 20 a month. If the local Congress Committee wants to establish its claim to honesty and to escape the stigma that the alleged Muhammadan representation was a deliberate fraud on the public, with the exception of a few names, let it state the incomes of those whose names it has trumpeted abroad with large affixes and suffixes, as some

indication of their social position. If this text may not be acceptable let it give the names of forty Hindu delegates of the same status out of the long list of several hundreds. Let it state again how many of these fifty attended the sittings. Two gentlemen newly returned from England gave their names to it, being unaware of the attitude of the rest of their community towards the movement. One of them, Chaudhri Sultán Muhammad Khán, late Mír Munshi, however, never came to it. Similarly two new graduates were secured, and at least one of them did not attend the sittings. A Municipal Commissioner's name was mentioned, but we have been informed that he never went to the meeting and is prepared to disavow sympathy with it. The few respectables being thus eliminated, there remain those obscure ones of whose status the less said the better. There are four or five names of persons who are intimately identified with the Anjuman Numania, and for this reason require special notice and will be dealt with in our next."

The same.

9. The *Punjab Observer* (Lahore), of the 16th January 1901, writing on the same subject, remarks as follows:—

"Some active members of the Anjuman Numania, Lahore, went to the Congress this time as delegates, but their action so far from indicating that Muhammadans are rallying round the standard of the movement is another proof of our contention that in the Punjab educated and sensible Muhammadans of position have kept scrupulously aloof from the Congress. The members of the Numania that went to the Congress were, with the exception of one, ignorant of English. Their names are Maulvi Táj-ud-dín, Joint Secretary of the Anjuman; Maulvi Shafiq-ur-rahman, a versifier and a speaker very much in evidence in meetings of the Anjuman; Maulvi Muhammad Hassan, *Faisi*, a teacher in the small Arabic School connected with the body; and Muhammad Abdulla, who keeps the accounts of the Anjuman on a small salary. The last two being the paid servants of the institution could not help giving their names as delegates, when bade to do so by their employers, and we can confidently assert that if any one were to question them now as to the aims of the Congress or as to its past work they would be found as innocent of such knowledge as of English. The teacher is employed in the Anjuman on Rs. 30 a month, and the other whose name appears in the list of delegates with the high sounding title of *munsarim* is getting Rs. 15 or perhaps less than Rs. 15. M. Shafiq-ur-rahman is a law student on the Oriental side and, associated as he has been of late with the Anjuman, he also went along the current, impelled to some extent by a natural fondness of reading his composition in a large assembly. The going of Maulvi Táj-ud-dín to the Congress remains to be explained. He is a person who has been for almost a lifetime a member of the Anjuman-i-Islamia, Lahore, which represents the Anti-Congress party in the Punjab. In 1893 he was in Lahore but had nothing to do with the Congress and was opposing those working in its favour. What has happened in the meanwhile to change him? It would not do to say that he has all of a sudden developed liberal views. The fact is that his going to the Congress was a natural sequel to a mistake made by the Anjuman Numania a few years ago in giving Mr. Chishti a prominent share in their work. They did so simply because they wanted workers to canvass promptly

for funds, and Mr. Chishti promised to help them to the best of his power. They failed to calculate, however, that by that step they may lose in popularity among Muhammadans. This they began to realise when they had gone too far to recede, and willingly or unwillingly they have of late found themselves going where Mr. Chishti might take them. From the general Muhammadan point of view this last step of the Secretary of the Anjuman completes their descent in the estimation of the Muhammadan public, and we are afraid he has done the Anjuman an irreparable damage by identifying himself with the Congress."

The Congress and the *Civil and Military Gazette.*

10. The *Tribune* (Lahore), dated the 15th January 1901, makes the following remarks in the course of a note in reply to a recent article published by the *Civil and Military Gazette* under the heading "Congress Economies":—

"It would be interesting to know where is the other country having the advantage of a Government which boasts of being the most enlightened in the world, that has like India the problem of facing so very frequent famines, which not only reduce millions of human beings to the point of death by starvation in a proverbially fertile country, but also put the Government entirely out of its resources in coping with the calamity in spite of the best of intentions. What can this be due to but to mistaken policy or unwise administration, if one is to admit the existence of a sincere desire on the part of the Government to do its best for the people—a fact which none of the Congress leaders wishes to deny? 'That evil must accompany the process which attends the advance of civilisation all over the world is no fault of the British,' says the philosophical writer in the *Civil and Military Gazette.* He is evidently not aware that the cry of the Indian whom the Congress represents is that 'We do not wish to be civilized at your rate—which means to be civilized out of existence—and that your methods of administration, your projects of improvement such as railways, &c., are not suited to our requirements.' Let us have less of your highly paid administrative agency, less of anxiety on your part for developing railways and other accessories of civilization, less of your frontier wars for the securing of a so-called peace; pay more attention to the local and educational needs of the people, so as to enable them to stand on their own legs, and so that they may take their own part in the development of the country to the extent of their means and requirements, instead of being dragged along and mutilated in the process like the devotee tied to the wheel of the car of Juggernath."

A complaint against the Majítha Shádi Fund, &c.

11. The *Public Gazette* (Amritsar), dated the 16th January 1901, invites the attention of the Deputy Commissioner of Amritsar to the following two important matters, and hopes that he will take such steps in connection therewith as he may deem proper:—

1) The embezzlement case pending against the Majítha Shádi Fund was disposed of on the 25th December 1900, which was a public holiday. It is, however, still more surprising that the parties were allowed to effect a compromise, although the case

had long reached the stage when the complainant could not relinquish his claim, and when the accused should have been either discharged or required to enter on their defence. It may be added that the Shádi Fund having robbed the public to its heart's content, its victims are anxious that the case should not be disposed of before exhaustive enquiries have been made into it.

(2) The employment in certain Carpet Factories at Amritsar of small children whom it is penal to put to labour.

Bishop Welldon on nautches and Bible-teaching.

12. The *Hákam* (Kádián), of the 17th January 1901, says that in one of his recent sermons Bishop Welldon recommended the teaching of the Bible in public schools in India, and appealed to highly-placed Government officials to abstain from taking part in entertainments of which the nautch formed a part. Commenting on this, the *Vakíl* (Amritsar) observes that the question of introducing the Bible in Government educational institutions was threshed out many years ago, and that the wisest Englishmen in India have always been of opinion that the step is altogether an impracticable one. The Editior is entirely at one with the *Vakíl* on this point, and remarks that in a country like India, the people of which profess a variety of religions, the teaching in public schools of the Scriptures of any one particular faith should be carefully avoided. Besides, the lessons inculcated in the Bible clash with human instincts, and are wholly incapable of being put into practice. The Editor then finds fault with the *Vakíl's* defence of nautch and dancing girls, and regrets that a Muhammadan newspaper should have been guilty of such conduct. He concludes by remarking that nautches are subversive of all morality, and that the witnessing of such friyolities is strictly prohibited in the Qurán.

The same.

13. The *Watan* (Lahore), of the 18th January 1901, writing on the same subject, remarks that the opposition offered to the Primate's proposals by Bengali and Anglo-Indian journalists is due to these worthies having received only a defective moral and religious training. It has, however, pained the Editor still more to see a certain leading Muhammadan newspaper writing against Bishop Welldon, and endeavouring to defend nautch girls who daily ruin numberless families and innocent young men. Nor is this all. While this precious journal sees nothing objectionable in nautches, it professes to have a pious horror of the teachings of the Bible. The sight, in all conscience, is humiliating enough to a follower of Islám. Indeed, it is highly unbecoming in a Muhammadan to run down a book which God has declared to be a store-house of "light and instruction," and which has frequently been referred to in support of the genuineness of the Qurán and the Prophet's claims. The Editor then goes on to say that there is no reason to fear that the introduction of the Bible in public schools would have the effect of weaning Muhammadan students from their ancestral religion. On the other hand, he feels confident that a study of the Christian scriptures will intensify their admiration for the Qurán and strengthen their belief in Islám. Besides, it is probable that a knowledge of the causes of the fall of the Israelites would induce them to do

their utmost to prevent God's wrath descending on the Muhammadan world. The study of the Bible would, moreover, inform them how God had been paving the way for the advent of the Muhammadan religion by making different revelations in different ages. At all events, the Primate's proposal would have the effect of introducing, albeit to a limited extent, moral and religious training in Government Schools. Besides, after the Bible has found its way into these educational institutions, non-Christian residents of India could also request Government to make a similar concession in favour of their religious books. They would, however, lose nothing even if this request were not granted, for even the crudest religion is not without some good points. After remarking that certain parts of the Bible are not fit to be read by young boys, the Editor regrets that the *Punjab Observer* should have added its voice to the outcry raised against Bishop Welldon by Bengali and Anglo-Indian newspapers.

Europeans and the Jama Mosque of Delhi.

14. One Muhammad Abdul Hai, a resident of the Habsh Khán Phátak, Delhi, writing to the *Curzon Gazette* (Delhi), of the 15th January 1901, says that nearly a year ago Lord Curzon issued orders forbidding Europeans to enter the local Jama Mosque with shoes on. It is, however, to be regretted that this objectionable practice is still in force, and that Europeans wearing shoes are frequently to be seen in the masjid's compound. After suggesting that no European should be allowed to enter the mosque unless he has drawn cloth slippers (kept at the gate for the purpose) over his shoes, the writer calls upon the Muhammadans of Delhi to submit a representation to the Viceroy on the subject.

## VI.—LEGISLATION.

Evil effects of the Arms Act.

15. The *Mister Gazette* (Lahore), of the 5th (received on the 19th) January 1901, says that for a long time past there has been a persistent rumour to the effect that Russia is preparing for an invasion of India. If, observes the Editor, this is a fact, the authorities should at once repeal the Arms Act, as this piece of legislation is fast emasculating the people and rendering them incapable of standing by Government in its hour of trial.

The Countervailing Duties Act.

16. The *Watan* (Lahore), of the 18th January 1901, says that the imposition of countervailing duties on bounty-fed sugar has not so far led to any appreciable diminution in the import of that article. Nor has it had the effect of cheapening country-made sugar and thereby enabling that indigenous product to drive its rival out of the Indian market. The reason for this, adds the Editor, is not far to seek. The piece of legislation in question merely affords protection to country-made sugar, and leaves the question of cheapening it entirely untouched,—an illustration, by the way, of that policy of half measures which is the besetting sin of the Government of India. It is an open secret that the rates of land revenue and *abiana* for lands in which sugarcane is cultivated are nearly double those charged for other agricultural lands. In these circumstances, adds the Editor, it is idle to expect Indian-made sugar to com-

pete successfully with its foreign rival, the manufacturers of which are shown special concessions by their respective Governments. It is therefore clear that so long as similar concessions are not made in favour of the Indian manufacturer, the present deplorable state of affairs is bound to continue.

## VII.—General Administration.

### (*d*)—*Education.*

17. The *Siálkot Paper* (Siálkot), of the 16th January 1901, says that the questions on English and Mensuration (particularly those on the latter subject) set at the recent Middle School Examination were unusually stiff. The Editor adds that this is not the first time that he has had to make such a complaint. The Punjab University has come to acquire quite a reputation for its varying standard of examination papers. Some years the question set by its Examiners are ridiculously easy, while in others they are so stiff that even the ablest students find it difficult to answer them in a satisfactory manner and secure pass marks. The evil, observes the *Paper*, is due, in the first place, to the fact that the Examiners are continually changing, and, in the next, to the University refusing to employ moderators. This state of affairs not infrequently results in the questions set at the University examinations being beyond the scope of prescribed text books. It may be mentioned here that Examiners are also to blame for this, inasmuch as they frequently set questions not from text-books, but from their own compilations, with a view to ensuring a larger sale of the latter. As an instance in point, the Editor alleges that in the recent Middle School Examination the Examiner in Mensuration asked a question the rule for the solution of which is not given in the text-book, but which is to be found in his own publication on the subject. In view of these facts it is very necessary that the University should appoint moderators and ask its Examiners to see that the questions set by them are not beyond the capacity of the examinees to answer.

The last Middle School Examination.

18. The same paper writing about the last Middle School Examination, finds fault with the conduct of the Superintendent at the Siálkot Centre in turning out a candidate from the examination Hall. The unfortunate student in question, while on his way to the hall, was given a handbill announcing the publication of certain books. This, in his hurry, he put into his pocket and soon forgot all about it. When, however, the supervisor made the usual announcement that all examinees having any books or papers with them should hand over the same to him, this candidate took the notice out of his pocket and gave it to the official in question. Strangely enough, however, no sooner had the paper been handed to the Superintendent than he ordered the candidate to be turned out of the examination room. The poor lad protested against this, but no heed was paid to his remonstrances, and he was expelled from the room without delay. It will, adds the Editor, be readily conceded that the treatment accorded to the boy was most unjust, seeing that the piece of paper which he had handed over to the Supervisor was simply a handbill and did not

The same.

contain any notes bearing on the subject in which he was to be examined that day. It is therefore highly desirable that the University should clearly point out to Supervisors that only such candidates are to be expelled from examination rooms as are discovered having on their persons books or papers relating to the subject in which they are being examined.

### (f)—*Railways and Communications.*

A gross outrage on a Native female passenger by a British soldier.

19. The *Akhbár-i-'Am* (Lahore), of the 21st January 1901, says that quite recently at the Lahore Railway Station a British soldier outraged the modesty of a Native woman in the most shameless manner. The brute went the length of pressing the breasts of the woman, who, it may be observed, was accompanied by her husband. The incident, adds the Editor, has sent a thrill of horror through native society, and it is to be hoped that the authorities will take severe notice of the soldier's conduct.

A complaint against the Railway.

20. The *Siálkot Paper* (Siálkot), dated the 16th January 1901, states that some time back it pointed out that passengers for Siálkot leaving the train at Wazírabad at or before 9 A. M. had to wait there till evening, and requested the Railway authorities to remove this inconvenience by running a third passenger train between the two stations in the afternoon. It is, however, to be regretted that no steps have as yet been taken to put an end to the evil complained of. If the Railway authorities, adds the Editor, cannot accede to the aforesaid request, they might at least arrange to attach two or three passenger carriages to the goods train which runs daily between Wazírabad and Siálkot, and reaches the latter place in the evening.

### (g)—*Postal Matters.*

Mail service between Náhan and Barára.

21. The *Itifáq* (Sadhaura), of the 8th (received on the 22nd) January 1901, publishes a communication in which the writer suggests that if the Postal Department could make arrangements for the despatch of the mail from Náhan at 4 P. M. instead of at the present hour, *viz.* 6 P. M., letters, &c., from that town as well as from Sadhaura, Narayangarh, Shahzádpur, &c., on the Náhan-Barára road could reach their destinations one day earlier. He adds that the road between Náhan and Sadhaura being considered unsafe for travelling at night, the mail bags closed at Náhan at 6 P. M. actually leave that place the following morning. Were, however, the mail despatched at 4 P. M. it could easily arrive at Sadhaura by 9 o'clock; and it is well known that travelling thence to the Barára Railway Station during the night is not attended with the least danger. Consequently, if the writer's suggestion were acted upon, letters, &c., from the aforesaid places could be despatched from Barára by the morning instead of the evening mail train. He therefore requests the Postmaster-General, Punjab, and the Superintendent, Post Offices, Simla Division, to look into the matter at an early date.

## (k)—*Miscellaneous.*

A complaint against Sardár Budh Singh, Tahsíldár of Lahore.

22. The *Mister Gazette* (Lahore), of the 5th (received on the 19th) January 1901, says that Sardár Budh Singh, the present Tahsíldár of Lahore, is a very able and energetic officer, and takes great pains in the performance of his work. It is, however, to be regretted that at times he is unduly strict in the discharge of his official duties. As an instance in point, the Editor alleges that on the occasion of the Chirághán Fair in March last the Sardár recovered from the owners of the various stalls the usual special tax in such a rigorous manner that, but for the advice of a certain gentleman, all of them would have left the fair in disgust. After suggesting that next time the work of collecting this tax should be entrusted to a more experienced official, the *Gazette* accuses Budh Singh of having prohibited the smoking of *hukka* in the compound of the Tahsíl Office. Some other complaints are also made against the Tahsíldár, but the Editor abstains from giving publicity to them, for fear of rendering himself liable to prosecution.

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# NATIVE NEWSPAPERS

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 2nd February 1901.**

## I.—POLITICS.

### (*a*)—*Foreign.*

The Hedjáz Railway Fund.

1. The *Vakil* (Amritsar), of the 28th January 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund received by Miáns Ghulám Nabi and Habíbullah, Shawl Merchants, Amritsar :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 744 | 6 | 6 |
| 1. Mirza Abdus Satár, Mukhtár, Dalton Gunj (? Lucknow) | ... | 60 | 0 | 0 |
| 2. Muhammad Ismail Khán, Overseer, Botána, in the Gohána Tahsíl, Rohtak District | ... | 50 | 0 | 0 |
| 3. Shams-ul-Haq of Dyanwan, Patna District | ... | 10 | 0 | 0 |
| 4. Received through Yusaf Ali, Hospital Assistant | ... | 34 | 2 | 0 |
| Total | ... | 898 | 8 | 6 |

### (*b*)—*Home.*

Her late Majesty the Queen-Empress.

2. The *Tribune* (Lahore), of the 24th January 1901, publishes the following article under the heading "Our Queen-Empress no more!" :—

"These words sound incredible to the ear. It seems as if the heart-rending news flashed through the wire was a grim joke played by some mischievous sprite manipulating the tubes and cells. The event was one which, though in the nature of things inevitably drawing nearer, the Indian of to-day had in his mind put off to some indefinite future as a thing never to be thought of. To the present generation of men born and brought up under

English sway, specially to the people of India who have come to associate the name of their great sovereign of sovereigns with whatever they have seen and tasted of a new light and life, the personality of Queen Victoria was the key-stone in the arch of modern order and progress, the removal of which could not but make the whole fabric of civilization tremble! But the news of the catastrophe has been abroad since Tuesday night, and yet things are going on in their wonted way, as if it was not a great orb that had fallen from its sphere, likely to shake the mighty heavens in the process, but only a shooting star that had disappeared in its meteoric pathway. In the storm-charged sea the rumbling of the troubled waters is not heard until the widening surges by and by cover a growing expanse, and the man on the shore, fascinated in the contemplation of the beauty of the blue, is surprised by the sudden overflow of the angry waters. So perhaps the English-speaking world will slowly arise from the present stupor into which it has been cast by the shock of the event, to realise how far-reaching may be the effects of this the death of one of the greatest of sovereigns in ancient or modern times; what a gap has been created in its history; and how the shock of the event which has just ruffled the beginning of the Twentieth Century may reverberate to its end!

"Civilized mankind has just bid farewell to a departed century whose record was the brightest of any within the region of history, and welcomed the advent of a new one with hopes of a brighter prospect. But, alas, how much of the triumphs achieved during the former were associated in the mind of the English-speaking peoples (Indians in particular) with the glorious reign which has just closed, and how much of the hopes for the future were built upon the assumed continuance of its noble traditions. The name of Queen Victoria had become co-extensive with the English Empire in its modern sense; and if it was an Empire over which the sun never set, Her Majesty the Queen was the brightest star in it, whose personality shed its effulgence from one end to the other. The encouragement of learning, the expansion of trade and commerce, the growth of the sciences and arts, the recognition of the rights and liberties of the people, and all other things which made the nineteenth century the greatest on record, and the English Empire the most prominent factor in it, were synchronous with the reign of this illustrious woman, whose personal worth and character lent a double charm to all the achievements of her nation and time. Nor is the popular impression, that it was Her Majesty Victoria's guiding star that led her people on in their triumphs over Nature and mankind, altogether without justification. The advent of the girl-Queen on the English throne at a period when Europe was striving to break from the past and make a headlong plunge into the future, was a most opportune event. The growth of the Queen-mother, and the subsequent Widowhood which gave its peculiar fragrance to a consistently noble and spotless life, helped to make the Throne that centre of respect and affection in England which has acted as the great conserving power in the expanding energies of a most vigorous race and saved them from dangers into which they might otherwise have run. Indeed, if it can be said with truth that England reaped the triumphs of the struggle for light and liberty in which France had led and bled, it is no less true that this was because, just at the

tick of time, the English genius for order and progress had flowered into a Sovereign, whose sex, age, character, and life-history, all combined to further the one without disturbing the other.

"To England the loss has indeed been great, and no less to the Greater England which has expanded itself over the seas. Only the recent celebrations of the Australain Commonwealth, following upon a series of events which gave such a magnificent example of British solidarity and powers of self-sacrifice, demonstrated before the world what a charm the Queen's name was to conjure with. And no wonder. For, as we have already said, it was the spirit of progress moderated by the idea of order, which was so remarkably fostered by the late beloved Monarch's reign, that enabled the Anglo-Saxon race to build their world-wide Empire and achieve those triumphs of civilization which have placed them in the fore-front of nations both in the arts of war and peace. But what shall we say of the loss to the people of her great Dependency who had always prided on their country being the brightest jewel on Her Majesty's Crown! Their sense of subjection was always sweetened by the consciousness that a Queen-mother—no less a Mother than a Queen in the best and fullest sense—ruled over their destinies, and they felt that, however much their evil star might stand in the way of their happiness, they could not be under better care! To them Her Majesty Victoria was the embodiment of all the good things of which British Rule had given them a taste—of justice, progress, freedom, and enlightenment. The number of Indians living is small whose memory can take them back to pre-Victorian days, and the oldest know best how startling and substantially beneficent have been the changes which have come over this country since it has been taken under the protection of Victoria's Crown. The assumption of the title of Empress by Her Majesty was an honor in which they felt themselves dignified along with the exaltation of their beloved Queen. Under her fostering influence they had for the first time, after long centuries, begun to feel the awakening of a new national life the pulsations of which throbbed beyond their own restricted shores and brought them in touch with the hopes and prospects of a new and growing world. In fact, if it is true that the growth of the world-wide British Empire is synchronous with the Victorian era, it may be said with greater truth that modern India, with its new hopes and budding aspirations, is pre-eminently a product of the reign just closed. To modern India, therefore, the departed Queen was a Mother in the double sense that her regimé was its distinguished progenitor as well as a loving nurse and care-taker. British subjects elsewhere in the world may review the Victorian era from all possible stand-points, connecting it with an antecedent past of other, though less glorious, triumphs; but to modern India it symbolised all that was of the new and progressive, with the special charm added that it helped to wake up and place in noble relief the traditions of her own venerable past. The death of the beloved Queen has thus struck a special chord in the modern Indian's heart with which none of Her late Majesty's other subjects have anything in common; and to Indians more than to any other British subjects the loss has been in more than the ordinary sense the greatest national calamity and personal sorrow that could befall them at the present stage of their career. To say that they are 'plunged in grief' is no

adequate description—they are simply overwhelmed. Only the magnitude of the calamity keeps them from giving vent to the conventional wailings, and they must brood in silent anguish over the memory of the dear and revered personage, the example of whose life and the record of whose reign is to be their guiding star and source of inspiration in the days to come, now that she is herself amongst them no more!"

[*Similar appreciative articles have appeared in all the native newspapers.*]

A suggestion to start an Empress Memorial Fund.

3. The *Wakil* (Amritsar), of the 28th January 1901, writing about the demise of Her late Majesty the Queen-Empress, suggests that an Empress Memorial Fund should be started in connection with the Muhammadan Educational Conference, the money collected being spent on opening girls' schools in the country. The Editor has no doubt that the Muhammadans will subscribe liberally towards such a fund, and promises to contribute Rs. 25 from his own pocket. After remarking that intending subscribers should communicate with Nawáb Mohsin-ul-Mulk at Aligarh, he requests Musalmán ladies to take part in the movement.

Government and the people.

4. A correspondent writing to the *Public Gazette* (Amritsar), of the 24th January 1901, says that the natives of India may be poor, but they are not wanting in loyalty to the British throne. Indeed, Government is fully aware that they are always ready to shed their blood in its service, and that they have never hesitated to stand by it in its hour of trial. After referring to their loyal conduct in connection with the Transvaal War and the China Expedition, the writer observes that the people of India are loyal to their present sovereign, not from selfish motives, but because their religious books enjoin on them implicit obedience to their rulers. Nevertheless, it does not behove Government to be indifferent to their welfare, especially as this attitude on its part is calculated to prove highly injurious to its best interests. The correspondent then suggests that the authorities should repeal the Arms Act, prohibit the export of grain from India, stop the slaughter of cows and buffaloes, and initiate other measures with a view to increasing the prosperity of the country.

The Indian Public Service and indigenous talent.

5. The *Akhbár-i-'Am* (Lahore), of the 22nd January 1901, says that the Secretary of State for India has advertised for applications in England for twelve appointments as Civil Engineers for service in Bengal, &c. The commencing salary offered is from Rs. 300 to Rs. 400 a month, while the qualifications demanded are such as can be found in every graduate of the Seebpor or the Roorkee Engineering College. In these circumstances, the Editor cannot help remarking that Lord George Hamilton's action is a deliberate attempt to boycott indigenous talent. He adds that in the matter of appointments to the public service qualified natives should always be given preference over foreigners.

6. The *Wakil* (Amritsar), of the 28th January 1901, is grieved to learn from one of its contemporaries that the supporters of Hindi in the North-Western Provinces and Oudh are devising diverse plans in order to convince Government that the number of natives who speak that language is a very large one. One of these plans is that at the coming census the entire rural population should be returned as Hindi-speaking. It is true, adds the Editor, that country people do not speak pure Urdu. At the same time, however, it would be absurd to say that their language is Hindi, for what they speak is really a sort of bastard Urdu. The Editor then goes on to say that a correspondent alleges that one of the instructions issued by Bábu Shám Lál, B.A., Census Superintendent, Muzaffarnagar, is to the effect that Muhammadans should not necessarily be returned as Urdu-speaking, as a very large number of them speak Hindi, the common language of India; and that enumerators should not put down as the language of a person whatever he may choose to state it to be, but should use their own discretion in the matter. This, the *Wakil* observes, is objectionable in the extreme, and Government should look into the matter without delay.

The Urdu-Hindi question.

## III.—Native States.

7. The following appears in the *Khálsa* (Lahore), of the 23rd January 1901, under the heading "The fiat has gone forth"—

Patiála affairs.

"The long-expected and much-feared change in the relation of the cis-Sutlej Sikh States with regard to the British Government has taken place. A Political Agent has been appointed over Patiála, Nábha and Jind and the *status quo* that obtained before 1870 has been restored. 'The new Agent,' says the *Civil & Military Gazette*, 'will not be a Commissioner with the business of half-a-dozen Punjab districts on his hands; but an officer whose sole duty will be to act as an intermediary between the Lieutenant-Governor and the States.' That is to say the Political Agent will be the ruler *de facto* of the three States whose princes will be rulers in name. For if ever they refuse or delay compliance with the wishes of the Political Agent their 'reputation for loyalty which,' according to the *Civil & Military Gazette*, 'they have never failed to maintain' will become a thing of the past. Their long-cherished feeling of loyalty will not have a free vent, while a little show of restiveness on their part will be construed into disaffection, as the history of so many other Native States shows so well. In a previous issue, some months back, while commenting on the rumoured appointment of a Financial Adviser to the Patiála State we said that the Government of Sir Mackworth Young was led by the best of motives in proposing some workable scheme for placing the administration of the Patiála State on a satisfactory footing, and we shall not be far wrong when we say that even now the intentions of the Government are above suspicion. But we cannot help remarking that a less drastic measure would have very well removed all cause for maladministration and would have further given to the ruling Princes a freer hand in serving their people and the Government. In case milder reforms had failed to improve the state of things, there might have been some justification for having recourse to the violent change now made. However, it is useless to

dwell further on the advisability or otherwise of the measure taken by the Government. The fiat has gone forth and time will show how far the new arrangement will be conducive to public good. We would only hope that the officer appointed would be fit to perform the delicate duties of the position in which he will be placed and that he will be able not only to introduce necessary reforms in the various branches of the administration of the States under his control, but that he will be wise enough to choose men of unimpeachable integrity to help him in carrying on the work entrusted to him. Even in British territory, where supervision is so well maintained, the subordinate *Amlah* is a curse. What its depredations must be in States under double administration can well be imagined."

The same.

8. The same paper publishes the following remarks about the appointment of a Regency Council in Patiála:—

"We understand that the Government has recognised the succession of Mahárája Bhupendra Singh, who is only nine years of age, to the Patiála *guddee*. During the young Chief's minority a Council of Regency will conduct the administration. The veteran Sardár, Gurmukh Singh, will be President of the Council and Khalifa Sayad Muhammad Hussain and Lála Bhagwán Dás will be the Sardár's colleagues on the Council. The intelligence is gratifying for it precludes the possibility of the introduction of revolutionary measures; all the members of the Council being veteran statesmen of remarkable strength of character and sagacity. We feel confident that the interests of the State will be quite safeguarded by them until the young Chief comes of age and takes administrative responsibilities upon himself."

The *Jámi-ul-Ulúm* and the Rámpur and Landaura States.

9. The *Chaudhwin Sadi* (Rawalpindi), of the 15th January 1901, remarks that for some time past the *Jámi-ul-Ulúm* of Muradabad has been using very strong language towards certain officials of the Rámpur and Landaura States, so much so that it has exhausted the patience of the abused party and compelled them to file complaints against it. This has no doubt placed the Editor of that paper in great difficulty; but he can claim no sympathy from his countrymen, seeing that he has abused the privileges of a journalist and that the only object of his writing is to abuse and bring into disgrace the aforesaid States and their Rulers.

Government and Native States.

10. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 24th January 1901, says that the Viceroy's recent speech at the Rájkumár College, Rájkot, has removed the apprehension (which the majority of natives had come to entertain) that the Government of India intends deposing Native Chiefs and including their States in British territory. Government, adds the writer, might depose an Indian Prince or curtail his powers if he proved himself incapable of managing his State, but it has never thought of annexing Native States. Nevertheless the writer thinks it advisable that Government should issue a general proclamation to the effect that the present total area of Native States will in no case be reduced, that in the event of a Prince dying

heirless his possessions would pass to another ruler. The authorities would also do well to frame rules providing for the deposition of a Chief in case he fails to govern his State in a satisfactory manner.

## V.—Native Societies, &c.

The Congress and the Muhammadans.

11. The *Chaudhwin Sadi* (Rawalpindi), of the 15th January 1901, remarks that it needs no argument to prove that the hostile attitude of the Muhammadans towards the National Congress remains unchanged up to the present. The very fact that the supporters of that movement are doing their best to prove to the world that the Muhammadans have begun to evince greater sympathy with the objects of the Congress is a strong proof that the Mussalmáns continue to keep aloof from the propaganda. It is true that somehow or other the Congress can manage to get hold of some Muhammadans every year to take part in its deliberations; but then it should be remembered that the task is not a difficult one, seeing that the number of the followers of Islám in India exceeds six crores. After remarking that Munshi Muharram Ali Chishti declares himself to be the leader of those Punjábi Muhammadans who took part in the Lahore Congress, the *Sadi* alleges that whatever motives might have led that worthy to join the Congress, there can be no doubt that this connection has proved of great personal benefit to him. It has greatly pained the Editor to find that a large number of Muhammadan delegates were members of the *Anjuman-i-Númánia*, Lahore. This departure on the part of ignorant *ulemás* is fraught with grave consequences, and the Muhammadans should lose no opportunity of condemning it.

The Muín-ul-Muslemín Shádi Fund, Lahore.

12. The *Paisa Akhbár* (Lahore), of the 26th January 1901, says that two local members of the Muín-ul-Muslemín Shádi Fund, Lahore, have instituted criminal proceedings against the President and certain other officials of the Fund. It is rumoured, adds the Editor, that efforts are being made to settle the cases out of court; but this should not be taken to mean that the affairs of the institution have been, or are capable of being, improved. Indeed, it is notorious that members daring to demand their dues from the office-bearers of the fund are given severe beatings, and that the little money to its credit in the bank is being divided among the Directors. It is therefore only just that the local authorities should look into the matter and see that at least the aforesaid money is divided proportionately among the members of the Sádi Fund.

The degraded condition of the Muhammadans of Kashmir.

13. The *Sada-i-Hind* (Lahore), of the 26th January 1901, publishes a communication about the deplorable condition of the Muhammadans in Kashmir (*vide* paragraph 23 of the Selections No. 48 for 1900) and calls upon the local Anjuman-i-Himáyat-i-Islám to send some preachers to the Happy Valley with a view to prevent the Muhammadans from embracing Christianity.

Bishop Welldon on *nautches* and Bible-teaching.

14. The *Civil and Military News* (Ludhiána), of the 23rd January 1901, says that Bishop Welldon's recommendation regarding the teaching of Bible lessons in public schools has been opposed by both the Anglo-Indian and native

newspapers. The Editor cannot deny that the step would certainly be viewed with suspicion by the people; but still he would prefer to see the Primate's proposal adopted than that native youths should receive no religious training at all. Nor is he afraid that the Bible's entry into Government Educational institutions would have the effect of weaning students from their respective faiths, and remarks that the fact that only rare cases of conversion occur among the pupils of the numerous Mission Schools in the country should serve to reassure the people on this point. As to Bishop Welldon's proposal that hightly-placed Government servants should not take part in entertainments of which *nautches* form a part, the Editor sees nothing objectionable in it, and expresses surprise that native newspapers, which ought to have known better, should have condemned it in unmeasured terms.

The same.

15. The *Paisa Akhbár* (Lahore), of the 26th January 1901, writing about the first proposal, remarks that the object which the Primate has in view can also be attained by including in the existing text-books selected essays on moral subjects. Government, adds the Editor, should never forget that public schools, being meant for the good of the people, can serve this purpose only by observing strict neutrality in religious matters.

The same.

16. The *Vakíl* (Amritsar), of the 28th January 1901, says that not only the entire native Press but also the Bishop of Bombay has condemned the Primate's proposal regarding the teaching of Bible lessons in Government Educational Institutions. Indeed, the proposal has evoked such universal opposition that the Metropolitan of India has, in a way, withdrawn the same, as a perusal of his recent speech at Trichinopoly will show. As regards the question of *nautches*, that also has been decided against him, so to say. Recently certain Madrasi gentlemen submitted a memorial to the Viceroy requesting His Excellency to forbid the performance of *nautches* in the country. As was, however, to be expected, Lord Curzon has declined to interfere in the matter, and no one can have the hardihood to question the wisdom of His Lordship's decision. Indeed, it is not among the functions of Government to remedy the evils of native society, and reforms like the one suggested by Bishop Welldon should be effected by the people themselves.

## VII.—General Administration.

### (*a*)—*Judicial.*

A Judicial complaint.

17. The *Victoria Paper* (Siálkot), of the 24th January 1901, says that not infrequently a notification under Section 82 of the Civil Procedure Code is to be seen inserted in newspapers which are published neither in the district in which the Court issuing the notification is situated, nor in that in which the defendant resides and for whose information the notification is intended. Only one conclusion can be drawn from this, namely, that Magistrates and Judges send such notices to newspapers, the proprietors of which are their friends or which are supplied to them gratis. The Editor adds that as a rule the notifications

under reference should be ordered to be inserted in papers published either in the district in which the issuing court is situated or in that in which the defendant resides. Should both these districts happen to be without a newspaper of their own, the notification should be inserted in the more widely circulated papers in the Province.

A suggestion to lighten the work of appellate courts.

18. The *Victoria Paper* (Siálkot), of the 24th January 1901, suggests that the only way to decrease the amount of work in appellate courts and thereby save the public a lot of unnecessary expense and trouble is the appointment of experienced and able Judges to preside over subordinate courts.

A suggestion for lowering the rates of court fees.

19. The *Public Gazette* (Amritsar), of the 24th January 1901, publishes a communication from Báwa Naráyan Singh, a local Pleader, who says that the rates at which court-fees are realized at present are highly exorbitant, and suggests that Government's income from this source should not exceed the cost of administering justice. Not only, he adds, is there no precedent for making law courts a profitable concern, but religion also condemns such a practice.

### (*d*)—*Education.*

The last Muhammadan Educational Conference.

20. The *Paisa Akhbár* (Lahore), of the 26th January 1901, writing about the last meeting of the Muhammadan Educational Conference, says that although in a sense the members of the Conference were the guests of the Nawáb of Rámpur, His Highness attended only one of its sittings and then only for two minutes. In contrast to this is the conduct of the Mahárája of Kashmir, who came all the way from Jummoo to preside over the Technical Conference held at Lahore on the 26th December last. After remarking that the "Simpleton of a Mahárája," as the ruler of the Happy Valley has been nicknamed, is more cognisant of the want of his co-religionists than the younger and more enlightened Nawáb of Rámpur is of those of Muhammadans, the Editor observes that, although the speakers at the Educational Conference vied with one another in singing the Nawáb's praises, the fact remains that the success of its fourteenth session was wholly due to the exertions of Khán Bahádur Abdul Ghafúr Khán (Madár-ul-Mahám of Rámpur), Hakím Muhammad Ajmal Khán and Sáhibzáda Muhammad Ali Khán. He then goes on to say that certain newspapers have published remarks to the effect that the President's speech was of a political character. It should, however, be remembered that education, being wholly political in its results, it was simply impossible for the President to avoid the topics touched upon in his inaugural address.

The last Muhammadan Educational Conference and the *Rafiq i-Hind*.

21. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th January 1901, says that the *Rafiq-i-Hind's* remarks about the last Muhammadan Educational Conference (*vide* paragraph 21 of the Selections No. 3 for 1901) leave no room for doubt that the *Rafiq* is not only a non-Muhammadan paper, but that it is actively hostile to the interests of the Mussalmáns and does its utmost to injure them. Were it edited by some non-Muhammadan gentleman the Editor would have taken

no notice of its writings, although even in that case its present attitude towards the followers of Islám in India would have been highly objectionable. As, however, the person in editorial charge of the *Rafiq* is a Muhammadan, the assumption of such an attitude by him is not only objectionable, but also unnatural in the extreme. After observing that the remarks made by the paper in question about the Educational Conference are without foundation, the Editor says that lapse of time has failed to effect a change in the *Rafiq-i-Hind's* attitude towards Muhammadans, and that it still continues to be a declared and open enemy of that community.

### (*e*)—*Agriculture and questions affecting the land.*

How to remedy agricultural poverty.

22. A correspondent, writing to the *Sada-i-Hind* (Lahore), of the 26th January 1901, says that for some time past the question of the daily increasing poverty of India, *i.e*, of the poverty of the agricultural classes, has been engaging the serious attention of both Government and the ablest public men of the country. While, however, the latter ascribe the poverty to a variety of causes, the former throws all the blame on the money-lender and holds him up to the world's scorn for charging exorbitant rates of interest from the *Zamindárs*. But the authorities should know that it is not the *bania* who forces the agriculturists to borrow, but the Government which assesses land revenue in such a rigorous manner as to leave the *Zamindár* little or nothing to live upon. After remarking that subterfuges like the Land Alienation Act and the Deccan Agriculturists Relief Act can never help to remove the poverty in question, the writer observes that the only way to remedy the present deplorable state of affairs is to reduce the land-tax and establish agricultural banks in the country.

### (*f*)—*Railways, &c.*

An outrage on a Native female passenger by a European Ticket Collector.

23. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 22nd January 1901, reports that recently at the Lahore Railway Station a British soldier outraged the modesty of a native woman. The man pressed her breasts and took several other unbecoming liberties with his victim. It is said that the poor woman was accompanied by her husband, and that although the latter raised an alarm as soon as his wife was assaulted, no one durst come to his help. It was only when quite a crowd of passengers had gathered round the soldier that he released the object of his amorous endearments. The Railway Police were instantly apprised of the occurrence; but at first they made light of the matter and contented themselves with mere formal inquiries. Later on, however, when they came to realise the seriousness of the offence, they at once began to evince greater interest in the matter. The writer then goes on to say that if such gross outrages can be committed on native women in the capital of the Province, the honour even of respectable persons cannot be considered safe for a moment. He concludes by expressing the hope that examplary punishment will be inflicted on the soldier in question, and promises to revert to the subject at some future time.

24. The *Victoria Paper* (Siálkot), of the 24th January 1901, is unable to understand why the speed of trains running between Wazirabad and Siálkot should be so low as 16 miles an hour, although the line has been in existence for several years past. The enigma becomes still more inexplicable when one takes into consideration the fact that the speed of trains on the newly-opened Bikanir-Bhatinda Railway is 25 miles per hour. The Editor therefore expresses a hope that the Wazirabad-Siálkot line, being now in good condition, the Railway authorities will enhance the speed of the trains run on it.

The Wazirabad-Siálkot Railway.

25. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 30th January 1901, complains that it is very seldom that the clerks employed in the office of the District Traffic Superintendent, Lahore, succeed in obtaining privilege or any other leave. It may also be mentioned here that only rarely is the office closed even on Sunday and gazetted holidays. The writer then alleges that not a single holiday was allowed to the clerks during last Christmas, and that they were also made to work on the 'Id, the Lohri and the Basant Panchmi days. To crown all, in spite of the Manager's special orders on the point, the Superintendent refused to close his office on the 24th January, on which date all other Railway offices at Lahore were closed as a mark of respect to the memory of the late Queen-Empress. The writer concludes by expressing a hope that Government will be pleased to take prompt steps to remedy the evil complained of.

Grievances of the clerks in the Office of the District Traffic Superintendent, Lahore.

26. The *Vakil* (Amritsar), of the 28th January 1901, complains that the clerks, &c., employed in the Railway and Postal Departments are treated in a very inconsiderate manner in the matter of leave. As an instance in point, the Editor alleges that quite recently a certain clerk in one of these Departments was sent for to see his dying mother. Incredible, however, as it may seem, the poor man was not allowed to leave office! Nor is this all. His application for leave did not meet with a more favorable response, when an hour or two later the news of his mother's death was brought him in office. Such incidents, adds the Editor, are regrettable in the extreme, and prompt steps should be taken to put an end to them.

A grievance of the clerks employed in the Railway Offices, &c.

27. A correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), dated the 21st January 1901, says that the road between Kunjah and Gujrát is in such a bad condition that persons travelling on it, whether in ekkás or on foot, are subjected to considerable inconvenience and experience great difficulty in picking their way. Nor is this all. Whenever it rains the danger to the lives of the men and animals travelling on it becomes still greater. The writer therefore hopes that the authorities concerned will lose no time in repairing the road in question.

Unsatisfactory condition of the road between Kunjah and Gujrát.

### (*h*)—*Miscellaneous.*

28. The *Siráj-ul-Akhbár* (Jhelum), dated the 21st January 1901, complains that although sufficient rain has fallen and the next harvest promises to be a plentiful one, the *baniás* are fast raising the prices of food-grains. Wheat, adds the

A complaint against grain-dealers.

Editor, is selling at 10 seers a rupee, that is to say, at about the same rate at which it was sold during the last famine. Apparently grain-dealers have effected a combination with the object of robbing the public, and what is worse there is no one to prevent them doing so. Government should therefore move in the matter and devise means to put a stop to this deplorable state of affairs.

The tea-party to Mr. Chandavarkar.

29. The *Chaudhwin Sadi* (Ráwalpindi), dated the 15th January 1901, says that the name of not a single Muhammadan appears in the list of gentlemen who are said to have attended the tea-party given by the Editor of the *Rafiq-i-Hind* in honour of the Hon'ble Mr. Chandavarkar (*vide* paragraph 21 of Selections No. 2 for 1901). The four Muhammadan gentlemen present on the occasion were not among Munshi Muharram Ali Chisti's guests, but had gone there merely for the purpose of garlanding the Hindús invited to the party. Nevertheless it is a pity that they should have played into the hands of the self-advertising Munshi, especially as they are among the élite of the Muhammadan community.

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Punjab Government Press, Lahore—8.2 01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 6. ]

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# NATIVE NEWSPAPERS

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 9th February 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

British colonies and native immigrants.

1. The *Akhbár-i-'Am* (Lahore), of the 31st January 1901, says that the very first measure which the Parliament of the Australian Commonwealth is to be called upon to take into consideration proposes to prohibit the immigration of Asiatics into the federated colonies. The proposed law, adds the Editor, is highly objectionable so far as native immigrants are concerned, and it is to be hoped that the Colonial Secretary will decline to give his assent to it. Indeed, it is scarcely just that His Majesty's native subjects should be forbidden to settle in colonies owning allegiance to the British throne. The Editor concludes by requesting Mr. Chamberlain to look into the matter and dissuade the Australian Parliament from undertaking the legislation in question.

The same.

2. The *Paisa Akhbár* (Lahore), dated the 2nd February 1901, endorses the remarks recently made by Lord Elgin, that one of the best means of preventing famines in India is to encourage emigration to (British) colonies, and asks his Lordship as well as other well-wishers of the country to exert their influence to remove restrictions imposed on Indians in the colonies and secure for them equal rights with the colonists.

The Hedjáz Railway.

3. The following appears in the *Punjab Observer*, Lahore, of the 23rd January 1901, under the heading " The Hedjáz Railway " :—

" Talking of charity in the above paragraph (about 'Id charities) we are put in mind of the opportunity offered this time to those disposed toward liberality by the proposal for a railway to Mecca being in the field and appeals for funds on its behalf being in circulation. This is about the time when pilgrims start from India for the Hedjáz. After 'Id-ul-Fitr prayers in this country they leave and they observe their 'Id-uz-Zuha at Mecca. Those intending to go to Mecca this year would do well to postpone their intention in

view of the obstructions in the way caused by plague and to give the money reserved for the pilgrimage or some part of it to the proposed Railway Fund and thus participate in the *sawáb* (virtue) of facilitating the pilgrimage of hundred of thousands of persons who would go to Mecca after the completion of the railway. In this connection a mistake by M. Abdulla Kur of Bombay may be noticed. He published a letter the other day in a Bombay paper that a certain Turkish gentleman who was going out as an agent for the Railway Fund was going 'with the moral support of the Bombay Government,' and this letter elicited another from the said Government denying any basis for this assertion. He would have been safe if he had said that 'the Government had no objection to the Hedjáz Railway Fund being supported by Muhammadans in India,' but as he went an undue length in attributing sympathy and support he elicited a rebuke which may do some harm to the cause he wanted to push forward."

*(b)—Home.*

Mourning in India.

4. The *Paisa Akhbár* (Lahore), dated the 2nd February 1901, says that it is needless to point out that the death of Her late Majesty the Queen Victoria has been deeply mourned in India by men of all classes, creeds and nationalities. But the question arises whether or not the native Indian subjects of Her late Majesty ought, like their European fellow-subjects, to show any outward signs of mourning. This is the question which has suggested itself to many men who have read the orders of the Government regarding the observance of mourning and have seen many native servants of the Government wearing crape bands round their arms. Such men are really at a loss to know what they should do. This anxiety arises not from the fact that they are not in mourning, but from the fact that the usages of their country do not sanction the observance of mourning in the manner adopted by Europeans. To the Editor, however, there is no doubt about the question. When natives do not, in imitation of European manners, show any outward sign of mourning on the death of their father, son, or any other very near relative, there is no reason why they should depart from the custom of their country in this instance. Besides, European Government officials who insist on natives visiting them in their houses, coming to their presence with shoes off, simply because, according to native manners, it is considered disrespectful to approach a superior with shoes on, cannot expect natives to imitate them in the observance of mourning. The natives should, therefore, in pursuance of the customs of their country give alms to the poor, dig wells, build saráis and give scholarships to poor students on this sorrowful occasion.

A Staff College for India.

5. The *Paisa Akhbár* (Lahore), dated the 2nd February 1901, highly approves of the suggestion of a correspondent of the *Times of India* for the establishment of a Staff College in this country, and remarks that such a college would remove a long felt want and be useful not only to Indians, but also to Staff Corps Officers who have no means of completing their further military education in this country.

## III.—Native States.

Patiála affairs.

6. The *Khálsa Bahádur* (Lahore), of the 28th January (received on the 4th February) 1901, writing about the appointment of a Political Agent in the Phulkián States, remarks that this reversion to the state of affairs prevalent prior to 1870 is wholly unwarrantable. Besides, it is scarcely a fitting reward for the unflinching loyalty which the States in question have always shown for the British throne. The *Civil and Military Gazette*, adds the Editor, says that the privilege of having direct relations with Government was conferred on the Puhlkián States in recognition of the invaluable services rendered by them during the sepoy mutiny. It is not, therefore, easy to understand why this concession has been withdrawn now, especially as the administration of these States has been rapidly improving since 1870, and they have more than once proved to the world that their loyalty is as deep-rooted and sincere as ever. The Editor then quotes instances in support of this assertion, and Says that the appointment of a Political Agent in the Phulkián States has engendered a feeling of uneasiness in the minds of the Síkhs, and that Lord Curzon's approval of this step has taken the public quite by surprise.

The same.

7. The same paper regrets that the Kanwar Sáhib, in whom the late Mahárája reposed such great confidence that His Highness had appointed him President of the Administrative Committee, has not been given a seat on the newly appointed Council of Regency. It is of course true that the treaties concluded between Government and Patiála do not admit of the Kanwar being given a hand in the administration of the State. Government, however, could have easily overcome the difficulty, and appointed him, though only in name, gaurdian of the minor Mahárája.

The same.

8. The *Punjab Samáchár* (Lahore), of the 2nd February 1901, publishes a communication in which the writer requests the Regency Council to leave no stone unturned to bring up and educate the minor Chief of Patiála in a manner becoming his exalted position. The correspondent then exhorts the Council to work disinterestedly and smoothly; to think more of making the State subjects happy than of extorting money from them; and to make merit the sole test of employment and promotion in the public service.

Náhan affairs.

9. The *Ittifáq* (Sadhaura, District Umballa), of the 1st February 1901, regrets to have to say that the number of Muhammadan employés in the Náhan State has been much reduced since the death of the late Rája Shamsher Prakásh, and that the few that are still in State service are being made to retire. The Editor expresses a hope that the Rája will follow the liberal policy of his deceased father and allow Muhammadans to hold offices in the State side by side with their Hindu brethren.

## V.—Native Societies and Religious Matters.

The Congress movement

10. The *Khálsa Bahádur* (Lahore), of the 28th January (received on the 4th February) 1901, writing about the Lahore Congress says that very few delegates from Madras, Bengal, &c., took part in its deliberations. Indeed, the Presidents of the various Provincial Committees preferred to stay away from Lahore, which can only mean that they wish to sever their connection with the Congress. It may also be mentioned here that most of the Anglo-Indian and Eurasian gentlemen, who used to take an interest in the movement, have come to be very apathetic about it. The Editor is of opinion that this state of affairs is due to the Congress having accomplished nothing practical up to the present. He concludes by remarking that that body is merely a society of beggars, who meet every year to beg for various things from the Government of India.

The Congress and the Sikhs.

11. The same paper publishes a communication from one Báwa Naryán Singh, a Pleader at Amritsar, who says that every action of the Sikh Gurús was prompted by national or political considerations, and that had the founders of Sikhism been selfish persons, they could have easily managed to encompass the ruin of Hindús and secure comfort and riches for their own followers. It is, however, to be regretted that certain Sikhs of the present generation are wholly devoid of all feeling of political or national sympathy, and take (? no) part in the Congress movement in order to serve their selfish ends. The writer is, however, glad to add that the number of such persons is not large, and that the majority of the Sikhs heartily approve of the aims and objects of the Congress. After remarking that selfishness is certain to make a person an object of scorn to his fellows, the correspondent calls upon the Sikhs to remember that if a nation throws a small section of it overboard, the latter is certain to lose all importance in the eyes of its Government.

The Congress and the Muhammadans.

12. The *Paisa Akhbár* (Lahore), of the 2nd February 1901, remarks that certain Congressmen endeavour to prove that Muhammadans sympathise with the National Congress, although they know that this is not the case. The Editor condemns such action, and observes that Muhammadans, as regards their opposition to the Congress, may be divided into three classes:—

1. In the first place there are those who think that by opposing the movement they will gain the favour of the officials.

2. The second class consists of persons who keep aloof from the Congress on the ground that it is useless to agitate for concessions that are not likely to be granted.

3. The third class consists of persons who, although they sympathise with many of the objects of the Congress, do not take part in it, because they believe that the Muhammadans, being backward in education, are not likely to be able to hold their own against the members of the more advanced communities who take part in it.

The Editor concludes by observing that although he sympathizes to a certain extent with the Congress movement, he regrets that the Muhammadans are so backward in education that they can gain nothing by identifying themselves with the movement and that it is desirable that they should for some time to come devote their undivided attention to the amelioration of their condition.

The Anjuman Muín-ul-Musilmín, Lahore.

13. The *Paisa Akhbár* (Lahore), dated the 2nd February 1901, says that if it is true that the Deputy Commissioner of Lahore has ordered a Government official to make enquiries into the complaints made against the Anjuman Muín-ul-Musilmín, that officer should first send for the papers of the Anjuman and then ascertain if the complaints published against that body from time to time in the columns of this paper are true.

Muhammadans and the Anjuman-i-Nománia, Lahore.

14. The *Paisa Akhbár* (Lahore), dated the 2nd February 1901, says that at the last anniversary of the Anjuman-i-Nománia held at Lahore in the last week of January 1901 the speakers endeavoured to bring home to the audience the baneful effects of English education on Muhammadans, although the proceedings of the Anjuman itself bore ample testimony to the fact of its having been largely influenced by European manners and modes of thought. The Editor therefore recommends the Anjuman to confine itself to its duty of spreading religious education among the Muhammadans and not to condemn secular education. The Editor also asks the Anjuman to make certain changes in the course of studies prescribed, in order that those who are educated by it may become useful members of the community.

Bishop Welldon on *nautches* and Bible-teaching.

15. The *Sat Dharm Prachárak* (Jullundur), of the 25th January (received on the 8th February) 1901, says that Bishop Welldon's recommendation regarding the introduction of the Bible in public schools leaves no room for doubt that he is an exceedingly narrow-minded person. Besides, his proposal shows clearly enough that the Christian Missionaries are convinced that it is impossible to spread their religion in India except with Government's help. As for the Primate's attitude towards *nautches*, the Editor has nothing to say against it. He cannot, however, refrain from enquiring why Bishop Welldon does not denounce the European ball, which is a far more indecent sight than *nautches* can ever be.

The same.

16. The *Núr Afshán* (Ludhiána), dated the 1st February 1901, writing on the same subject says that the objections raised by the *Akhbár-i-'Am* and several other newspapers against the teaching of Bible lessons in public schools are ascribable solely to their refusal to profit by the instructions contained in the Christian scriptures. The Editor adds that the superior moral character of the students of Mission Schools is sufficient proof of the elevating influence which the study of the Bible exercises on its readers. Should, however, the Government be unable to sanction Bishop

Welldon's proposal, it should at least order the "Teachings of Christ" by Lord Northbrooke to be read in the Middle School classes, especially as books like the Rasúm-i-Hind which contain a great deal about the Hindu and Muhammadan religions, are taught in public schools.

The "Prophet" of Kádián.

17. The *Hákam* (Kádián), of the 24th January 1901, publishes a report of one of Mirza Ghulám Ahmad's recent lectures in the course of which the "Prophet" of Kádián asserts that the crushing defeat of the infidels at Badr at the hands of Muhammad's companions was also an augury of a future triumph to be obtained by Islám. The word "badr," says the Mirza, signifies "full moon," which, as every one knows, appears on the fourteenth night of the lunar month. The victory obtained at Badr was consequently also a sign that Islám would gain another signal success in the fourteenth century of the Muhammadan era. It may be mentioned here that the belief was common among the Musalman women of the time that the century in question would be one of prosperity to the followers of the Prophet. The Mirza then goes on to say that the augury has come true and that, as God had willed, the name Ahmad* has gained fresh lustre in the present century. He adds that the omen had reference to himself, and that it was he whom Muhammad had saluted in advance in connection therewith. The Mirza, however, regrets that his advent has been viewed with suspicion and that he has been denounced as an impostor. After remarking that the present condition of Islám is pitiable in the extreme, the Mirza alleges that he has been sent to raise his faith from its degradation and establish its superiority by means of unanswerable arguments. He then expresses surprise that certain Maulvís, &c., should have ridiculed his claims to be the promised Messiah and Mehdi, seeing that the signs which were to herald the appearance of the se personages have long been made manifest.

A proposal to start a magazine in English for the spread of the Mirza's propaganda.

18. The *Hákam* (Kádián), of the 24th January 1901, publishes a notice over the signature of Mirza Ghulám Ahmad, who says that it has always been a source of grief to him that educated natives as well as European searchers after truth have not so far been able to profit by the numerous revelations which have been made to him from time to time in support of Islám. It has therefore, been decided that with the object of supplying this want a magazine conducted in English should be issued from Kádián. The journal will publish translations of all the articles, &c., written by Ghulám Ahmad in defence of the Muhammadan religion, and will be edited by Maulvi Muhammad Ali, M.A., and Khája Kamál-ud-dín, B.A., Pleaders. The concern will be purely a commercial one, and the question of raising the necessary capital will be settled at Kádián on the next 'Id day. Meanwhile the Mirza wishes the public to know that he will have nothing to do with the money collected for the magazine, and that the same will be deposited in some respectable Bank.

* The founder of Islám is also called by this name.

Srimán Swámi and the Police.

19. The *Akhbár-i-'Am* (Lahore), dated the 1st February 1901, says that a man who calls himself Sriman Swámi and who is nowadays delivering lectures in English on the Hindu religion at Ahmedabad (Guzerát), has submitted a petition to the Government of the North-Western Provinces, in which, after complaining of ill-treatment to which he was subjected at the hands of the Police, the Swámi prays Government to allow him to institute a suit against the District Superintendent of Police, Allahabad, for defamation of character. The name of Sriman Swámi, says the Editor, has appeared in the newspapers after many years. About ten years ago the Swámi gained great fame for his lectures in support of kine protection and also by his exposure of the *Niyoga* doctrine of the Arya Samáj in a criminal case instituted by the latter at Peshawar against the local Sanátan Dharm Sabha. The doctrine of *Niyoga*, which permits a woman to marry eleven husbands, is sufficient to give one some idea of the Arya Samáj.

## VII.—General Administration.

### *(f)—Railways and Communications.*

An outrage on a native female passenger by a European Ticket Collector.

20. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated the 2nd February 1901, says that, in consequence of the strike of Guards and Signallers on the G. I. P. Railway, the authorities of the North-Western Railway thought it advisable to train some European soldiers in the various duties connected with the Railway administration so as to preclude the possibility of any inconvenience being felt in the event of a similar strike occurring on this line. It was in anticipation of such a strike that three European soldiers were posted to the Lahore Railway Station. One of these, named O'Neil, has recently been arrested for making an indecent assault on a native female passenger. The fears entertained by many experienced officers of the Railway that the European soldiers would bring disgrace upon the Department have been fully realised. For some time past the travelling public had been complaining of bad treatment at the hands of European and Eurasian Ticket Collectors. The Railway authorities instead of replacing a number of the latter by natives, as proposed by the Traffic Superintendent, brought in soldiers, and the result has been, as was to be expected, the commission of assaults on females. It is idle to expect anything better from these illiterate, uncultured brutes who consider it their duty to pick quarrels (with any one they may happen to come across) and to minister to whose lust brothels are provided by the Military authorities. It is a pity that the Railway authorities pay no regard to the grievances of the travelling public, and are bent on providing employment for Europeans and Eurasians at all costs. Educated natives who are hardworking, industrious, sober and more obedient than Europeans and who would rather hang themselves than be guilty of any of those acts of violence which are frequently committed by Europeans, can be had on less than half the pay given to the latter. The writer, therefore, asks the Railway authorities to employ a larger number of natives, or female ticket collectors, at least, at big stations like Lahore.

21. The *Sat Dharm Prachárak* (Jullundur), of the 11th January 1901 (received on the 8th February 1901), writing on the same subject, remarks that the law is wholly powerless to put an end to outrages like the one under reference. Such deplorable occurrences, adds the Editor, are due to the British soldier being given no religious training whatever, and can become unknown only if he is brought up and educated in a proper manner.

The same.

*(g)—Postal Matters.*

22. The *Siálkot Paper* (Siálkot), dated the 1st February 1901, strongly approves of the suggestion put forward by the *Paisa Akhbár* (Lahore) in its issue of the 19th January 1901, that commission charges on money orders of the value of less than Rs. 5, should be reduced by one-half, and expresses a hope that the Postmaster-General will favourably consider the proposal.

A suggestion to reduce the rates of commission for money orders.

*(h)—Miscellaneous.*

23. The following appears in the *Arya Messenger* (Lahore), of the 31st January 1901:—

Country-made sugar.

"Government, we are told, is getting a good deal of revenue from the tax imposed on foreign sugar. We have no doubt that if things go on as they are doing, the revenue from this source will be doubled and trebled before long. Nobody in our markets and in our houses now cares but for the foreign sugar. It is so fine and attractive! The confectioners find that the confectionary prepared with this sugar has a far more captivating look about it than that prepared with the country-made sugar and that at a higher cost. Our women-folk see that on occasions of marriages and on all ordinary occasions confectionary made with the imported sugar is brought into the house, and distributed amongst the brotherhood. Should the more thoughtful and patriotic husband suggest the use of the home-made article, he is at once snubbed as a booby in matters which have to do with domestic economy and social propriety. 'What will the world say if sweets made with brown country-made sugar are sent out?' cries the horrified wife! Indeed our fondness for the imported article has already gone so far that native sugar has become a scarce commodity in the bazárs. Recently a gentleman had occasion for a few maunds of native sugar, in connection with the marriage of his son. The friends and the confectioners hinted that the beet-root stuff would do better. But as the gentleman had, for years, been a member of the Swedesh Vastu Parchárni Sabha and would not be false to his pledge on any account, he insisted that native-made article should be used. And of course it had to be bought. But he had to ransack one bazár after another before the native-made article was forthcoming. Every shopkeeper had abundance of the white stuff, but little or nothing of country *Chini*. Is it, under these circumstances, rash to conclude that the native sugar is doomed? This must of course increase the income to Government from the duty levied on the foreign article! It is most sad that the Indian industries should die one after another! This free trade, however good theoretically, is not an unmixed blessing for countries like India."

A strange request on the part of the Editor of the *Akhbár-i-'Am*.

24. The Editor of the *Akhbár-i-'Am* (Lahore), in its issue of the 25th January 1901,* says that the prosecution of his brother, Pandit Gopi Náth, for publishing in March last an article headed "Holi Jokes" has cost them about Rs. 3,000. Some time back certain of their well-wishers advised the Editor to start a fund with the object of making up this loss, and promised to make liberal contributions from their own pockets. It was, however, impossible to act upon this advice, especially as Mr. Atkins had remarked in his judgment that a fine, howsoever large, would be no punishment for Gopi Náth, meaning thereby that the same was certain to be paid by his co-religionists. But now the Editor wants money for quite a different object, *viz.*, his youngest brother's marriage, and will gladly accept pecuniary help on this occasion. Nay, he humbly requests all subscribers to the *Akhbár-i-'Am* to lighten his load in connection with the marriage in question, and thereby lay him under a deep debt of gratitude. After remarking that help of every kind will be thankfully accepted, he observes that those subscribers who are not in a position to help him in any other way should at least remit their subscriptions for 1901 in advance.

The same.

25. Commenting on the above, the *Punjab Observer* (Lahore), of the 30th January 1901, remarks as follows :—

"A curious request in the local *Akhbár-i-'Am* puts us in mind of the strange principles on which many of the vernacular journals are conducted in this country. The Paper in a long article counts the drains on the pocket of Pandit Gopi Náth, brother of the Editor, during the past year owing to the recently concluded case against him, and mentioning that the marriage of a younger brother is shortly to take place, makes an appeal to its subscribers to render the Editor of the Paper all sort of help on this occasion, adding that 'those who may be unable to render any other help may at least send subscriptions of the Paper in advance.' We know that there are some in the ranks of vernacular journalism who descend to sorts of begging, but they mostly do so on account of poor support from the public, which fact they plead as their justification. It is a justification which is accepted as reasonable, but still in the light of it one can understand their conduct. However, if a journal, fairly well supported by the public, requests its readers for help beyond what it can legitimately claim as subscription, it is something which one can hardly understand and which is by no means compatible with respectability as an organ of public opinion."

Sardár Budh Singh, Tahsíldár of Lahore.

26. The *Punjab Samáchár* (Lahore), of the 2nd February 1901, says that in one of its recent issues the newly-started *Mister Gazette* has praised and abused Sardár Budh Singh, the present Tahsíldár of Lahore, by turns (*vide* paragraph 22 of the Selections No. 4). The authorities cannot, however, be unaware that the Sardár is an able and experienced official, and that he has always merited the commendation of his superiors. Indeed, his appointment to the responsible post of Tahsíldár of Lahore is the strongest proof of this; and the *Mister Gazette* has only made itself ridiculous by preferring unfounded charges against him.

*This number was not received in office, but was procured privately on the 3rd February 1901.

27. The *Rafiq-i-Hind* (Lahore), dated the 2nd February 1901, is glad to announce that the Hon'ble Judges of the Chief Court, Punjab, have allowed Munshi Muharram Ali Chishti, who will shortly take to the profession of the law, to continue to edit it as before, and that the Munshi is very proud of the concession made in his case.

The Editor of the *Rafiq i-Hind* and the legal profession.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 16th February 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

Her late Majesty and the Muhammadan Kingdoms.

1. The *Sirāj-ul-Akhbār* (Jhelum), of the 11th February 1901, says that at a meeting of the Muhammadan residents of Jhelum held at the local Jami Mosque on the and idem to pray for peace to Her late Majesty's soul, Chaudhari Sultán Muhammad Khán, late Mír Munshi to the Amír, made a long and eloquent speech, in which he quoted religious authorities to show that it was the bounden duty of all Muhammadans and Mussalmán States to always feel grateful for the numerous favours conferred on them by the illustrious dead. The Chaudhari also endeavoured to prove that the existence of the Ottoman Empire at the present movement was due solely to the help which the Government of the deceased Queen-Empress was always ready to render the rulers of Turkey. Persia, added the speaker, was also indebted to the late occupant of the British throne for several acts of kindness and generosity. As for Afghánistán, the Chaudhari declared that it was simply impossible for that country to repay the heavy debt of gratitude it owed the dead Queen. The Amír had received from Her Government lakhs of rifles, large quantities of ammunition and crores of rupees ; and but for Her kindly protection His Highness would ere long have had to bend the knee before the Czar of Russia. The speaker then went on to say that in 1876 General Kauffemann, the then Russian Governor-General in Turkistán, brought forward a proposal to the effect that England and Russia should annex all the Muhammadan States in Central Asia and render their inhabitants effete by disarming them. The General endeavoured to make his proposal acceptable to the British Government by insinuating that this was the only way to crush the spirit of the Indian Mussalmáns and prevent them from ever rising against their present rulers. It was, however, a matter for congratulation, added the Chaudhari, that Her late Majesty, not only did not approve of this policy, but was wise enough to see that Great Britain's interests lay in a contrary direction. He then enumerated the advantages derived from British rule by his co-religionists in India and exhorted the audience to always pray for the permanence of that rule.

The Hedjáz Railway.

2. The *Vakil* (Amritsar), dated the 11th February 1901, remarks that it is quite possible that some of its readers have been offended with it for its having failed to publish any note about the Hedjáz Railway for some time past. This silence is, however, excusable seeing that the Muhammadans, who think nothing of wasting hundreds of thousands of rupees on useless objects, have so far contributed only four or five thousand rupees to this Fund. The Editor adds that if every Muhammadan resident of India had given the small sum of 4 annas in aid of the Hedjáz Railway, the contributions would have amounted to a crore and a half of rupees. He then praises certain Musssalmán gentlemen of Kanauj who collected Rs. 327-4-6 in aid of the aforesaid Fund on the occasion of the last 'Id, and exhorts Muhammadans in other parts of the country to follow the noble example set by their brethren in Kanauj.

The same.

3. The *Paisa Akhbár* (Lahore), dated the 9th February 1901, says that a correspondent suggests that every one of its subscribers should pay at least Re. 1 towards the Hedjáz Railway Fund, and that the amount be realized by forwarding to the subscribers a certain week's paper per V. P. P. Although the suggestion has been approved by several subscribers, the Editor is of opinion that Hakim Ghulám Nabi's proposal is a far better one. That gentleman proposed to sell his medicines at reduced prices during the month of February, and has promised to subscribe Rs. 500 towards the said Fund out of the sale proceeds. The *Akhbár* then declares its intention of starting a fund of its own, and exhorts the public to make liberal contributions towards the same.

The same.

4. The *Vakil* (Amritsar), of the 4th and 11th February, 1901, acknowledges the following subscriptions received by Mián Ghulám Nabi and Habíb Ullah of Amritsar, in aid of the Hedjáz Railway :—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 898 | 8 | 6 |
| Received through Muhammad Ismail of Phohára District Bijnore ... ... ... | 50 | 0 | 0 |
| An unknown lady ... ... | 1 | 0 | 0 |
| Muhammad Nazir, Hospital Assistant posted at Gulistán Fort ... ... ... | 5 | 0 | 0 |
| Háfiz Hamid Hussain, Rangoon ... ... | 11 | 0 | 0 |
| Muhammadans of Mahoba, District Hamírpur ... | 21 | 0 | 0 |
| Háfiz Abdur Rahmán of Khar khauda, Tahsíl Sámpla, District Rohtak ... ... | 20 | 0 | 0 |
| Total ... | 1,006 | 8 | 6 |

5. The *Public Gazette* (Amritsar), dated the 8th January (received on the 11th Febuary) 1901, remarks that, although Lord Elgin was not a popular Viceroy and although during his rule the country suffered from diverse calamities, His Lordship has recently expressed a very sound opinion about the famines in India. He says that Indian famines are generally due to a dearth not of food stuffs but of that of money, and that a good deal may be done towards their prevention by sending the surplus population to the colonies. It is, however, a pity that Lord Elgin should not have opened his lips during his Viceroyalty when he might have transformed his views into actions. However, if even now, he can induce the Government of India to send the surplus population to the colonies and prevent the colonists from treating native immigrants in a savage manner, he will be rendering a great service to India, but he should, bear in mind that no good can come to the country by her people emigrating to Australia, &c., merely as labourers.

British Colonies and native immigrants.

*(b)—Home.*

6. The *Punjab Observer* (Lahore), of the 6th February 1901, publishes the following paragraph under the head "Mourning Meetings":—

Mourning in the Punjab.

"During the past two weeks we have been literally flooded with accounts of meetings held in different parts of this vast land to mourn the loss of Her Majesty. It is almost an impossibility to give adequate expression to the sentiments of devotion and loyalty to the British Crown embodied in these accounts or to find place in the columns of a newspaper for all that is being said and written on this melancholy subject which is the all-absorbing topic of the day. For the last fortnight we have tried our best to cope with the enormous demand on our space by proceedings of loyal meetings, so much so that in one issue they entirely excluded every other subject, and in another they occupied a very large part of our columns to the exclusion of much that was important from the point of view of the general reader. We must confess ourselves fairly baffled however in our attempts to meet the wishes of all correspondents on this occasion, and to-day while devoting considerable space to proceedings of the nature set forth above, we have been obliged to withhold many a long account of loyal meetings."

7. The *Vakil* (Amritsar), dated the 4th February 1901, says that the oldest residents of Amritsar are unanimous in the opinion that a complete *hartál* like the one observed in the city on the 2nd idem was never before witnessed there. This, observes the Editor, is the strongest proof of the loyalty of the people, for although nothing was procurable in the bazár, throughout the day, no one thought of complaining of the *hartál*.

The same.

8. The *Tribune* (Lahore), of the 5th February 1901, makes the following remarks in the course of an article headed "Mourning and Memorial":—

Memorials to Her late Majesty.

"From mourning to memorial is a natural transition—indeed, mourning is the form of memorial which the first promptings of the heart make it assume

to mark its affection and reverence for the departed one. Now that the first outburst of grief is subsiding, and the mind is being prepared for calmer thoughts, the desire for fitting memorials of the late Queen-Empress is being expressed in different quarters. The various directions from which, and the manifold shapes in which, the proposals are coming, give another proof, if any were needed, how deeply as well as widely feeling has been stirred among all classes and races of peoples to whom 'God save the Queen' had become a part of their daily prayers. Many are the suggestions that have been made. The principal ones are those (1) of an imperial memorial in London to be raised from a central fund gathering subscriptions from all quarters of the Empire; (2) of a central memorial in Calcutta for the Indian Empire to be raised from Indian subscriptions only; and (3) of local memorials contributed to by local funds and marking the public spirit of each province or district as stimulated by the sense of a great sorrow and a feeling of gratitude for the inestimable blessings received by India during the late reign. The idea of an imperial memorial in London is best with great difficulties. No doubt some great institution might be founded, or some great work of art raised, by gathering subscriptions all over the world. But people generally would like to have the monument of their public spirit in their own midst, not only to serve as a momento of their late beloved Sovereign, but in order also that their own country, province, or district might reap the benefits of any memorial likely to be raised with their money. The same objection applies, though in a smaller degree, to the project of a central monument in Calcutta for the whole of India. People in other cities and provinces will hardly feel the due degree of enthusiasm for an institution, however commendable in other ways, of which the advantages will accrue to the favoured people of the metropolis alone. The proposal of provincial or district memorials is therefore the one likely to find the most favour with the general public so far as India is concerned. The British dominions are so vast, and the British race scattered all over the globe are so rich, that an imperial memorial in London to mark the greatness of Queen Victoria's reign, from the imperial point of view, is sure to be one of the coming institutions of the future. People in India may subscribe to it if they like, but what should concern them directly is the duty of having local memorials in their own midst—in every province, in every district, or even in every great town if possible. The Madrásís have already taken a step in this direction. Public meetings have been held by them in which two proposals have come out most prominent. The one is to establish a Town Memorial Hospital, though some are inclined to be of the opinion that the foundation of such an Hospital is the duty of the Municipality. Another proposal is that of founding a Memorial Scholarships Fund embracing all Southern India, to enable the State to send selected students to Europe for the study of arts, law, commerce, science, and industries, and thus to cement the imperial bond. In Lahore we are going to have a memorial meeting on Sunday next, at which we believe the idea to be put forward is that the encouragement of technical education in the Province is a fitting form which a memorial of the late reign should take. This is an excellent idea, and the existence of the Hindu Technical Institute, already associated with the Jubilee of Her late Majesty, furnishes a suitable centre around which a grander project on the same lines may well expand. That would be a project worthy to

form a lasting memorial of a reign rich in achievements in the domain of the arts and industries, and one the accomplishment of which would go far to confirm the reputation of the Punjabis as a practical people."

The proposed Calcutta memorial

9. The following appears in the *Tribune* (Lahore), of the 7th February 1901, about the proposed national memorial in Calcutta:—

"A Bombay telegram states that the feeling is overwhelming there in favour of a memorial which shall represent the Bombay City and Presidency, and that though some of the wealthier citizens may, out of the abundance of their wealth, help in raising a central monument in Calcutta, the majority of the people would like to have their memorial in their own midst, visible to and enjoyable by themselves. Similar is the feeling in Madras, where the burthen of public opinion is that the central scheme should not interfere with separate Provincial memorials where it is desired to establish such. This appears to us to be the most reasonable view, and two-fold funds may be started at the different provincial centres, Imperial and Local, as in the case of the Famine Fund, allowing subscribers the option to subscribe to either or both according to their inclinations and means. We believe the feeling of regard and devotion for Her late Majesty to be so genuine and deep among all classes in India that, if properly guided, it may be diverted along both the Imperial and the Provincial channels and feed each according to the means and resources of each individual province. It would no doubt be desirable to have a great National Art Gallery at the metropolis, but it is nonetheless desirable, and probably more so, that Victoria monuments should rise up dotting the land all over, marking alike the extent of the public spirit of the people at large as well as the intensity of their attachment to the late Queen-Empress which made every local centre wish to have a monument of its own."

The same.

10. The *Vakil* (Amritsar), dated the 11th February 1901, writing on the same subject remarks that the money collected in connection with the proposed national memorial should not be wasted in erecting a building or establishing a museum. India is, says the Editor, too poor to afford to indulge in such luxuries, and her children, educated and illiterate, are hard put to it to earn their daily bread. Natives should therefore consider it their sacred duty to raise only such memorials to the late Queen-Empress as would not only afford employment to the idle, but would also help to encourage arts and industries in the country. The Editor therefore suggests the adoption of Mr. Justice P. C. Chatterjee's proposal regarding the encouragement of Technical Education in India with this modification that there should be a central technical institute in Calcutta with ramifications all over the country. Should, however, the proposal fail to commend itself to the authorities and they be unwilling to forego the idea of erecting a commemoration building, he would insist on the memorial being raised not in Calcutta but in Delhi, as the latter city was not only the seat of all former Governments of India, but it was also there that Her late Majesty's Gracious proclamation of 1858 was made public and the Imperial assemblage in connection with the assumption by Her of the title of Empress was held.

The Urdu-Hindi question.

11. A correspondent writing to the *Vakil* Amritsar), dated the 18th February 1901, refers to its remarks about the Urdu-Hindi question (*vide* paragraph 6 of the Selections No. 5 for 1901), and says that there can be no doubt that Hindu enumerators, as well as the general Hindu public in the North Western Provinces, are very anxious that at the coming census all the Hindu residents of villages in that part of the country should be returned as Hindi speaking. This plan is being resorted to in order to show that the number of those who speak Hindi is much larger than that of the people whose language is Urdu. Government, however, is well aware of the fact that the language of these villagers is not Hindi, but a kind of bastard Urdu, which needs only a sprinkling of Persian and Arabic words to be called pure Urdu. The writer then remarks that Government should not give preference to Hindi even if it is proved to be the language of the majority of natives, as Urdu is not only a more refined and polished tongue but also a better vehicle for the expression of one's thoughts.

## II.—Afghanistan and Trans-Frontier.

Government and the frontier tribes.

12. A correspondent ("R. M. S.") of the *Akhbár-i-'Am* (Lahore), of the 9th February 1901, writing about the Mahsúd blockade, remarks that the best way to put an end to the tribesmen raiding into British territory, &c., is to rule them with an iron rod, as was done by Sardár Hari Singh, the famous general of Maháraja Ranjít Singh. Certain persons, he adds, are in the habit of crying down such proposals on the ground that the enlightened British Government cannot resort to barbarism in order to subdue an enemy; but they should remember that desperate diseases require desperate remedies. Besides, the present practice of subsidising the frontier Patháns has defeated its own end, nay, it has made them still more impertinent and reckless. The writer further suggests that another way to convert the Wazíris, &c., into peaceful men is to conquer the tribal territory with the help of the Amír's forces and annex parts of it to British India and Afghánistán.

The Amír and the *Pioneer*.

13. The *Vakil* (Amritsar), dated the 4th February 1901, says that the restrictions imposed by the Amír on the free exportation of the products of Afghánistán have been ascribed by the *Pioneer* to His Highness's narrowmindedness. That journal should, however, know that free trade is not an unmixed blessing, and that it is this trade which has brought about the utter ruin of a fertile country like India.

## III.—Native States.

Government and the Phulkián States.

14. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 11th February 1901, writing about the appointment of a Political Agent in the Phulkián States, remarks that had this step been taken earlier the condition of Patiála and Jínd would have been quite different from what it is at the present moment. Nor would the late Maháraja Sir Rajindar Singh have died a premature death or the Rána of Dholpur dared to behave at Patiála in the way he is said to have done.

After alleging that Government had received secret information to the effect that the lives of the rulers of the Phulkián States have always been in danger, the writer says that the appointment of a Political Agent in these States has been sanctioned with the sole object of remedying this evil, and that consequently Government deserves nothing but praise for its action. He adds that Government detectives have also collected certain other information, and that it is quite on the cards that the Kanwar Sáhib may be required to reside outside Patiála territory. After promising to find out the nature of this information, the correspondent commends the action of Government in deputing a European Medical Officer to look after the minor Chief of Patiála, and says that natives should never be entrusted with the task of educating, &c., Indian Princes.

Patiála affairs.

15. The *Victoria Paper* (Siálkot), dated the 5th February 1901, observes that one of the most important duties which have now devolved on the Hon'ble Khalífa Muhammad Hussain is the education of the young Mahárája of Patiála. The Khalífa, adds the Editor, should make arrangements for imparting some moral and religious training to His Highness, for in that case there will be little fear of the Mahárája's going astray in his youth.

The same.

16. The *Victoria Paper* (Siálkot), dated the 5th February 1901, calls upon the Patiála Council of Regency to take steps to recover from the Rána of Dholpur certain ornaments, jewels, &c., borrowed by him from the late Mahárája.

## V.—Native Societies and Religious Matters.

The Congress movement.

17. The *Tribune* (Lahore), of the 7th February 1901, publishes a communication headed "The Congress: A Retrospect and a Prospect," in the course of which the writer remarks as follows:—

"In my last letter on the above subject I found fault with the Congress on the ground that hitherto its labours had been confined, chiefly if not entirely, to the work of advising, and of appealing to, the Government. So strongly had this feature been emphasized, both in its Resolutions and its general method of procedure, that some people had come to regard it as a body the members of which commenced and ended with the formulation of certain prayers, about the ultimate acception of which they appeared not to entertain the least doubt. This unquestioning confidence of its promoters seemed to arise from their knowledge of what does, and should, take place in the case of a constitutional Government. But they forget that our Government is practically a despotic Government, and that our destiny is in the hands of men who are not willing to defer to public opinion in any matter. Our rulers are, at least at present, so strong in their obstinacy and their over-weening conceit that they are not ready to listen to any advices of our leading men, though they may be given with the best of motives. They have by long practice come to regard the parental form of rule as the only one suited to our requirements, and they will not, without a pang, allow the least interference with their absolute authority. They are so fully conscious of the physical strength of their Government and

of the means at their disposal of carrying it on in that style, that they regard it as an act of the highest impudence for any one to suggest even remotely that their methods are susceptible of improvement. The exercise of irresponsible authority has made them so impatient of criticism that they smell nothing short of sedition in the mildest comments on their acts which we may be foolish enough to indulge in. Their tempers are so short that you have only to put in a word of dissent to call forth an outburst of anger from them. They have been accustomed to an attitude of such low cringing on our part that the least show of independence in our deportment makes them sick of our existence. We may, if we so choose, blink at these stern facts out of notions of policy, but we cannot with all our efforts, and sometimes with all our wishes, deny them. They are perhaps expressed here a little strongly, but there is no exaggeration in them.

"The attitude of our rulers towards us is so unbending that, to me, it is a wonder how self-respect allows some of our countrymen to look up to, and fawn upon, the former. We have had enough of prayers and entreaties. They have so far fallen only flat on the ears of our bureaucrats. If anything, they have perhaps made matters worse by puffing up the heads of our Anglo-Indian officials with a higher sense of their own greatness and superiority. We have not, by following this rôle, been able to make any impression on the good sense of our rulers, and prudence requires that we should now change our whole mode of procedure. To attempt to approach our officials in their present humour can, on our part, be only an act of supererogation.

* * * * * * *

"If we compare the sum total of all those measures passed within the last twenty years, which aim at the amelioration of the people's condition with those the effect or tendency of which has been to repress the legitimate aspirations or restrict the natural rights of the people, we will find that the balance is unfortunately on the wrong side of our account. In regard to their effect upon the people, the former cannot have more than a feather's weight as compared with the latter. During the last quarter of a century our Government has on the whole gone back, not forward. To-day our laws are, generally speaking, more invidious, more repressive and more unequal, and the course of our administration more retrograde and more old-world fashioned, than they were before the birth of the Congress. Notwithstanding all our efforts and all our constitutional agitation, the pendulum of our political progress has really swung backwards rather that forward. If such is in truth the resultant effect, and such the real record of our past work, the very thought of it should make every one of us uneasy indeed.

"It is not only in India that the outlook is so gloomy for our cause. It is not less so in England. It may be that in England we have made a few more friends than we had some years ago, to fight our battles, but they appear to be leading a forlorn hope. They themselves take a very despondent view of the situation, and though they are yet unwilling to retire from the field of their exertions they do not seem to anticipate an adequate fructification of their efforts. If the conduct of our case through the House of Commons is in the hands of a party which never was so strong as now, we must not forget

that among the opposing forces our friends have to reckon with a Secretary of State who has never before been equalled by any Indian Minister in his imperialistic views and in his unsympathetic frame of mind. If the former are a creation of our efforts, the latter is a creation of forces which are now in the ascendant in England and over a which we have no possible control. The tide of imperialism is rising in England and seems to be carrying everything before it. If trust in the beneficence of the British nation and in our capacity for begging is our only sheet anchor at this critical time, we had better keep ourselves ready for that discomfiture into which that tide is sure to involve or hurl us."

The Lahore Congress.

18. The *Sat Dharm Prachárak* (Jullundur), of the 11th January (received on the 8th February) 1901, says that the first day's sitting of the Lahore Congress was not very largely attended, and could not for a moment be compared with the grand assemblage which met at Lucknow during the Christmas of 1899. Again, the last session of the Congress was also an ordinary one even so far as mere "speechifying" was concerned. It is of course true that Bábu Surandra Náth Banerji's speeches were full of fire and eloquence; but on an analysis they resolve themselves into "sound and fury, signifying nothing." No sane person, therefore, can gainsay the fact that the Lahore Congress was not a success. Indeed, the *Amrita Bazár Patrika* and the *Tribune* have been forced to admit this, nay, the latter newspaper has gone the length of declaring that the Punjábís have no sympathy with the Congress. The Editor then goes on to say that, although he fully approves of the aims and objects of that body, its methods of work are by no means to his liking. He has also some other objections to urge against the movement, which he made known to Rái Sáhib Sukh Diál when that gentleman visited Jullundur to collect money for the Lahore Congress. The *Prachárak* concludes by remarking that the Congress can achieve nothing so long as it cannot produce men who will devote at least half their time to the furtherance of its objects.

The Social Conference and the Rahtiás.

19. The same paper says that the Social Conference is an entirely useless body, and that so far as practical work is concerned it has accomplished absolutely nothing up to the present. Indeed, its promoters are such timid and slow-moving persons that they seem to be afraid of shadows, and are consequently utterly unfit to discharge their self-imposed duties. As an instance in point, the Editor alleges that certain members of the Reception Committee of the last Conference had assured him that the leaders of the movement would be invited to a dinner in which the Rahtia converts to the Arya religion were also to take part. Nothing of the kind was, however, done; nay, the Rahtiás were not even named in the resolution relating to the necessity for improving the condition of the lower classes of Native Society.

A complaint against the Anjuman-i-Muin-ul-Hind, Kasúr.

20. The *Public Gazette* (Amritsar), dated the 8th January received on the 11th February) 1901, says that it has received a communication purporting to come from certain residents of Majítha in which they make a serious complaint against the Anjuman-i-Muin-ul-Hind, Kasúr. His correspondents having,

however, failed to give their names, the Editor refrains from publishing the complaint. Nevertheless he cannot, along with these anonymous writers, help wondering why Government takes no notice of the doings of those who start bogus funds. The complaints which have from time to time been made against the various funds existing in the country are sufficient to warrant the Government taking some action against the Directors of these institutions, if not to enact some law for the suppression of this kind of "*thuggi*." The Editor adds that he has determined not to rest satisfied until Government has been roused to move against such bogus concerns, and their managers, &c., have been brought to book.

The Anjuman-i-Muin-ul-Musalmín, Lahore.

21. The *Paisa Akhbár* (Lahore), dated the 9th February 1901, says that the Anjuman-i-Muin-ul-Musalmín, Lahore, has now devised a plan in order to shut the mouths of its victims. It has recently issued a circular in which the Directors promise to settle the accounts of all the members up to the end of February, provided they send in a declaration to the effect that they will accept whatever is offered to them. The Editor expresses a hope that the members will not consent to such a proposal, as in that case those who have misappropriated large sums of money belonging to the Anjuman will escape scot-free.

A complaint against the Manager, Golden Temple, Amritsar.

22. A correspondent writing to the *Public Gazette* (Amritsar), of the 18th February 1901, says that the exercise of authority over the large number of the employés of the Golden Temple has turned the head of Colonel Jowála Singh the Manager, so much so that he pays no regard to the established customs and usages of the Temple and always tries to enforce his own orders. The writer further alleges that the Colonel is in the habit of making several of these employés do his private work, and asks the Deputy Commissioner to look into the matter.

The Ahluwáliás and the coming Census.

23. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated the 7th February 1901, says that at a meeting of the local Ahluwáliás held at Kapurthala on the preceding Sunday it was resolved that at the coming Census the members of that community should return themselves as Ahluwáliás and not as Kaláls. This has been thought necessary as the latter term is frequently applied to wine-sellers and is consequently calculated to lead to misapprehensions regarding the origin of the community.

Disunion between the Hindús and Muhammadans.

24. The *Rafiq-i-Hind* (Lahore), of the 9th February 1901, says that for some time past the Hindús and Muhammadans have been drifting further and further apart, and that things have now come to such a pass that the two communities cannot work together even in connection with loyal demonstrations. It was the late Sir Syad Ahmad Khán, adds the Editor, who threw down the apple of discord between them, and advised his followers to have nothing to do with their Hindu countrymen. The deceased Knight of Alígarh used also to give out that the most loyal subjects of the British Government in India were the educated Muhammadans, especially those belonging to the Alígarh Mission.

Indeed, according to him, Alígarh was the centre of loyalty from which emanated all feeling of attachment to the Crown! At all events, it was he who sowed the seed of a permanent disunion between the Hindús and Muhammadans by organising a separate loyal demonstration of the latter on the occasion of Her late Majesty's Diamond Jubilee. Thus the Musalmáns were the first to separate themselves from the Hindús, and the gulf has been widening from day to day. The Editor then deprecates the existence of this disunion, remarking that a united India is essential for the permanence and prosperity of British rule in this country. He adds that those Muhammadans, who have deluded their community into the belief that they can make the authorities confer special favours on its members or regard it as more loyal than any other section of the population, are liars of the worst type. Anglo-Indian Statesmen have more than once declared in the clearest possible terms that the followers of Islám should not expect to receive special favours at their hands. Indeed, the very stability of Government depends on its looking on all classes of natives with an equal eye and abstaining from making invidious distinctions between them. The Editor further remarks that the Alígarh clique is in the habit of appropriating to itself the entire credit for every loyal demonstration of the Muhammadans. As a matter of fact, however, such demonstrations are invariably organised by Musalmáns of the old school, without whose co-operation they would turn out to be miserable failures. It may be mentioned here that the followers of the late Sir Sayad Ahmad Khán being anxious to make themselves out to be the leaders of the Muhammadan community never lose an opportunity of representing to the authorities that the Musalmáns of the old school have been won over to the side of loyalty by Alígarh Mission. Only simpletons, however, can believe in such a statement, for loyalty cannot, like Mother Siegle's Syrup or Beecham's Pills, be forced down the throat of a person. On the other hand, this sentiment is begotten of selfishness, pure and simple. The people of India love their present Government for the numerous advantages it has conferred on them, as well as for the perfect security of life and property enjoyed by them under its *ægis*; and, as a natural result of this, feelings of loyalty have sprung up in their minds. It is, therefore, difficult to see what the Alígarh politicians have got to do with the creation of these feelings. The Editor concludes by warning Muhammadans not to listen to the evil counsels of Sir Sayad's disciples, and to work harmoniously with their Hindu fellow-subjects.

**Pandit Gopi Náth and the Aryás.**

25. One Rahtu Lál, President of the Arya Samáj, Ganjoh, writing to the *Sat Dharm Parácháraḳ* (Jullundur), of the 11th January (received on the 8th February) 1901, says that since his conviction by the District Magistrate, Lahore, Pandit Gopi Náth has been publishing a series of articles in the *Sanátan Dharm Gazette* with the object of inflaming not only the Hindús, Muhammadans and Christians, but also the authorities against the Arya Samájists. The writer regrets that a member of Hindu society (who, by the way, knows very little Sanskrit and whose interests are wholly selfish) should endeavour to bring still further troubles on the devoted head of India. Presumably the Pandit is writing against the followers of Dayanand with the sole object of preventing

Hindús from joining the Samáj, for fear that his income may dwindle down to nothing. After remarking that Gopi Náth is not a Sanátanist at heart and calling upon the Hindús to take note of this, the correspondent concludes by promising to revert to the subject at some future time.

The Arya Samáj and its revilers.

26. The *Sat Dharm Prâchârak* (Jullundur), of the 25th January (received on the 8th February) 1901, writing on the same subject remarks that the tone of the *Sanâtan Dharm Gazette* underwent a change for the better as soon as Pandit Gopi Náth was prosecuted for publishing his article headed "Holi Jokes," and that this tone was maintained for some time after his conviction by Mr. Atkins. No sooner, however, had an appeal been filed against that officer's order then the Pandit began not only to publish strongly-worded articles against the Arya Samáj, but also to depict the writings of Arya Newspapers in false colours. It may be mentioned here that after hearing the arguments the Sessions Judge of Lahore postponed the decision of the case against Gopi Náth to a very distant date. In the meanwhile the *Sanâtan Dharm Gazette's* attacks on the Arya Samáj continued to grow more and more virulent, with the result that Government again recommended the accused for merely a fine. The Editor adds that during this interval the followers of Mirza Ghulám Ahmad also began to attack (though it is difficult to say why) the Samáj and use abusive language towards its workers and the most obscene and indecent writings have appeared in the *Anwar-ul-Islám*. All this has greatly put out the Aryás, and the Editor is being taken to task for his silence under such provocation. Certain numbers of the Christian newspaper *Tokfa-i-Sarhad* (Bannu), which contain such indecent criticism of certain doctrines of the Samáj that no Christian gentleman would think of placing them in the hands of his female relations, have also been sent to him, and he has been blamed for not having replied to the same. His correspondents should, however, know once and for all that he can never return abuse for abuse, and that he considers the articles complained of wholly beneath notice. He is, besides, firmly convinced that such criticism can in no way injure the Arya Samáj or retard its progress. Moreover, he is strongly opposed to the idea of requesting Government to forbid the publication of such writings. The authorities are of course free to do whatever they think proper in order to preserve the public peace; but the Editor would request them to leave the Samáj alone, for it is his belief that to seek Government's protection for one's religion is tantamount to acknowledging that faith to be weak. The *Prâchârak* concludes by remarking that the Aryás should rest satisfied that if the Vedic religion is true it will come scathless out of the crusade of abuse and calumny which has been launched against it.

The Sanátan religion, past and present.

27. *The Sat Dharm Prâchârak* (Jullundur) of the 18th January (received on the 15th February) 1901, says that in olden times the Sanâtan religion consisted in loving truth and obeying the injunctions of the Vedás. In these days, however, that faith comprises all that is anti-Vedic, nay, its newly-started organ, the *Bhârat Partâp* (Delhi), has gone the length of denouncing Dayanand for having preached the unity and incorporealism of God, &c., &c. After

quoting an extract in support of this assertion, the Editor says that the *Partáp* promises to walk in the footsteps of the *Sanátan Dharm Gazette* and has already begun to revile the Arya Samáj and its founder.

Islám and miracles.

28. The *Vakil* (Amritsar), dated the 11th February 1901, says that one Syad Sikandar Sháh of Pesháwar has recently issued a notice in which he professes to possess the power of passing through burning fire and walking over the Ravi river unscathed, and challenges Mirza Ghulám Ahmad of Kadián to perform similar feats in order to prove his claims to prophethood. The Editor adds that these performances, if successful, would have the disastrous effect of creating still another sect of Muhammadans who would look up to the Syad as their teacher. He, therefore, regrets that a descendant of the Prophet should have taken to performing miracles, although the founder of Islám never claimed to posses the power to work one. The *Vakil* further remarks that had men of the Sayad's stamp realized how seriously the quarrels of Shiás and Sunnís have retarded the progress of the Muhammadan religion, they would have abstained from attempting things calculated to create still further diversions in Islám.

## VII.—General Administration.

### *(a)—Judicial.*

How to put down litigation.

29. The *Public Gazette* (Amritsar), of the 8th February 1901, publishes a communication from one Báwa Naráyan Singh, a Pleader at Amritsar, who says that the laws in force in India have a tendency to increase litigation, and thereby create feuds and quarrels in the country. He adds that the institution of a daily-increasing number of cases also prevents a considerable part of the population from attending to their respective callings, with the result that India is growing poorer and poorer every day. After alleging that the present manner of administering justice has increased fraud, deception and blackguardism in the country, the writer says that the best way to put down litigation, which has brought about the present deplorable state of affairs, is to require all Magistrates and Judges, not to dispose of a large number of cases every month, but to see that justice is done in every case decided by them.

### *(c)—Municipal and Cantonment Affairs.*

The proposed erection of Water-works at Amritsar.

30. The *Public Gazette* (Amritsar), dated the 8th January (received on the 11th February) 1901, regrets that the members of the local Municipal Committee seem bent on impoverishing one of the richest Municipalities in the Province. They are anxious to erect water-works in Amritsar, but pay no thought to the ruin which they are certain to bring on the city by incurring a debt of lakhs of rupees for the purpose. They must remember that the project is calculated to increase the Committee's expenditure by Rs. 60,000 a year to meet which they will have to make retrenchments in every direction, and postpone indefinitely the execution of several works of public utility. The Editor adds that the Amritsar Municipality should profit by the experience of those cities

which have crippled their means by erecting water-works. In conclusion he exhorts his fellow-townsmen to interest themselves in the matter and prevent the Municipal Committee from taking the project in hand.

*(f)—Railways and Communications.*

Grievances of menial Railway employés.

31. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 11th February 1901, complains that Railway employés like gatekeepers, pointsmen, &c., are kept on duty for twenty four hours together, and that leave of every description is denied to them. As a natural consequence of this, they become idle and careless, which not infrequently imperils the lives of the travelling public. The writer adds that immediately after the Railway collision at Okára in 1890 it was decided that the number of these employés should be considerably increased. So far, however, from this having been done, the Railway Department have been steadily reducing their strength,—a proceeding which cannot be too strongly condemned.

Grievances of Station Masters on Branch Lines.

32. The same paper, of the 12th February 1901, publishes a communication on the same subject, the writer of which alleges that Station Masters on the Branch Lines of the North-Western Railway have been deprived of the services of both Assistant Station Masters and Telegraph Signallers. They have consequently been subjected to considerable inconvenience and cannot cope successfully with the work now required of them. After remarking that Mr. Keene (? late District Traffic Superintendent of Lahore), who is notorious for ill treating his subordinates, is responsible for this state of affairs, the correspondent requests Government to look into the matter without loss of time.

A hard case.

33. A correspondent writing to the same paper alleges that the employés in the Traffic Branch of the North-Western Railway are having a very bad time of it. It has become a common practice to punish them on mere suspicion and without giving them an opportunity to defend themselves. The writer then goes on to say that some time back one Munshi Rám, a Guard, was prosecuted on a charge of having abetted the theft of a part of the contents of a railway parcel despatched from Jullundur. The public will, however, be surprised to learn that although the man was acquitted by the trying Magistrate, he has been punished departmentally and dismissed the service! The correspondent concludes by calling upon Government to move in the matter and do justice to Munshi Rám.

*(h)—Miscellaneous.*

The post of General Manager, Court of Wards, Umballa.

34. The *Akhbár-i-'Am* (Lahore), of the 8th February 1901, publishes a communication from Kanwar Jaidev Singh, a Rais of Raipur Raneka, Umballa District, who suggests that some educated, able and well-behaved Raís should be selected to fill the post of General Manager, Court of Wards, Umballa, which has recently fallen vacant by the death of the late Rái Bahádur Dharm Naráyan.

Should no competent Raís be forthcoming for the purpose, the writer would request the Deputy Commissioner to confer the post either on Munshi Ganga Bishan, late Superintendent, Vernacular Office of the Commissioner of the Delhi Division, or on Rái Sáhib Lála Murli Dhar, Pleader, as both of them possess a unique knowledge of the Umballa District and are thoroughly honest and reliable persons.

Newspapers and advertisements.

35. The *Paisa Akhbár* (Lahore), dated the 9th February 1901, says that in a recent issue of the *Riyáz-ul-Akhbár* there has appeared a communication the writer of which takes newspapers to task for publishing advertisements regarding quack medicines. The Editor would have taken no notice of this communication had not the name of his paper been mentioned therein more than once in connection with such advertisements. He adds that the advertisement rates charged by the *Paisa Akhbár* are so high that none but respectable and honest firms can afford to insert their advertisements in it, and he has no reason to exclude such notices from his paper. It is quite possible that the *Riyazs* correspondent has not been benefited by the use of some of the medicines advertised in the *Paisa Akhbár*, but he should remember that so far there is no medicine in the world which agrees with all temperaments. The Editor cannot, therefore, refuse to publish an advertisement unless he has been first convinced of its fraudulent nature.

A request for pecuniary help on the part of the Editor, *Akhbár-i-'Am*

36. The Editor of the *Akhbár-i-'Am* (Lahore), in its issue of the 12th February 1901, observes that it is a mistake to conceal the state of one's purse from one's well-wishers and that the coming marriage of his youngest brother is certain to tax all his resources. He adds that on such occasions even trifling help is greatly appreciated, and trusts that his constituents will not fail to respond to his appeal for help (*vide* paragraph 24 of the Selections No. 6). After remarking that Native Chiefs, highly placed Government officials and private gentlemen of position are among the subscribers to the *Akhbár-i-'Am*, the Editor says that the task of editing the *Akhbár* is an onerous one and entails great labour and anxiety. Notwithstanding this, however, the same rates of subscriptions are fixed for the prince and the peasant, while the money realized from this source does not exceed the requirements of the paper. Nor does the Editor care for a larger income, seeing that on occasions like the one under reference he can count on liberal help from his constituents. He adds that there will be no issue of the *Akhbár-i-'Am* for the succeeding ten days in honor of the happy event.

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[ Vol. XIV. ] [ No. 8. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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**Received up to 23rd February 1901.**

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 23rd February 1901.**

### I.—POLITICS.

*(a)—Foreign.*

The Boer War.

1. The *Sat Dharm Prachárik* (Jullundur), dated the 1st (received on the 15th) February 1901, observes that it reflects great credit on the Boers that, although their republic has ceased to exist and their President's appeals for help to the Sovereigns of Europe have so far borne no fruit, they are still fighting under their brave Generals DeWet, Botha and others. Again, their treatment of British prisoners continues to be as generous and honourable as it was in the beginning of the war. The Editor adds that such brave men do not deserve extermination, and remarks that it is to be desired that the King-Emperor should signalise his reign by restoring their lost independence to the Boers. By so doing His Majesty would not only earn the praises of the whole civilised world, but would also convert a brave nation like the Boers into sincere and devoted friends of the British Government.

The Sultán and the Muhammadan world.

2. The *Vakil* (Amritsar), of the 24th December 1900 (received on the 18th February 1901), says that according to Islám it is a henious sin to disobey one's king. The same religion teaches that all those who die fighting against infidels go to paradise. These two injunctions, if acted upon, are certain to make Muhammadans the arbiters of the destinies of mankind for all time to come. Indeed, it was merely the practice of these teachings which enabled a handful of rude and unlettered Arabs to plant their flags in all parts of the globe. The *Vakil* adds that Napolean Bonaparte was of opinion that only Islám was capable of uniting all the nations of the earth under the rule of a common monarch, and that the divisions existing among the Musalmán brotherhood of his time were due solely to the machinations of interested persons. He also expressed his conviction that if the Muhammadan faith could produce a king who would reunite its followers, they would certainly regain their lost glory. It is a matter for congratulation, observes the Editor, that the present Sultán of Turkey seems determined to work this miracle. The establishment of friendly relations with Sheikh Sanoussi and

the Shah of Persia, the proposed construction of a Railway to the Hedjáz and the reconciliation of certain Arab tribes are so many means of attaining the end His Imperial Majesty has in view. The Editor wishes to remark here that the Hedjáz Railway would bring together Muhammadans from all parts of the world and enable them to exchange ideas with each other.

*(b)—Home.*

The wearing of crape bands by natives in token of mourning.

3. The *Sat Dh::rm Prâchârik* (Jullundur), dated the 1st (received on the 15th) February 1901, says that there is a general belief in the country that the Europeans being a civilised people, have bid farewell to superstitions. As a matter of fact, however, not only the general public but even men of light and leading in Europe are the most superstition-ridden people on the face of the earth. That this is so, is abundantly clear from the fact that natives have been forced to wear crape bands round their arms for a whole year as a mark of respect to the memory of the late Queen-Empress.

The proposed Calcutta Memorial.

4. The *Tribune* (Lahore), of the 9th February 1901, writing about the proposed Calcutta Memorial remarks as follows :—

"Supporters of local memorials need not therefore be jealous of the central memorial, or afraid that it may draw away all liberality towards itself, leaving the springs dry for objects nearer home. The Victoria Hall of Calcutta is likely, after all, to be raised by the munificence of the leading Indian Princes and a few wealthy men, chiefly of Bengal, and the fund so raised may leave a surplus out of which all the Provinces may be benefited through some great scheme of general beneficence. Local patriots may therefore proceed with their own special schemes, taking example rather than discouragement from the enthusiasm which has been drawn out by the national project. The Viceroy's refusal of excessive donations for the central memorial may be utilised for many a first class scheme if the donors be duly approached, for as a rule, in keeping with Indian instincts, few of these would care to put back into their pockets what they had once brought out to give away."

The same.

5. The following appears in the *Punjab Observer* (Lahore), of the 9th February 1901, on the same subject :—

"We have expressed ourselves in favour of the scheme of a national memorial to the Queen on behalf of the whole Indian Empire, but we cannot profess to be very great admirers of the form proposed for it or the site selected for building the "Victoria Hall."

* * * * *

We think the best plan under the present circumstances is to invite donations and subscriptions and to allow the question of the form of the memorial to stand undecided, to be taken up for decision after the matter has been freely and fully discussed, and with due regard to the amount of money collected."

6. In the course of a long article the same paper of the 13th February 1901, makes the following remarks :—

The same.

"We hope that His Excellency Lord Curzon will enter into the spirit of those who venture to take exception to the proposed scheme of commemoration and will try to weigh their arguments by divesting himself of a not unnatural prepossession in favor of a proposal which first struck His Excellency as the best and most suited to the occasion. As we said in our last, let the question of the form of the memorial be kept an open one and let suggestions hitherto made and hereafter to be made be duly considered by a carefully selected and representative committee and the one thus decided upon, after taking the public into confidence and after sufficient deliberation, will be much more generally acceptable, than the idea in hand has proved to be.

We think the first and foremost place among the proposals to perpetuate Her Majesty's memory ought to be given to the establishment of a Permanent Famine Fund. It is true Her Majesty advised a structual memorial in England for her dear husband, but that can hardly decide what she would have advised for India. It must be admitted that a structual memorial is after all a luxury, comparatively speaking, and a country like India which has twice had to receive charity from almost the whole of the civilised world during the last three years cannot afford to be luxurious when the pressure has just slackened. A Permanent Famine Fund raised by the whole of India, for the whole of India, will be a beneficence reminding the people of Her Majesty's benevolence and compassion for all time and will prove as good as a shower of rain in every year of dearth. The Mahárája of Jeypur gave a splendid donation last year for this purpose and has now supplemented it again with no less than four lakhs of rupees, but the donation has not elicited any other similar grants, nor can they be very likely expected. The present, however, is a unique opportunity of raising an enormous sum, which invested in Government securities, would yield an annual income accumulating in interval of immunity from famine which would give sums for disbursement worthy of the great name they would bear and would free India of the need of stretching hands before America and Russia and Germany and Turkey, not to speak of the bounty of England, which it may receive without its decency being particularly shocked. With such an object the acceptance of large donations like 10 or 15 lakhs from individual chiefs would be justifiable and the name of Lord Curzon will be associated with a project which would partially solve the extremely vexing problem of recurring famines.

If this idea, however, be regarded as too utilitarian and void of much sentimental interest, and it may be thought essential to have a considerable share of sentiment in the scheme, then we wish to make one more suggestion. The Fund collected for the Memorial may be permanently invested and its annual interest devoted to the organisation of a decent annual exhibition of Indian Arts and industries associated with the name of Victoria and exhibiting the industrial and material development of the country under the rule of Her Majesty and that of her illustrious successor. It may have as its site all

the great cities of India by turns and thus be a tangible and useful reminder of the reign that did so much for facilitating trade and commerce in this country. It would lend such an impetus to industrial development as would be a fitting sequel to a period of remarkable progress and prosperity for India."

The same.

7. The same paper of the 16th February 1901, publishes the following remarks :—

"Apart from other circumstances, there is internal evidence to show that the proposed Calcutta Memorial to the late Queen-Empress cannot claim any except a local character, and that the proposal of the Viceroy has failed to excite that general enthusiasm and that sentiment of unanimity in Indian Provinces other than Bengal which a truly national memorial would have called forth. That the speakers at the Calcutta meeting should have all, with the exception of one, been either the members of the Government or the residents of Calcutta and that the Executive Committee appointed in the meeting should have been similarly constituted are circumstances significant of the want of public interest, outside Bengal, in the proposal and the unreadiness of the Indian people, as distinct from the ruling Chiefs, to endorse the decision of the Calcutta meeting. This point is of some importance and has not been allowed to go unnoticed by the Bengal papers who were not interested in giving publicity to it, but who could not but be struck with the seemingly deliberate omission of those in charge of the meeting to invite the co-operation of the rest of India in the matter of discussion, while appealing to the whole country for subscriptions. The situation is indeed ludicrous and the contrast keen between, on the one hand, the eagerness of the organisers of the meeting to claim an Imperial character for the memorial proposed by them and to invite subscriptions from all India, and, on the other, their apathy to call upon representative men from every Indian Province to take part in the meeting or even to consult those of them who were present in Calcutta at the time."

The same.

8. The *Curzon Gazette* (Delhi), of the 15th February 1901, writing on the same subject remarks that the Viceroy ought not to have identified himself with the movement and thereby given it an official character. His Excellency should have let the people perpetuate the memory of their late Queen-Empress in their own way, and the Editor has no doubt that they would have raised a memorial worthy of the illustrious dead. After remarking that Lord Curzon's connection with the scheme is calculated to draw out from Native Chiefs large sums of money which they can ill-afford without detriment to the interests of their States, the Editor protests against the selection of Calcutta as the site of the proposed national memorial. He then suggests that the money collected should not be wasted in erecting commemorative buildings, but that it should be spent on the promotion of technical education in the country.

The same.

9. The *Sada-i-Hind* (Lahore), of the 19th February 1901, also writes to a similar effect.

10. The *Khair Khwáh-i-Alam* (Delhi), of the 16th February 1901, also publishes similar remarks, and adds that the proposed memorial should be erected at Delhi.

The same.

11. The *Siálkot Paper* (Siálkot), dated the 16th February 1901, suggests that in the event of the Viceroy declining to accept more than a lakh of rupees out of the 15 lakhs offered by the Mahárája of Kashmir, His Highness should request Lord Curzon to allow him to give at least 5 lakhs for the proposed memorial. He should spend one-half of the balance in founding a Victoria College in his State and bestow the other half on the Hindu Technical Institute and other educational institutions in the Punjab. Such an arrangement observes the Editor, should not only prove acceptable to the Viceroy, but would also place the people of the Punjab and Kashmír under a deep debt of gratitude to the Mahárája.

The same.

12. The following appears in the *Tribune* (Lahore), of the 12th February 1901, about the erection of a memorial to Her late Majesty by the Hindu residents of the Punjab :—

The Punjábí Hindús' memorial to Her late Majesty.

"It goes without saying that the movement to raise a suitable memorial in the capital of our Province to our beloved Empress has the sympathy of every one. The preliminary public meeting on Sunday to consider the proposal was a complete success. Almost all the leading Hindu gentlemen in the station were present and took an enthusiastic part in the proceedings. The Hon'ble Justice Chatterjee, who was voted to the Chair, explained the shape it is proposed to give to the memorial. It is a wise decision not to take up a new line, but to open up, as it were, a fresh avenue of usefulness for the Diamond Jubilee Institute scheme. It was resolved by the meeting to contribute 5 per cent. of the funds, to be raised for the Punjab memorial, towards the Imperial project started at Calcutta by the Viceroy. There are not a few gentlemen, however, whose opinion is entitled to weight, who would keep the Provincial movement quite separate. But it seems that the great majority, as was evident from the sense of the meeting, is for identifying, as far as the collection of funds is concerned, the Provincial movement with the Imperial one. As the Calcutta Committee already has more funds at its disposal than it has any use for, and as the Viceroy himself declared that if only a moiety of the princely donations promised were accepted it would meet all requirements, the argument has much force that to put apart 5 per cent. of the amount that might be put together in the Punjab for the purposes of the Imperial scheme would be like rubbing oil on the annointed head. The framers of the Resolution, we are sure, have fully weighed the *pros* and *cons*. The main consideration that has actuated them in deciding on the apportionment of the local fund seems to be that almost everybody in the Punjab would like to contribute to the Calcutta fund as well as to that at Lahore, and the advantage, under the circumstances, of having our common coffer instead of two separate ones is too obvious to require pointing out."

The same.

13. The same paper of the 19th February 1901, remarks as follows :—

"The Committee appointed at the public meeting of the Hindús of the Punjab, to take steps for the commemoration of the name of the late Queen-Empress by furthering the interests of technical education in the Province, met in a preliminary Conference in the compound of the Bharat Insurance Company's Office on Sunday last, the Hon'ble Rái Bahádur Madan Gopal, M.A., Barrister-at-Law, in the Chair. The conclusion arrived at by the Conference was that two lakhs of rupees should be raised for the scheme, 5 and 10 per centa of which being utilised respectively for contribution to the Calcutta Central Memorial and the founding of a Library and Museum in connection with the V. D. J. H. Technical Institute, the balance is to be invested for the endowment of the following scholarships for enabling eligible students to acquire instruction in the technical arts in India and abroad :—Two scholarships tenable in Bombay, three in Japan, and one in Europe or the United States of America, all for three years, the award being made at the end of every third year. It was further decided that the co-operation of the districts be secured by the appointment of District Committees for the collection of funds, the latter being requested to form Sub-Committees as may be necessary. The deputation of agents from the Central Committee to work up the districts was also one of the proposals agreed to, the Governors of the V. D. J. H. Technical Institute to be requested to co-operate in the matter. The Hon'ble Rái Bahádur Madan Gopál was elected President of the Fund, with Mr. Jwála Sahái, Extra Assistant Commissioner, as Secretary, and Mr. Girdhári Lál, Pandya, as Joint-Secretary. An appeal will be sent forward inviting all Hindús in the Punjab to join in a movement than which nothing could better give them a chance of serving their country and at the same time doing justice to their laudable sentiment of gratitude for the blessings of a reign which has placed modern enlightenment within their direct reach after long centuries of darkness.

Is it possible that there can be an educated Punjábi Hindu who would not avail of this opportunity to prove himself worthy of his education as well as of the traditions of the land where the light of civilization first dawned for the benefit of both East and West? Let the virile Punjab set an example to the rest of India as to how to proceed in the task of regenerating this fallen country."

The Punjábi Muhammadans' proposal to erect a memorial to the late Queen-Empress.

14. The (*Punjab Observer*), of the 13th February 1901, publishes the following :—

"The Managing Committee of the Anjuman-i-Islámia, Punjab, has appointed a Sub-Committee to consider a suitable form of a Provincial Muhammadan Memorial to Her late Majesty the Queen-Empress and will lay the report of the Sub-Committee before its general meeting for final decision. It is expected that Muhammadan Anjumans of the Punjab will co-operate with it in this connection and will suggest the form most acceptable to them. An endowment for a number of scholarships to be named after Her Most Gracious Majesty is the suggestion likely to meet with favour in Lahore."

Assistant Surgeons and the Indian Medical Service.

15. The following appears in the *Tribune* (Lahore), of the 12th February 1901, under the heading "Assistant Surgeons and the Indian Medical Service" :—

"An evidently inspired paragraph, put into circulation by some of the Anglo-Indian dailies, has caused a flutter of excitement and expectation in the circle of Indian private practitioners and Assistant Surgeons, not unmixed with displeasure in certain quarters. The paragraph is to the effect that in order to relieve the extra strain put on the Indian Medical Service on account of famine, plague and war Government has decided to employ 20 private medical practitioners for a certain period, reserving to itself the power to terminate the agreement on one month's notice. The pay offered is Rs. 600 a month for those holding the Diploma of Public Health of some British University, and Rs. 500 for Associates of Home medical institutions not so qualified. "A few openings," it is added, "may also not improbably be found for retired Military Assistant Surgeons holding the necessary diplomas." It is not given out as yet whether the new hands will be put on military or on civil duties, but the probabilities are that they will be made to fill vacancies at civil stations. The proposed arrangement is a good idea in so far that it promises a chance to other qualified medical men in India for showing their capacity for public medical work than the favoured members of the Indian Medical Service, but three questions naturally suggest themselves :—(1) Why is the selection to be restricted to diploma-holders of British Universities and Medical institutions? (2) Why are the claims of *Civil* Assistant Surgeons (the majority of whom are, of course, natives of India) left out of consideration? (3) Why not fill the vacancies by holding a competitive examination open to all Medical graduates practising or employed in the Subordinate Medical Service in India? A natural corollary to the third question is—(4) Why not hold the competitive examinations for the Indian Medical Service simultaneously in England and India and thus stop the growing difficulty of finding a good supply of qualified men for the higher grades of the Medical Service?"

## II.—Afghanistan and Trans-Frontier.

The new Frontier Province.

16. The *Tribune* (Lahore), of the 16th February 1901, publishes the following article about the new Frontier Province :—

We print in another place the Press Communique issued by the Government of India referring to the decision arrived at with regard to the creation of a new Frontier Agency or Province. The scheme is not a new one. Every Viceroy, energetic above the average, or having more than the usual sense of the responsibilities (at any rate, the importance) of his position, has thought of bringing the border districts under his immediate control. Lord Lytton all but anticipated the step which is now about to be taken. Rumours and surmises have been current for months past as to some project of subtracting the trans-Indus tracts from the Punjab being under the consideration of the Supreme Government. The general feeling excited by the various reports and conjectures—which we now find were in the main singularly well-founded—was one of uneasiness. And it is worth noting, now that the

decision of the Government of India has been made public, and people know definitely the nature of the momentous changes contemplated, the uneasy feeling has rather deepened than subsided. What the population concerned thinks may not affect the policy of the Government in India, but that is no reason why those in power should not be informed of the popular sentiment with respect to a tremendous measure like the one under notice. And we may note, therefore, that we have not yet met a single Punjábi who views with equanimity or satisfaction the wrenching away from the Punjab of an integral portion of it. There is no doubt precedent for such amputation, for example, the tearing off of Delhi from the North-Western Provinces, which it naturally belongs, and its inclusion in the Punjab. But there was good reason for the transposition, and we should very much like to know what grounds there are, equally weighty, justifying the disturbance of arrangements that have lasted now for half a century, and have worked, all things considered, satisfactorily.

We do not attach much weight to the sentimental consideration as to the diminution of the prestige of the Punjab Government, although to us Punjábís it is an all-important matter. We may, however, be consoled by the reflection that relieved of the harrassing anxieties appertaining to the keeping in hand of the turbulent tribes, the Local Government would be enabled to give its undivided attention to domestic affairs. Some matters connected with internal administration, as for instance the rapid increase of crime, and the growing acerbity of relations between the agriculturists and village bankers, really require all the attention that can be given to them. Nothing convinces us of the necessity of sacrificing the people of Dera Ismail Khan, Bannu, Kohát and Pesháwar Districts for the sake of the ever-restless Pathán clans. The most important ground stated by the Supreme Government for taking the frontier area under its immediate sway is that by this means the intervention between it and the tribesmen, of the "complex mechanism and stereotyped procedure of a Local Government of the first class," would be removed. The words quoted clearly bring out how the interests of the people of the above districts are going to be ignored for political reasons, *i.e.*, for the benefit of the border tribes. "Complex mechanism and stereotyped procedure" only means settled and more civilized methods of rule. And this is going to be replaced by the patriarchal form of government obtaining in British Biluchistán. Is this not equivalent to throwing back the poor inhabitants of Pesháwar and Dera Ismail Khan (to name only the two most advanced of the districts) by 30 or 40 years? Educationally, and in other respects, they are on a level with their cis-Indus countrymen. And it is hard on them that after all these years they should be put under the primitive system of administration prevailing in the wild and newly-annexed regions of British Biluchistán. It is possible that at times there has been a difference of opinion as to the right policy to be followed in regard to frontier tribes between the Local and Supreme Governments. But will the fact of the entire management being taken over by the latter be a guarantee of no errors being committed? Under existing conditions a blunder may be detected and repaired by the Viceroy in Council, but in future there will be no opportunity for revision, and surely the Supreme Government is not infallible. However, we are not concerned with what befalls the tribesmen, who have ever proved

a thorn in the side of the local administration. Our anxiety is on behalf of our urban and rural countrymen in the districts aforesaid, who, though in every way worthy of standing on a line with the population of the most advanced central districts, are going to be grouped with the savage and fierce hillmen of whom they have ever stood in terror. Why not let these districts alone, and detach only the frontier hill tracts and place them under a "Warden of the Marches" under the orders of, and directly responsible to, His Excellency and his august advisers? Such a scheme will meet with universal approval.

17. The same paper of the 19th February 1901, publishes the following article :— The same.

"It is very like the Government of India that such a stupendous measure as the carving of a big slice out of the Punjab and setting it up as a separate Local Government is made public only at the last moment when everything is settled. The Viceroy and his sage advisers think and think over the matter, discuss it from every possible point of view, exchange views with the Punjab Government, come to a definite decision unanimously, submit their proposal—the product of their collective wisdom—to the Secretary of State, and obtain his approval and sanction. This goes on for two years, and all this time nobody remembers the people, who after all are those most concerned. It strikes nobody to take at least the foremost among the local gentry into confidence and ascertain their views and feelings. One would think that before taking such an important step the first care of the Government would have been to enquire whether the people to be affected by it liked it or not. But it is, we believe, the characteristic of the form of government—"paternal despotism"—under which we live to regard the people practically as infants, who do not know what is good for themselves. If our rulers had been good enough to consult the leading inhabitants of the districts to be divorced, they would have been surprised to find how they were opposed to the scheme to a man. We may, however, note by the way that it requires much tact and experience to get at the real sentiments of people like the simple and unsophisticated *raises* of the Frontier Districts. If they come to know by any means that the Sirkár has set its heart on any project or policy they would bite their tongues off rather than let a word escape showing that their views did not absolutely coincide with those of the highest authorities. They must be sounded, therefore, by indirect means and at a moment when, so to say, they are off their guard.

We have suggested in our last issue that the best plan, which would meet with universal approval, would be to detach the hill tracts on this side of the Durand line, add to them such *adjacent* lowland areas as are peopled by Pathán tribes or their kinsmen, and put these territories under a Political Officer directly responsible to the Government of India. What the Supreme Government is going to do IS TO PUT THE WOLF AND THE LAMB IN THE SAME FOLD. Yes, the scheme amounts to nothing short of this, as we can say from our intimate personal knowledge of the country and its people. From time immemorial the relations between the highlanders and the lowlanders (whom the powers that be are now going to lump together) have

been that of the harriers and the harried. Though such close neighbours, the people of the plains have nothing in common with the dwellers in the hills, as regards either their structure of society or their mental and moral characteristics. Excepting the small Pathán element settled in the plains, they speak different dialects. The tribal organisation, the blood feuds (akin to the *vendetta* of Southern Europe), the instinct of rapine and murder, are peculiar to the border clans. The population of the towns and villages in the *level portions* of Dera Ismail Khan, Bannu, Kohát and Peshawar is undistinguishable from their Cis-Indus countrymen. While rough and ready methods of patriarchal rule suit the turbulent tribesmen under British control best, the peaceful section of the population aforesaid have always been accustomed to the civilized machinery of administration in the matter of education, civil and criminal justice, collection of revenue, &c. We hope the Government of India fully realises the difficulties of yoking together, so to say, the wild zebra and the sedate ox. It is evident that, for the sake of fairness to the lowland community, different methods should be followed in governing the two distinct peoples; in other words the Revenue and the Judicial Commissioner should observe one set of laws and regulations in the case of the one and a different set in the case of the other. And it is obvious what a complicated state of affairs it would give rise to in a Province that is to be $\frac{1}{14}$th of the area of the Punjab and $\frac{1}{13}$th in the matter of population. We of course do not believe that the right of engaging advocates in legal cases will be taken away from the people of these districts, although they are to be reduced to the position of the primitive people of the Biluchistán Agency, who do not enjoy this privilege. It would be a great scandal if the rights and privileges that have been enjoyed since the commencement of British rule were to be taken away simply to make things technically easy for the authorities.

An almost identical case of proposed cutting off of a part of a Province was the scheme to transfer Chittagong from Bengal to Assam. And our readers know what an agitation was raised by the Chittagongians and continued till the matter was dropped. Of course, we are too loyal and dutiful in the Punjab to think of agitating over a decision of the *Sirkár*. We have simply alluded to the incident to show how keenly the people feel the forcible tearing away from their mother Province. And this feeling, as we have said, is not absent in the Punjab. Will the benefits derived from the change be commensurate with the trouble and popular dissatisfaction involved? Is there any charm in the name of Supreme Government that officers under its immediate guidance will do nothing but what is right. The argument that the alteration makes no difference to the people cuts both ways. The officials will be of the same class and type as now. The system of rule will, we presume, in the main be the same. The only difference will be that instead of Punjab officials, the designation will be changed to that of Political Officers under the Government of India. A change in name does not imply improvement. The advantage of direct control of the Supreme Government will be counterbalanced by the fact that in future there will be less opportunity of considering a question twice over. The comparing of notes is always an

advantage. However it may be, we earnestly hope that nothing will be done hastily, and every effort will be made not to dissociate from the Punjab such tracts as naturally belong to it.

In conclusion, we should like to suggest that now that the Government is at it, why not change the clumsy and meaningless designation of N.-W. P. to that of Hindustán (the real name of the tract), and give the former title to the new Province to be created."

## III.—Native States.

Government and Native States.

18. In the course of an article headed "The Punjab States" the *Tribune* (Lahore), of the 9th February 1901, makes the following remarks :—

"As we have repeatedly pointed out, every British Indian subject follows with keen and sympathetic interest the fortunes of the Feudatory Chiefs, and takes careful note of the attitude of the Paramount Power towards them. And it is wonderful how even the uneducated people—that is to say the great bulk of the population—who are generally apathetic to everything that has no direct bearing on matters local or personal, prick up their ears when they hear of anything concerning the Native States. And it is still more wonderful how well-posted generally the people are with respect to all that affects the rights and prestige of the Princes. Recently we had a striking illustration of this fact. Weeks before the appointment of an intermediary between the Phulkián States and the Government the news had somehow got abroad that such a change was imminent, and the Sikh population in every part of the Province, from the banks of the Indus to the Jumna, were exercised in their minds over the intelligence. The administrative arrangements in Patiála preceding and following the demise of the Mahárája have received similar widespread attention. Sir Mackworth Young has many claims on the esteem of the people over whom he rules, but we doubt if anything has added so much to his popularity as his well-known solicitude for the welfare of the Chiefs in his charge.

Unfortunately, for years past the history of the Punjab Native States, with rare exceptions, has been one unbroken record of down-grade movement, the Chiefs displaying a strange lack of sense of responsibility, and the officials mostly intent on feathering their own nests. The latest Administration Report just published, does not show any improvement in the sad state of affairs. Only two rulers, the venerable Rája of Nábha and the young Chief of Sirmoor, acquitted themselves with credit. As regards the others, it is a repetition of the old story. The Rája of Jind has been placed under the tutelage of a British officer, but how he has profited from the arrangement will be evident from his recent matrimonial adventure. The Rája of Kapurthala "continued to take little practical share in the administration of his State." Mandi was suffering as usual from financial difficulties, and the Commissioner of Jullundur had to "make an enquiry." The Nawáb of Máler Kotla continued of unsound mind. The Rája of Faridkot's "conduct was not satisfactory during the year." The Rája of Bashahr *was fined 1,000 rupees for not meeting the Deputy Commissioner on the latter's visit to the State.* The Rája of Nálagarh "is reported to be feebler both in mind and body." The Rána of Koti, we

read, is "under the influence of a Muhammadan butcher, Abdul Hakim, who is the Rána's confidential adviser." Can anything be more depressing than the contemplation of such a wretched state of affairs in the majority of our States?

* * * * * * * It is a matter of history how steadfastly every Phulkián Chief, headed by Patiála, and all the other native rulers in the Punjab stood by the British. How self-reliant, self-respecting and generally alive to their duty by their people the Chiefs of that day were! What is the cause of the deplorable falling-off in the character of the Princes in two or three generations? We ask again, as we have often done—has, what we might call, their too palpable *dependence* on the representatives of the Paramount Power anything to do with the deterioration? We have just noted that the Rája of Bashahr, an aged chieftain, has been fined for not seeing the Deputy Commissioner! We happen to know that the old Rája is an inoffensive good-natured man, though very sensitive, and somewhat impulsive. He has lately suffered heavy domestic bereavement. He is not only fined, but the fact of his disgrace is given the widest publicity and put on permanent record! The Rája of Biláspur also is a very good Prince, and his absence for a long period from the State was due solely to his sense of self-respect having been hurt. No Chief can read the rude remarks about himself and his brother Princes in official Reports without wishing that he were not born. We earnestly hope the powers that be will seriously reflect over this phase of their relations with the Chiefs."

19. The *Public Gazette* (Amritsar), and the *Siálkot Paper* (Siálkot), of the 16th February 1901, also publish similar remarks.

The same.

20. The *Tribune*, of the 14th February 1901, publishes the following under the heading "Poor Native Chiefs!" :—

The same.

"The announcement that a ruling Chief has been "fined" a thousand rupees for neglecting to see the Deputy Commissioner when he went on a visit to the State has caused profound astonishment in the Province. Nothing can be conceived more humiliating for the Prince, who, though powerless to resent or resist, was born in the purple, and has exercised Sovereign powers within his dominions since he has ascended the *gaddi* of his ancestors. For the Paramount Power also nothing can be more undignified than to inflict a fine on an aged Feudatory, whose fault at the worst was that he did not lay himself out to please the Deputy Commissioner. The step is so serious, and has such an important bearing on the relations between the Paramount Power and the Native Chiefs, that we are surprised that only the bare fact has been stated in the Annual Administration Report of the Province, and no explanation whatever given. We are curious to see whether the brother Chiefs of the disgraced ruler would venture to offer any remonstrance or protest against one of their number being dealt with like a naughty schoolboy. Such harsh and untactful treatment of our wretched royalties has the contrary effect to what it is sought to produce. You treat them like refractory children and expect them to behave as kings!"

Náhan affairs.

21. The *Public Gazette* (Amritsar), dated the 16th February 1901, says that there is no truth in the remarks recently made by a certain correspondent of the *Ittifáq* that all the Muhammadan employés of the Náhan State have been pensioned off. It is an open secret that the present Rája takes special care to replace every retired Muhammadan official by a person of the same faith. The Editor cannot understand why the *Ittifáq* should have complained against His Highness who has so reformed Náhan as to make it a model State. He is impartial and hard-working and is loved and respected for his polite and pleasing manners. The Editor adds that of late it has become a practice with some Muhammadan Journalists to publish false and malicious complaints against Hindu Chiefs simply because they are under the impression that by so doing they can further the interests of their co-religionists.

The same.

22. The *Ittifáq* (Sadhaura, District Umballa), publishes a communication on the same subject from one Jalíl-ul-Rahmán, Secretary to the Anjuman Islámia, Náhan, who says that the complaint is wholly unfounded and has wounded the feelings of both the Hindu and Muhammadan subjects of the State. The Rája has never unjustly retired from the State service a single Muhammadan, while, during His Highness' time, more Muhammadans have been taken in the public service of Náhan than was ever previously the case. The impartiality of the Rája is also proved by the fact that, on his accession to the *gaddi*, he granted to the local Anjuman Islámia a handsome sum of money for the erection of a mosque, while His Highness set apart a large plot of land to serve as a burial ground for Muhammadans.

The same.

23. Commenting on the above the Editor remarks that he has received numerous other communications from Muhammadan correspondents all of whom contradict the complaint in question and highly praise the Rája for his justice and impartiality. He has, however, a shrewd suspicion that they have written in this strain under the impression that if they did not refute the complaint they would also be turned out of the State. This being so, the Editor sees no reason why he should withdraw the allegations made by the *Ittifáq's* correspondent.

## V.—Native Societies and Religious Matters.

The Congress and the Muhammadans.

24. The *Punjab Observer* (Lahore), of the 9th February 1901, makes the following remarks in commenting on the letter recently addressed to the *Pioneer* by Mr. Alfred Nundy in support of his contention that the Muhammadans are now more favourably inclined towards the Congress :—

'Political union is not the only form of union, and for the disunion hitherto, Congressmen have been mostly responsible, as many of them tried to injure those who kept away from their political work in various ways, thus breeding inter-racial ill-will. The agitation in favour of Nágri was a climax of the series of acts in which the displeasure of Hindús against Muhammadans for keeping away from the Congress had found vent, and this fact has been almost

avowed in remarks unconsciously let slip by some Hindús. The Muhammadan agitation in favour of Urdu cannot be construed as a departure from the sensible political position always held by them. Their differences with the Congress put in a nutshell are that some of the demands of the Congress are extravagant, for which the country is not yet prepared. Otherwise they have never pledged themselves to refraining from representing their grievances to Government, when they have any, especially when they feel that their interests have been injured by their own countrymen, to whom an undue advantage is being given. Their meetings in favour of Urdu do not mean anything more than the statement in the last sentence and as such they have been understood by all unprejudiced minds.

The same.

25. The *Rafiq-i-Hind* (Lahore), dated the 16th February 1901, remarks that some time back Mr. Alfred Nundy published a letter in the *Pioneer*, in which he stated that the Muhammadans were assuming a more favourable attitude towards the Congress Nawábs Mohsan-ul-Mulk and Ahmád-ul-Mulk replied to Mr. Nundy in the columns of the same paper and denied his allegation. As their letters however were not only couched in very harsh language, but were also void of all arguments, Mr. Nundy has been obliged to revert to the subject and has completely demolished the Nawábs. After publishing a translation of Mr. Nundy's letter, the Editor regrets that that gentleman should have taken the Nawábs to be the leaders of Indian Muhammadans. They may be the leaders of the Aligarh party, but they in no way represent the Indian Muhammadans in general, of whom the aforesaid clique forms but an infinitesimal part.

The Nádwa at Calcutta.

26. The following appears in the *Punjab Observer* of the 13th February 1901, under the heading "the Nadwa at Calcutta":—

"Those interested in the Nadwat-ul-Ulema movement will be pleased to learn that there is a likelihood of its next sittings being held in the metropolis of India. Maulvi Syed Sharf-ud-Dín, Barrister-at-law, whose deep interest in the scheme of the Nadwa is well-known, has exerted his influence in inducing the Calcutta Muhammadans to invite the Nadwa. Maulvi Nizám-ud-Dín Ahmed, of Jhajjar, who is an impressive and eloquent preacher, has been at Calcutta ever since the meeting at Patna came to a close and has canvassed with fair success shown in a meeting of Muhammadans held on the 3rd February at which a Muin-un-Nadwa Committee has been established that will undertake to make arrangements for the coming sitting. Haji Noor Muhammad Jakária, seconded by Maulvi Abdul Hussain, moved that Haji Soyet be elected chairman of the meeting. Maulvi Shah Nizám-ud-Dín Ahmad dwelt at great length on the aims and objects of the Nadwat-ul-Ulema and the importance of its proposed college recently started at Lucknow. He was strongly supported by Maulvi Zahid Hussain, Maulvi Háji Wahaj-ul-Dín, Hakím Maulvi Abdur Rahím and Haji Reáz-ud-Dín Ahmad Barelvi. Háji Noor Muhammad Jakária then moved that a standing committee should be established in Calcutta to make all necessary arrangements in connection with the next annual meeting of the Nadwa. This resolution was seconded by Háji Sheikh Bakhsh Iláhi, merchant, and unanimously carried. The names of more than

thirty energetic and influential gentlemen were taken down as members of the Committee including those of Nawáb Amír Hussain Khán Bahádur, Khán Bahádur Maulvi Muhammad Yusaf, Maulvi Badr-ud-Dín Hyder, Municipal Commissioner, Mr. Syed Asgher, Barrister-at-Law, Háji Noor Muhammad, Háji Bakhsh Ilahi, Khán Bahádur Mirza Shujaat Ali Beg and Maulvi Abdul Qadir, M.A.

A mania for starting "National" Funds.

27. *The Sat Dharm Prácharik* (Jullundur), dated the 1st February 1901, says that several years ago Mr. Surendra Náth Banerji started a National Fund with the object of facilitating the entry of native youths into the Indian Civil Service. It is of course true that nothing came of the movement, but there can be no doubt that the Fund was National in the true sense of the term. Now, however, "National" Funds are springing up like mushrooms and wherever two or three persons happen to stand in need of money for furthering their selfish ends they at once start some such fund and invite subscriptions from the public. The latest concern of this nature is the one started by Sádhu Shugan Chand who, after having embraced and preached diverse religions, has established a Shánti Ashram at Brindában, and is asking for money to start a school for boys and girls in connection therewith. The Editor is, however, at a loss to understand why a Sanyási and recluse should wish to start a school either for boys or for girls.

Arya literature.

28. The *Sanátan Dharm Gazette* (Lahore), of the 15th January (received on the 18th February) 1901, says that, as the authorities are fully aware, the Hindús hold Benares in great reverence and look upon it as a sacred place. It is, however, to be regretted that the *Sat Dharm Prácharik* of the 8th September last speaks of that city as the defender of Puránic vagaries and the residence of ignorant Pandits. The *Prácharik* adds that in Lekh Rám's biography of the founder of the Arya Samáj it is stated that the two noted Pandits of Benares at the time of Swámi Dayánand's visit to that place had not so much as seen the Vedás during their lives, nay, not a single copy of these sacred books was to be had throughout the city. The paper in question also calls the Pandits of Benares *thugs*, cheats, &c., and represents them as being devoid of all sense of shame. As for the Puránás, it styles them as rotten books, while other Hindu scriptures are spoken of by it as the compositions of deceivers. The Editor quotes extracts in support of his assertions, and says that all this is calculated to give dire offence to the Hindús. He also suggests that Government should tell off some fair-minded officer to examine Lekh Rám's bulky life of Dayánand, as there is reason to believe that the book is full of abuse for non-Arya religions.

The same.

29. The same paper says that the *Arya Musáfir Magazine* (Jullundur), for November last, speaks of "Muhammadan depravity" and says that it is preposterous to style as martyrs the sensualists who lose their lives for love of *hourís* and *ghilmáns* (beautiful lads who will attend on the virtuous in paradise). This, adds the Editor, is an insult to the memory of Muhammadan martyrs, and therefore calculated to wound the feelings of the followers of Islám.

Idol worship.

30. The *Sanátan Dharm Gazette* (Lahore), of the 15th January (received on tha 18th February) 1901, endeavours to refute the objections raised against idol worship by the *Arya Musáfir Magazine* (Jullundur) for October last (*vide* paragraph 21 of the Selections No. 1), and says that the Sanátanists do not bow before stone images as such, but worship the all-pervading God through them. The Editor adds that the *Magazine's* sneering reference to the Hindús' practice of swallowing cowdung, &c., on certain occasion is calculated to give extreme provocation to the attacked party.

Pandit Gopi Náth and the Aryás.

31. The *Sat Dharm Prachárik* (Jullundur), of the 1st (received on the 15th) February 1901, publishes a communication in which the writer says that for some time past Pandit Gopi Náth has been publishing grossly insulting and inflammatory articles against the Arya Samájists. He has soundly abused Mahárishi Dayánand and his followers, and seems bent on defaming them in every possible way. Nor is this all. The Pandit has been doing his utmost to inflame the Hindús against their Arya fellow-subjects by reprinting disconnected sentences (purporting to be condemnatory of Hindúism) from old issues of Arya newspapers and depicting the extracts in false colours. Nay, he has been calling the Aryás by such insulting names as Chamár and the like, and exhorting his co-religionists to ostracise the followers of Dayánand from Hindu society. To crown all, he has been making frantic efforts to prejudice Government against the members of the Samáj. It is, however, almost certain that the Hindús will not be deceived by Pandit Gopi Náth, for they have not forgotten that he is the same time-serving man who in 1897 published a series of articles in favor of kine-slaughter (*vide* paragraphs 24-26 of the Selections No. 24 of 1897). The writer is also firmly convinced that the Pandit can never succeed in his attempts to set Government against the Aryás, for his antecedents are only too well known to the authorities. Nevertheless, there is a fear that his writings may give rise to misunderstanding or lead to a disturbance. The correspondent further remarks that although Gopi Náth has always been a mischief- naker, this trait in his character has become still more pronounced since the sentence of imprisonment passed against him by Mr. Atkins has been commuted into one of fine at the recommendation of the Local Government. Indeed, his sole occupation in these days seems to be to weave a web of misunderstandings round the Aryás and publish dastardly attacks against them. What, however, surprises the writer still more is the fact that Government has taken no action on the inflammatory writings in question, nor has any Arya newspaper thought of bringing the same to the notice of the authorities. In these circumstances he considers it very necessary that either a special newspaper should be started to give Pandit Gopi Náth tit for tat, or that the writings, in which the Sanátanists have offered gross insults to the Ayrás, should be reprinted in book-form with the object of informing Government that the first stone was thrown by the Hindús. After alleging that almost every issue of the *Sanátan Dharm Gazette* is full of abuse and insult for the followers of Dayánand, the correspondent expresses the hope that the authorities will remind the

Pandit of his recent promise to eschew mischievous writings, as otherwise there is fear of the Aryás being driven to retaliate.

The same.

32. Commenting on the above the Editor says that he has already expressed his thoughts on the subjects (*vide* paragraph 25 of the Selections No. 7) and promises to do so in detail at some future time.

The same.

33. The *Sanátan Dharm Gazette* (Lahore), of the 15th January (received on the 18th February) 1901, says that some time back Lála Munshi Rám of Jullundur complained that efforts were being made to revive internecine quarrels among the Aryás. The Editor is of opinion that such efforts are not likely to cease so long as the followers of Dayánand do not form a separate *birádri* of their own. As to the complaint that "in his attempts to weave a web of misunderstandings round the Arya Samáj, Pandit Gopi Náth, Puránic, (a follower of the Sanátan religion), is trying to make common cause with the Muhammadans, Christians, &c." (*vide* paragraph 21 of the Selections No. 47 of 1900), the Editor observes that his prosecution for cracking a few jokes at the Aryás during the last Holi, amply justifies him in inviting Government's attention to the writings in which the followers of Dayánand have abused non-Aryás. He, therefore, reiterates his determination to continue publishing extracts from Arya literature for such action as Government may think best to take on them.

The Qurán and the Vedás.

34. The *Anwár-ul-Islám* (Siálkot), for December 1900 (received on the 18th February 1901), says that the Qurán condemns unbelief in God in far stronger terms than the Vedás. Again, the sacred book of Islám praises a religious person in much warmer language than the Hindu scriptures. After quoting extracts in support of his contention, the Editor observes that Swámi Dayánand's interpretation of Vedic hymns is far-fetched and contrary to all precedent. Nor is this all. In certain cases the Swámi's followers, notably the late Pandit Lekh Rám, have suggested yet another interpretation, with the result that it has become quite impossible for the lay public to decide between the founder of the Arya Samáj and his disciples. As an instance in point, the Editor refers to a certain hymn in the Rig Veda, and says that Dayánand's interpretation of it differs widely from that placed upon it by Lekh Rám. In conclusion, he remarks that as guides to Heaven there can be no comparison between the Qurán and the Vedás.

The same.

35. The same paper says that some time back the *Arya Musáfir Magazine* (Jullundur) published a long and rambling article with the object of showing that the Vedás enjoin upon man to make fire, air, water, &c., serviceable to him, and not to confuse them with God. In a way this article was an attack on Islám and was intended to convey the idea that the Qurán teaches the worship of the elements. Nothing could, however, be more untrue, seeing that the Qurán contains several verses in which it is clearly laid down that water, air, &c., were created by the Almighty and that man should find out their properties with a

view to putting them to his use. After quoting some of these verses, the Editor remarks that while the injunctions in the Qurán on the subject are couched in the clearest possible language, the Vedic hymns relied upon by the *Arya Musáfir Magazine* in support of its contention are of a most equivocal character.

The same.

36. The same paper says that the foundation of the Vedás rests on sand and that they contain nothing but imagery and far-fetched parables. It is not, therefore, surprising that, in spite of Dayánand's strained interpretation, the belief is gaining ground that they are not inspired books. The Editor adds that in praising the youth and beauty of women, the Vedás have used such exaggerated language as to put even buffoons or *bhânds* to shame. He then quotes certain hymns in support of this assertion, and says that in these extracts the God of the Vedás has not only sung the praises of woman, but has also exhorted her "to please everybody". Nay, He seems to yearn after woman's love and asks for riches and offspring from her, It may also be mentioned here that in the Yajar Veda there occurs a hymn in which the Vedic God avers that the wife makes her husband prosperous by giving him hundreds of children and grand-children and "thousands of other things". This, observes the Editor, is a palpable lie on the part of the aforesaid God, or perhaps He possesses some woman who gives Him thousands of children as well as riches! The *Anwár* then endeavours to prove that the Vedás were composed in comparatively recent times.

The same.

37. The same paper says that it has determined to publish replies to all the attacks which the *Arya Musáfir Magazine* has made on Islám from time to time, and that these replies will be such as to wring the very soul of the Editor of that journal with pain. That gentleman should remember that the Muhammadan religion is a heavy stone which crushes to death all who dash themselves against it or on whom it may happen to fall. After remarking that the Arya religion is wholly devoid of truth, the Editor announces that a crushing rejoinder to the late Pandit Lekh Rám's *Sabût-i-Tanásukh* (Defence of Transmigration of Souls) is also in course of preparation. He then goes on to say that the language of the Vedás is so difficult and unidiomatic that even European Sanskrit scholars have not so far been able to make out the meanings of a large number of Vedic hymns. He has, therefore, no hesitation in saying that the Vedás are wholly wanting in perspecuity and that a person who hopes to attain salvation through them is certain to land in hell. It may be mentioned here that the Arya Samájists are in the habit of accusing Sayanacharya of having misinterpreted the Vedás from selfish motives. The fact, however, is that the charge can be preferred against Dayánand with greater truth, as he was highly interested in placing his own false interpretation on the Vedás, in order to dress these antiquated books in modern garbs. The Editor then goes on to say that the *Arya Musáfir Magazine's* assertion that the murderer of Pandit Lekh Rám was "a tool of the religion which permits the waging of jehád" affords another proof of "Vedic baseness." He adds that so far there is nothing to prove

that the murderer was a Muhammadan and that it is quite possible that the Pandit was stabbed by some Sanátanist. Again, it is not improbable that this fate was brought on "the Arya Martyr" through his own depraved conduct, as was pointed out by the *Chaudwin Sadi* at the time. At all events, there can be no doubt that Lekh Rám had offended God by his abuse of Islám, and that his death at the hands of a murderer was the consequence. Besides, when the Aryás believe that every person reaps the fruits of his own deeds, they should console themselves with the thought that Lekh Rám has been dealt with as he deserved to be. As regards the *Magazine's* praises of Pandit Lekh Rám's bravery, it should not be forgotten that in its own street even a dog considers itself a lion. The Pandit was merely a fowl-mouthed and bigoted person, and it was these traits in his character that led to his murder.

The "Prophet" of Kádián.

38. The *Sat Dharm Prachárik* (Jullundur), of the 1st (received on the 15th) February 1901, after naming the subterfuges to which Mirza Ghulám Ahmad has had to resort in order to make himself out to be a Prophet, says that the Mirza now quotes the battle of Badr in support of his claims (*vide* paragraph 17 of the Selections No. 6) and asserts that he has been sent into the world to raise Islám from its present degraded condition. It is, by the way, worthy of note that whereas former Prophets always practised what they taught and the opposition of their rulers never frightened them into abandoning their convictions, the "Prophet" of Kádián has promised to abstain even from making prophecies for fear of being called upon by the authorities to furnish security for keeping the peace. He has, however, hit upon a novel plan of supporting his claims to be the promised Messiah. Should anything happen to him likely to lend weight to his pretensions, he at once turns round and says that he knew of it beforehand and had informed his wife of the coming occurrence. After remarking that in this he merely follows the example of his old ego (*lit.* former soul), Muhammad, the Editor observes that while Christ never worried himself about his daily bread, the promised Messiah at Kádián has made such good use of his pretensions that at the present moment he possesses thousands of rupees and more than one wife.

The Sikhs and the Hindús.

39. The *Sat Dharm Prachárik* (Jullundur), dated the 1st February 1901, says that the efforts of the Khálsa to form the Sikhs into a separate nation have proved a miserable failure and that that paper has at last realized the truth that so long as non-Hindús are not allowed to embrace the religion of the Gurús it is almost impossible to save Sikhism from being devoured by the Hindu faith. The Editor adds that there is yet another and a greater difficulty in the way of the Sikhs separating themselves from the Hindús, *viz.* the fact of both being amenable to the same social laws and religious philosophy.

A complaint against the Manager, Golden Temple, Amritsar.

40. The *Public Gazette* (Amritsar), dated the 13th February 1901, publishes a communication in which the writer in continuation of his previous remarks (*vide* para. 22 of Selection No. 7 of 1901) alleges that the pay of one Jíwan Singh, a private servant of the Manager of the Golden Temple, Amritsar, is drawn by the Manager from the funds of the Temple. The writer further

states that when Colonel Jowála Singh took over charge of the post of the Manager there was a saving of Rs. 2,700 under the *Akhand Páth* head, and that the net income from this source for the last four years ought to have considerably augmented this amount. It is, however, doubtful if at the present moment any money is available under this head. After promising to revert to the subject at some future time, the correspondent asks the Deputy Commissioner to examine the accounts of the Temple and replace the present Manager by some literate person.

## VII.—General Administration.

### *(a)—Judicial.*

The case against Pandit Gopi Náth.

41. The Editor of the *Sanátan Dharm Gazette* (Lahore), of the 15th January (received on the 18th February) 1901, thanks God for the comparatively happy termination of the case instituted against him by Government for publishing in March last an article headed "Holi Jokes." He also expresses his sense of gratitude to his numerous well-wishers, who used to pray daily for his speedy release from the clutches of the law and rendered him all possible help in his hour of difficulty. His warmest thanks, however, are due to Mr. Hurry, who was good enough to take a merciful view of the case against him; as well as to the Local Government which was pleased to instruct its Advocate to get Mr. Atkins' sentence of imprisonment commuted into one of fine. The Editor further remarks that, in addition to having subjected him to unspeakable mental anguish, his prosecution has entailed a heavy pecuniary loss on him. It is not, however, improbable that it may please God to compensate him for all this at an early date. He then announces that his youngest brother is to be married shortly, and calls upon the subscribers to the *Gazette* to render him every help in their power in connection with that happy event.

The same.

42. The *Sat Dharm Prachárik* (Jullundur), dated the 1st (received on the 15th) February 1901, says that the *Vaikunthesh-wár* of Bombay has recently issued an appeal to the Sanátanists to start a weekly journal to safeguard the interests of their religion, and that in course of this appeal the paper has also solicited pecuniary help for Pandit Gopi Náth, remarking that he is a poor man and owes his present difficulties to his zeal in the cause of Hindúism. The residents of Lahore are, however, well aware that the Pandit is not at all a poor man. As regards the *Vaikuntheshwár's* second assertion, the Edtitor wishes to know if the publication of highly immoral and obscene articles is the only way of spreading one's religion.

### *(b)—Police.*

A charge against a Deputy Inspector of Police.

43. A correspondent writing to the *Sat Dharm Prachárik* (Jullundur), of the 1st (received on the 15th) February 1901, says that the system of education at present in vogue in India is so defective that even the most highly "educated" natives are dead to all human and moral sentiments. The writer is acquainted with a Deputy Inspector of Police, who is a graduate and before his appoint-

ment to his present post could not consume more than a pound of *atta* and two tolás of *ghi* a day, but who now manages to digest about 8 seers of milk and the entire flesh of a goat per diem. The man is also a confirmed drunkard and can swallow a whole bottle of liquor at a time. It may also be mentioned here that the Deputy Inspector does not spend a single *cowri* on these articles, and that the same are supplied to him gratis.

*(d)—Education.*

The Amritsar Clerical and Commercial School.

44. The *Siálkot Paper* (Siálkot), dated the 16th February 1901, regrets to have to say that the authorities seem disinclined to keep up the Amritsar Clerical and Commercial School as a separate institution, and intend converting it into a branch of the Local Board School. It is possible, adds the Editor, that the school has not proved as useful as it was expected to do; but this is no justification for closing the only technical school in the Punjab. He then suggests that the present status of the institution should be maintained for some time to come, and that teachers from all the Municipal schools in the Province should be sent to study in it by turns, the cost of maintaining the school being recovered proportionately from the various Municipalities in the Province till such time at least as similar institutions are established in each and every district.

*(e)—Agriculture and questions affecting the land.*

Agricultural Banks.

45. In the course of a long article headed "Agricultural Banks in India" and devoted to a consideration of Mr. Dupenex's scheme of co-operative banking, the *Tribune* (Lahore), of the 12th February 1901, makes the following remarks:—

"We are ready to admit that Banks on his plan might do useful work on a limited scale, if the people could be got to establish and work them. We have, however, grave doubts as to the feasibility of the scheme, more especially in regard to Village Banks. We have said above that it would be almost impossible to find a sufficient number of intelligent and public-spirited persons of good character in the rural tracts of India to undertake the management of such institutions gratuitously. Then, the condition proposed by Mr. Dupernex, that loans must be for productive purposes, would, to our thinking, be fatal to the scheme. The Indian peasantry, it is well known, requires advances for other than productive purposes. He cannot do without borrowing when his sons or daughters are to be married or when the funeral ceremonies of his parents have to be performed. If he cannot obtain loans for these absolutely necessary purposes from Village Banks under Mr. Dupernex's scheme, he would have to resort to the *sowcar*. Unless the necessity of doing this could be completely removed, there would be no good in establishing Agricultural Banks in this country."

*(f)—Railways and Communications.*

Bad condition of a road at Jhelum.

46. The *Sirāj-ul-Akhbár* (Jhelum), dated the 18th February 1901, says that the new bazár road at Jhelum has been out of repairs for the last three years, with

the result that the local public is put to great inconvenience. The Editor hopes that the Public Works Department authorities, to whose charge the road has been recently transferred, will lose no time in removing the complaint.

*(h)—Miscellaneous.*

Census enumerators.

47. The *Paisa Akhbár* (Lahore), of the 16th February 1901, says that while in England and America paid enumerators are employed to do the census work, in India not only honorary hands are employed for this work, but they are also punished if they cannot for some reason or other find time to do the work. This, adds the Editor, is worse than *begár*, and he requests Government to remedy this evil by employing paid enumerators in connection, if not with the coming census, at least with that of 1911.

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[ Confidential. ]

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FROM THE

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 2nd March 1901.**

## I.—Politics.

### *(a)—Foreign.*

Affairs in China.

1. The *Sat Dharm Prachárik* (Jullundur), of the 22nd February 1901, says that the recent telegrams from China show clearly enough that the fire of rebellion in that country has not so far been extinguished and that it had merely been screened off from the world's gaze. Reuter now wires that the Chinese are preparing to renew the war and have massacred forty Russian soldiers at a certain place. The Editor wishes to mention here that while on the one hand European newspapers represent John Chinaman to be of a peace-loving disposition, on the other they delight to paint him as a blood-thirsty monster. These contradictory statements, he adds, must be extremely puzzling to those who do not understand European politics. He then goes on to say that while the Chinese wish to have nothing to do with Christian Missionaries, the latter profess to be highly solicitous about the former's spiritual welfare. It is interesting to note in this connection that even atheistic France, which does not allow its President to enter a church, has constituted itself the protector of the French Catholic Missionaries working in the Celestial Empire. Woe, therefore, to the unfortunate soul which has such saviours to look after its welfare!

The Hedjáz Railway Fund.

2. The *Vakil* (Amritsar), of the 18th February 1901, acknowledges the following subscriptions received by Miáns Ghulám Nabi and Habíbulla of Amritsar towards the Hedjáz Railway Fund:—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 1,006 | 8 | 6 |
| Muhammad Siráj-ud-dín Ahmad a subscriber to the *Vakil*. | 12 | 6 | 0 |
| Total ... | 1,018 | 14 | 6 |

*(b)—Home.*

The proposed Calcutta Memorial.

3. The *Sat Dharm Prachárik* (Jullundur), dated the 8th February 1901, says that it has always been the custom with men of all ages and climes to erect memorials to the departed great, the form of the memorial differing with the time at which, and the place where, it was erected. Accordingly, at the present moment, the people of India are greatly exercised about the form which the memorials, intended to be raised to their late Queen Empress, should take. The Editor has no desire to criticise the various suggestions made in this connection, but he cannot help remarking that it would be mere waste of money if the memorial were to take the form of a building. He then says that the best suggestion so far made in this behalf is that of Shrimiti Har Devi (Mrs. Roshan Lál), who is of opinion that the most suitable memorial to the dead Queen would be the establishment of some great institution for the education of Her Majesty's female subjects in India.

The same.

4. The *Paisa Akhbár* (Lahore), dated the 23rd February 1901, writing on the same subject, says that the people of this country are still so backward in education that the picture gallery which is proposed to be erected at Calcutta in memory of the late Queen Empress is certain to prove of no benefit to them. Besides, regard being had to the poverty of the country, it appears a mere waste of money to provide such luxuries for the people. In the Editor's opinion India stands more in need of technical education than of imposing buildings. He would, therefore, suggest that the money collected in connection with the proposed national memorial should be spent in establishing a technical college in each province. If this cannot be done, there should be a central institute a Calcutta with branches in all parts of the country.

The same.

5. A correspondent of the *Siálkot Paper* (Siálkot), dated the 24th February 1901, writing on the same subject, observes that the question which at the present moment absorbs the thoughts of both the authorities and the leaders of native public opinion is that of finding employment for the educated community. Indeed, having regard to the fact that only a small minority of those who receive University education can succeed in entering Government service, the inference seems clear that, if no steps are taken to find work for the rest, the number of educated natives out of employ will at no distant date reach millions. Were, however, the education imparted to native youths of a character which would enable them to earn their livelihood independently of Government service, the evil would be greatly mitigated. The writer, therefore, suggests that commercial and technical education should form part of the scheme of studies in every public school, the increased cost to be met out of the money now being collected for erecting memorials to the late Queen Empress. This observes the correspondent, would not only perpetuate the memory of Her late Majesty in a more suitable manner than a Victoria Hall could ever do, but would also prove highly beneficial to the interests of the country.

6. The *Rafiq-i-Hind* (Lahore), of the 23rd February 1901, says that certain organs of the Aligarh Mission have announced that Nawáb Mohsin-ul Mulk has resigned the Presidentship of the Urdu Defence Committee in order to please Sir Antony MacDonnell. The news seems to have taken these papers quite by surprise, and they are endeavouring to make the public believe that the Lieutenant-Governor of the North-Western Provinces has brought undue pressure to bear on the Nawáb to induce him to sever his connection with the Committee. They are also blaming the successor of the late Sir Syad Ahmad Khán for his cowardice in succumbing to the pressure and resigning the Presidentship. The Editor, however, does not wish to blame either Sir Antony MacDonnell or Nawáb Mohsin-ul-Mulk in the matter. In his opinion such incidents are attributable to a want of prudence on the part of Musalmáns, who have not so far learnt whom to choose as their leaders. He adds that at the very time when the agitation against the Nágri Resolution was set on foot he warned his co-religionists against allowing the Aligarh politicians to lead the agitation, as it was his firm belief that this would have the effect of weakening the movement and lowering its importance in the eyes of Government. The Editor's fears have been completely realized, and not only has the defection of Kanwar Lutf Ali and Nawáb Mohsin-ul-Mulk injured the cause of Urdu, but the lines on which the agitation has so far been carried on has still further strained the relations between the Hindus and Muhammadans.

The Urdu Defence Committee and Nawáb Mohsin-ul-Mulk.

7. The *Vakil* (Amritsar), of the 18th February 1901, writing on the same subject, remarks that the incident is to be highly regretted, and that having once put his hand to the plough Nawáb Mohsin-ul-Mulk ought not to have looked back. At all events, his resignation of the Presidentship of the Urdu Defence Committee is calculated to lower him in the estimation of the public far more than it is likely to injure the cause of Urdu. The Nawáb should not have forgotten that by throwing off a responsibility which he had accepted of his own accord he was proving himself unworthy of being a leader of the Muhammadan community. The Editor adds that the incident proves the correctness of the late Sir Syad Ahmad Khán's opinion that the Musalmáns of India are devoid of that moral stamina and earnestness of purpose which can defy opposition and without which no agitation can be carried to a successful issue. Indeed, in this respect there is a startling difference between the Muhammadans, who are frightened out of their wits by the frowns of officials, and the Hindús who prefer to be Congressmen rather than High Court Judges, and who have such perfect confidence in Government's high-mindedness and sense of justice that they do not fear to give expression to their thoughts and feelings.

The same.

## II.—Afghanistan and Trans-Frontier.

8. The *Vakil* (Amritsar), of the 18th February 1901, writing about the formation of the new Frontier Province, dwells on the advisability of allowing Pleaders, &c., to practice in the Courts thereof, and expresses a hope that the litigating public in that part of the country will not be deprived of the services of these

The new Frontier Province.

gentlemen. It is true that a part of the population of the newly created Province is not accustomed to have unadulterated justice administered to it; nevertheless it ill-becomes the Government of India to withhold from a class of the people a privilege enjoyed and appreciated by their other fellow-subjects in the country.

## V.—Native Societies and Religious Matters.

Grievances of pilgrims to the Hedjáz.

9. One Muhammad Ali, Názim, Nadwat-ul-Ulema, writing to the *Vakil* (Amritsar), of the 18th February 1901, complains that great mismanagement prevailed on board the steamship *Ashrat* which recently conveyed pilgrims to the Hedjáz. Every Háji tried to occupy as much space as he could, with the result that a very large number of them were subjected to considerable inconvenience during the voyage. Again, such a severe struggle ensued among the pilgrims in their efforts to reach their luggage, all of which had been piled up in a certain part of the ship previous to embarkation, that but for the interference of the Captain one or two passengers would have been killed in the *melée*. After remarking that it was possible to prevent all this, the correspondent alleges that it was only at rare intervals that the Hájís could get wholesome drinking water on board the ship. As a general rule they were given distilled sea water to drink, and the inconvenience which resulted from this can be better imagined than described. The fact that even coolies, khalásís and sweepers employed on the ship could get pure water for drinking and bathing shows how inconsiderate was the treatment accorded to the pilgrims. The matter was brought to the Captain's notice more than once, but to no purpose. The writer adds that the arrangements for the supply of provisions to the passengers were also unsatisfactory and that only rice and potatoes were procurable on the ship. Several persons represented to the Captain that they could not live on rice alone, but he turned a deaf ear to all their requests and entreaties. It may be mentioned here that a very small quantity of atta happened to be on board the ship by the merest chance and that the pilgrims bought this at the rate of five seers a rupee! Again, the space for cooking purposes alloted to them was too small for their requirements, being only about 4½ yards × 2½ yards. To make matters worse, it was surrounded by iron sheets, which became heated during the cooking time and converted the place into a veritable oven. The writer further complains that cooked provisions not being procurable on the ship every Háji had to prepare his own food, which was a source of great inconvenience to not a few of them. He concludes by remarking that there were only two latrines for the use of male as well as female pilgrims, whose number was about 600, and that the prevalence of sickness among these unfortunate persons was largely due to the above causes.

The Aligarh party and the Muhammadans of the old school.

10. The *Rafiq-i-Hind* (Lahore), of the 23rd February 1901, says that Mr. Theodore Morrison is unquestionably the moving spirit as well as the acknowledged representative and mouthpiece of the Aligarh party. Besides, being the Principal of the M. A. O. College, he can be trusted to know everything about the said party—nay his writings have always been held to reflect the views of the followers of the late Sir Syad Ahmad Khán.

His recent article in the *Spectator* of London has, therefore, a special interest and must be read in the light of these facts. The *Rafiq* then goes on to say that in this article Mr. Morrison has endeavoured to impress on the British public that the Aligarh party does not believe in the correctness of the old interpretations of the Qurán and wishes to preach a new form of Islám by dressing Muhammadan scriptures in modern garbs. He adds that the sole object of the aforesaid party consists in anglicising the Indian Muhammadans and making them throw the Ulemás of old overboard. Mr. Morrison admits that the efforts of the late Sir Syad's followers in this direction have not so far borne much fruit; but he has no doubt that if persevered in they will ultimately prove a complete success. He has also tried to make the British public understand that Muhammadans of the old school are extremely hostile to the present Government and that the Aligarh clique is doing its utmost to win them over to the side of loyalty. In this connection very strong language has been used towards these followers of the Prophet, which, by the way, seems an indirect hint to the authorities to sweep the Musalmáns in question out of existence. The Editor then publishes a translation of Mr. Morrison's article and calls upon his co-religionists to read the same in a very careful manner.

Pandits Bhím Sain and Gopi Náth and the Aryás.

11. One Wázír Chand, *Vidyárthi*, writing to the *Sat Dharm Prácharik* (Jullundur), dated 8th February 1901, says that those Aryás who are still under the impression that Pandit Bhím Sain of Attáwa, who has been forced to sever his connection with the Arya Samáj owing to his upholding certain doctrines condemned in the Vedás, continues to be friendly inclined towards the Samáj will be surprised to learn that for some time past he has been intriguing with Pandit Gopi Náth and doing his utmost to injure the Arya Samáj. In support of this assertion the writer quotes a circular letter headed "most private and confidential" which Pandit Gopi Náth has recently addressed to the various Sanátan Dharm Sabhas in the country, and which informs these bodies that Bhím Sain has agreed to make a lecturing tour in defence of the Sanátan religion and to prove that the Sanátinists hold the Vedás in greater reverence than the Aryás. It may be mentioned here that although Pandit Gopi Náth must be exulting at the prospect of "vanquishing the Aryás with the aid of a co-religionist of theirs" he should remember that the Samáj can hold its own against any number of assailants, and that his alliance with the turncoat of Attáwa is calculated to lead to a further exposure of the Sanátan religion. It would also have the effect of subjecting to disgrace poor Pandit Bhím Sain who, in the hope of making some money, has become so ungrateful as to forget that he owes his all to the late Swámi Daya Nand and the Arya Samáj. Gopi Náth, however, does not care a button for all this. His only object is to collect Rs. 600 (the amount of the fine recently inflicted on him by the Sessions Judge of Lahore), and consequently he has made it clear in the aforesaid circular letter that no Sanátan Sabha can invite Pandit Bhím Sain unless it remits to him (Gopi Náth) a sum of at least Rs. 50 in advance. The writer concludes by remarking that Pandits Gopi Náth and Bhím Sain can do no harm to the Samáj, and warns his co-religionists to repose no confidence in men of Bhím Sain's stuff in future.

12. The *Arya Gazette* (Lahore), dated the 21st February 1901, publishes a communication in which the writer endeavours to show that the public acts of the "*Mahátma*" Aryás are actuated less by religious feelings than by motives of jealousy, envy and selfishness; that the accounts of the collections made by them are not kept in a clear manner; and that the office-bearers of the Pritínidhi Sabha do not hesitate to embezzle public money. In support of these assertions he quotes extracts from a pamphlet recently compiled by Lála Devi Dás, late Accounts Clerk of the *Mahátma Pritinidhi Sabha*, and expresses surprise that the Lála should not have made these revelations earlier.

A charge against the "Mahátma" Aryás.

13. In reviewing the Report on the Hindu Orphans Famine Relief Movement in the Punjab the *Tribune* (Lahore), of the 21st February 1901, makes the following remarks :—

The Hindu Orphans Famine Relief Movement in the Punjab.

* * * * *

The Hindu Orphans Relief Movement in the Punjab was originally started, we are told in the Report, in February 1897 for the relief of Hindu children left destitute by the famine of 1896-97. The initiative was taken by the Arya Samáj, whose members have taken the leading part in the movement, though all sections of Hindús have rendered a hearty co-operation to it which is gratefully acknowledged by the Secretary. During the first year not more than 250 childern were rescued by agents deputed to the Central Provinces, where the famine had made the greatest havoc, and brought into the Punjab, where four new orphanages were founded to accommodate them, in addition to the old one existing at Ferozepore, *viz.*, at Lahore, Amritsar, Jullundur and Ludhiána. When in October 1899 the pinch of the last famine had begun to be felt in Rájpútána, the Central Provinces, Bombay, Káthiáwar and parts of the Punjab, the movement was revived and pushed on vigorously so as to be able to rescue as large a number of children as could be reached by the resources at its disposal. We refer the reader to the Report itself for information as to the steps taken, the difficulties met and surmounted, and the progress made slowly but steadily in the noble work of rescuing poor castaways, which has given the movement a consciousness of strength and a command of resources that enable its promoters to look for extended operations in the future. The Report covers a period of a little over one year, from October 1899 to November 1900, and the net results achieved during this period may be summed up as follows:—(*a*) 13 Orphanages opened and kept working in the Province including one at Sukkur; (*b*) money in subscriptions, donations and the earnings of children put to work realised to the extent of nearly forty thousand rupees; (*c*) over 1,600 orphans rescued from probable death by starvation, and the majority of them housed, fed, clothed and being trained for employment in useful handicrafts; (*d*) and last, but not least, the planning of industrial projects by which the double purpose may be served of finding remunerative work for the children as well as helping in the industrial development of the country. * * * * *

"By the grace of Bountiful Providence," says the Report, "the Orphans Relief Movement is likely to play an important part in the industrial development of this Province. The experiences gained in this enterprise are most likely to render material help in understanding and solving the problem of elementary technical education." Already the Orphanage at Amritsar has been worked on the principles of self-help. Its inmates have been employed in the different carpet factories of the city and contributed a large portion of its expenditure out of their earnings. The Hissar Orphanage has secured and is executing orders for *darris* and *newár* kindly placed in its hands by the Deputy Commissioner, Mr. Humphreys. At Lahore and elsewhere steps are being taken to put every one of the orphans on some useful trade or handicraft, elementary instruction in reading and writing being in the meantime given to all. At Sukkur 23 of the inmates of the Orphanage have been put in the local Technical School for training. The greatest responsibility in this direction lies on the shoulders of the Ferozepore Orphanage—the parent institution, so to say—which contains all the female orphans of the last famine and a very large number of male orphans. But the Committee have set to their task manfully, and hosiery, lace-making and carpet-making have been introduced into the Orphanage on a small scale with very satisfactory results. The ultimate object of the promoters of the movement is to start a joint-stock company with a capital of Rs. 20,000 to begin with, which is expected to give employment to all the orphans, male or female. The Orphanage Committee propose to subscribe half this capital, the balance being left open for sympathetic and kindly disposed Hindús at Rs 10 per share. * * * *

The same.

14. The *Arya Gazette* (Lahore), dated the 21st February 1901, says that even the Orphanages managed by the Christian Missionaries in India are not free from the defects for which the *Sat Dharm Prácharik* finds fault with those established by the Hindús and Arya Samájists. Orphans run away from both institutions and are made to work by their Christian as well as Hindu protectors. As to the *Prácharik's* remark that it is cruel to make the orphans work, that paper should remember that it is highly desirable that they should be taught some kind of work with a view to enable them to earn their livelihood. Besides, even if it be taken for granted that orphans are better looked after in Christian Orphanages, that is no reason why Hindús, who cannot make their orphans so comfortable, should hand the children over to the Missionaries.

## VII.—General Administration.

### *(b)—Police.*

A charge against the Delhi Police.

15. The *Curzon Gazette* (Delhi), of the 23rd February 1901, reports that Munshi Sandhe Khán, the local Kotwál, has, together with a Sergeant of Police and two Constables, been suspended for having extorted by torture a confession from an accused person named 'Ala-ud-dín. It is said that on being taken before Lála Múlráj, a Magistrate of the 1st Class, the accused showed the court the marks of the beating he alleged he had received from the aforesaid Police

officials. The Lála, however, took no notice of the allegation, upon which Mr. Morton, the accused's Pleader, had the matter reported to the Deputy Commissioner, who, after taking down 'Ala-ud-dín's deposition and having him examined by the Civil Surgeon, suspended Sandhe Khán, &c., from the service. After remarking that the case against these officials is pending before Mr. Kirk (?), the Editor complains that the public was rigorously excluded from the court-room during the first hearing of the case. He then refers to the nature of the evidence so far adduced against the accused, and says that Munshi Sandhe Khán is the best Kotwál Delhi has ever had. The Munshi is a daring and hard-working officer, and has made gambling and theft well nigh unknown in the city. He has also succeeded in breaking up the gangs of *badmáshes* and making property more safe in Delhi. The fact that he has achieved all this without trumping up a single case against anybody or producing false witnesses in support of the cases worked out by him redounds still more greatly to his credit.

*(c)—Municipal and Cantonment Affairs.*

State of work in the Court of the Cantonment Magistrate, Meean Meer.

16. The *Victoria Paper* (Siálkot), dated the 22nd February 1901, says that Captain Thornhill, Cantonment Magistrate, Meean Meer, having been ill for some time past, work in his office is accumulating at a rapid rate. The Editor then suggests that some Civilian should be permanently appointed in place of Captain Thornhill, and that all the civil and criminal cases lying undisposed of in the Cantonment Magistrate's Court should at once be transferred to the Lahore District Court.

Publication of the proceedings of Cantonment Committees.

17. The *Victoria Paper* (Siálkot), of the 24th February 1901, says that it was laid down in the new Cantonment Code that the proceedings of Cantonment Committees should invariably be pasted on the walls of Cantonment Magistrates' offices for the information of the public. The Editor wishes to know if this is done in all Cantonments, and would request Government to interest itself in the matter. He adds that the more widely the said proceedings are published the better they will be understood. This would, besides, enable the public to enter their protests against such resolutions of Cantonment Committees as may be of an objectionable character.

*(d)—Education.*

The Hindu Technical Institute, Lahore.

18. The *Arya Gazette* (Lahore), dated the 21st February 1901, says that it is about four years since a Hindu Technical Institute was established at Lahore in commemoration of the late Queen Empress' Diamond Jubilee. It is, however, to be regretted that the institute is still suffering for want of funds; and the fact that a building has been erected in connection with it and several classes have been opened for teaching certain branches of techinal education should not blind the Hindús to its unsatisfactory financial condition. The Editor then goes on to say that so long as the Managers of the concern depend for

pecuniary help on the educated classes alone, there is no hope of the institute ever being in a flourishing condition. It is, therefore, time that they turned their attention to the native gentry and endeavoured to enlist their sympathy in the movement. It is true that men of this class are wholly devoid of every national sentiment and very seldom give money in aid of national movements. Nevertheless it would not be difficult to secure their help for the institute if special efforts were made for the purpose. The Editor then suggests that if the Managers could secure the sympathy of a few Anglo-Indian officials for the institute, that of the native gentry would follow as a matter of course and large sums of money would then be forthcoming for the concern.

Technical education in the Punjab.

19. The *Akhbár-i-'Am* (Lahore), dated the 26th February 1901, says that it is high time that the Punjabi young men thought seriously of acquiring commercial and technical education, which would not only enable them to earn their livelihood, but would also prove of great service to their country. The Editor adds that the representatives of the educated community in the Province should request Sir Edward Buck, who has recently been sent here by the Government of India for the propose of making enquiries regarding the present condition of technical and practical education in the Punjab, to devise means for the promotion of this branch of knowledge in this part of India. The first step towards the attainment of this object would be to secure the services of competent teachers and devote greater attention to the Amritsar Clerical and Commercial School. In the next place the various Municipalities in the Province should be asked to spend a portion of their incomes on the encouragement of technical education.

### *(f)—Railways and Communications.*

A complaint against the Railway.

20. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated the 27th February 1901, regrets to have to say that so far nothing has been done to remove the inconvenience to which intermediate class passengers are put in purchasing their tickests at the Gujránwála Railway Station and which was recently brought to the notice of the Railway authorities by the *Akhbár*. The writer adds that not infrequently passengers who arrive at the station even half an hour before the starting of a train cannot procure their tickets. He, therefore, expresses a hope that the Railway authorities will take prompt steps to remove the complaint.

### *(h)—Miscellaneous.*

Plague in the Siálkot and Gurdáspur Districts.

21. The *Victoria Paper* (Siálkot), of the 24th February 1901, says that it was very wise as well as kind on the part of Government to select Mr. Clarke, Commissioner and Superintendent, Lahore Division, for plague duty in the infected parts of the Siálkot and Gurdáspur Districts. The Editor then highly praises that officer for the tact and vigilance he has displayed in this capacity, and says that so far not a single complaint has been made against his plague

administration. It is, besides, due to his efforts alone that the disease has not worked greater havoc in the aforesaid districts. After remarking that inoculation has been proved to be a preventive against the bubonic plague and eulogising Mr. Clarke for having advised the residents of the infected area to undergo inoculation, the *Paper* exhorts Zaildárs, Lambardárs, Sufedposhes, &c., to co-operate with Government in the work of stamping out the epidemic. It adds that the best way for them to do this would be to get themselves inoculated and thereby induce others to do likewise.

Sardár Budh Singh, Tahsíldár of Lahore.

22. The *Lahore Punch* (Lahore), of the 13th (received on the 25th) February 1901, says that a newly started local newspaper has published a complaint to the effect that on the occasion of the last Chirághán fair Sardár Budh Singh, the present Tahsíldár of Lahore, recovered the usual special tax in such a rigorous manner that, but for the advice of a certain gentleman, the owners of the various stalls would have left the fair in disgust (*vide* para. 22 of the Selections No. 4). The Editor cannot, however, bring himself to believe in the truth of the complaint, seeing that the Sardár has always enjoyed the reputation of being an able and sensible officer. Besides, if the complaint had been well-founded, it would have been published by newspapers immediately after the fair. In these circumstances the *Punch* has no doubt that the *Mister Gazette* has tried to defame Sardár Budh Singh by preferring a false accusation against him at the instigation of interested persons.

A complaint in connection with Mofussil Dispensaries.

23. A correspondent writing to the *Sirdj-ul-Akhbár* (Jhelum), dated the 25th February 1901, says that the Hospital Assistants attached to Mofussil Dispensaries are almost invariably surrounded by a number of persons at the time appointed for the examination of out-door patients, with the result that persons of a shy disposition hesitate to open their minds to the Hospital Assistants and seek their aid. The writer, therefore, suggests that Hospital Assistants should not allow any one to sit by them at the aforesaid time with a view to enabling patients to speak unreservedly to them.

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[ Confidential. ]

[ Vol. XIV. ] [ No. 10. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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**Received up to 9th March 1901.**

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# NATIVE NEWSPAPERS

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## I.—POLITICS.

### *(a)—Foreign.*

China and Turkey.

1. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd February 1901, says that it is reported that the Sultan has, at the Kaisar's request, consented to send to China a mission consisting of certain Turkish Civil and Military Officers with the object of restoring peace in that country. It is well known, adds the Editor, that both the Emperor and the dowager Empress of China are at the present moment wholly in the hands of a Muhammadan General named Tung Fushin (?), and if the Caliph's emissaries succeed in making him listen to their advice, the object which the Christian Powers of Europe have in view, but have so far failed to attain, is certain to be gained without much difficulty.

The Hedjáz Railway Fund.

2. The *Watan* (Lahore), of the 1st March 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund:—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount previously acknowledged ... | 104 | 8 | 0 |
| 1. Muhammad Shahbáz Khan, Ráís, Kot Násir Khán in the Chunián Tahsíl, Lahore District. | 15 | 0 | 0 |
| 2. Munshi Abdul Ali Khán, Overseer, Ambah (?). | 10 | 0 | 0 |

3. Munshi Azíz-ud-dín, Head Clerk, Political Office, Chitrál, presents to the Fund 100 copies (Re. 1 each) of his "History of Chitrál" in Urdu.

3. The *Vakil* (Amritsar), of the 25th February 1901, acknowledges the following subscriptions received by Miáns Ghulám Nabi and Habíb Ullah of Amritsar in aid of the Hedjáz Railway Fund :—

The same.

| | Rs. | A | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 1,018 | 14 | 6 |
| Munshi Muhammad Bakhsh, a Pleader at Rúpar. | 5 | 0 | 0 |
| A subscriber to the *Vakil* ... ... | 4 | 0 | 0 |
| Sardár Muhammad Táhir Khán, from Shikárpur in Sind. | 50 | 0 | 0 |
| Total ... | 1,077 | 14 | 6 |

*(b)—Home.*

4 The *Public Gazette* (Amritsar), of the 24th February 1901, writing about the proposed Calcutta Memorial remarks that Lord Curzon says that in coming generations fathers would point out the contemplated Victoria Hall to their sons, and inform the latter that the building had been erected to commemorate a great and glorious reign, and perpetuate the memory of a sovereign who loved all sections of her subjects and did noble things during her life. It is, however, to be feared lest starving fathers and sons should, in future years, point to the Hall merely to say that the money spent on it ought to have been used to banish poverty from India. It is, besides, interesting to note here that Lord Curzon, who only recently in the course of his reply to an address from the Mathra Municipality found fault with Akbar and Sháhjehán for having wasted money in raising costly monuments, now himself proposes to build a marble hall in memory of Her late Majesty! The Editor then suggests that the collections made in connection with the proposed National Memorial should be spent on founding a Victoria Technical University in the metropolis of India and establishing Victoria Technical Colleges in all Provinces. This, he observes, would be the most suitable memorial to the late occupant of the British thorne.

The proposed National Memorial to Her late Majesty.

5 A correspondent of the *Akbár-i-'Am* (Lahore), of the 4th March 1901, writing on the same subject, remarks that as just now India stands in great need of technical education the Viceroy ought to avail himself of this opportunity to do something to supply the want. The writer, therefore, suggests that all the money collected in connection with the proposed memorials to the Queen-Empress should be spent on establishing a college at some central place in India for teaching Civil, Mechanical, Electrical and other branches of Engineering to the natives of the country.

The same.

6. The *Hamdard-i-Hind* (Lahore), of the 23rd February 1901, remarks that the Mahárája of Kashmir, who has not so far been able to find Rs. 40,000 for the erection of a Museum at Srinagar for the promotion of local arts and industries,

The same.

has subscribed no less than 15 lakhs of rupees towards the Calcutta Memorial Fund. The Editor adds that by making such a large contribution His Highness has not only crippled the resources of his State, but has also disobeyed the injunctions of Hindu Shastrás, which condemn extravagance. It is therefore to be hoped that the Viceroy will only accept the donations made by various Native Chiefs if His Excellency is satisfied that the States concerned will not suffer thereby.

The same.

7. A correspondent of the *Paisa Akhbár* (Lahore), of the 2nd March 1901, observes that instead of subscribing Rs. 15,00,000 towards the Calcutta Memorial Fund, the Mahárája ought to have erected a building or laid out a garden at Srinagar in memory of the late Queen-Empress. Public buildings and gardens are already very numerous in Calcutta, whereas Srinagar cannot boast of a single such place. Besides, the residents of the Kashmír State, particularly Muhammadans, are so illiterate that there is no likelihood of their ever coming to know of the existence of the proposed Victoria Hall, or of their ruler's contribution towards its cost. But perhaps the Mahárája does not care to embellish Srinagar, seeing that it is largely inhabited by Muhammadans.

The same.

8. The *Chaudhwín Sadi* (Ráwalpindi), of the 23rd February 1901, says that the following was among the resolutions adopted at a meeting of the Muhammadan residents of Ráwalpindi recently held there for the purpose of taking steps to perpetuate the memory of the late Queen-Empress:—"That a message expressive of the local Muhammadans' grief at the death of Her late Majesty as well as an address offering congratulations to the King-Emperor on his accession to the throne be sent to His Majesty, and that Munshi Siráj-ud-dín Ahmad be authorised to lay both at the royal feet."

Industrial development of the Punjab.

9. The *Vakil* (Amritsar), of the 25th February 1901, thanks the Government of India for sending Sir Edward Buck to the Punjab with the object of making enquiries in regard to the industrial and commercial requirements of the Province and devising means for the supply of the same. The leaders of the various native communities should profit by that gentleman's visit and afford facilities for the prosecution of his enquiries. The *Vakil* then requests Government to cause the programme of his tour to be published in newspapers beforehand, with a view to enabling men of light and leading to make his visit a success.

The Urdu-Hindi question.

10. The *Public Gazette* (Amritsar), of the 24th February 1901, says that it is an open secret that Sir Antony MacDonnell's Nágri Resolution was construed into an attack on Urdu by certain Muhammadan enthusiasts, and that in opposing the Resolution these worthies went the length of running down, not only the Hindus, but also their religion and literature. Had the champions of Hindi, adds the Editor, adopted the same course, the relations between the Hindús and Muhammadans would have been strained still further. It is, however, a matter for congratulation that the Hindús displayed commendable patience under this provocation and took no notice of the abuse heaped on their devoted heads. After referring to the establishment of the Urdu Defence

Committee and remarking that this was contrary to the late Sir Sayad Ahmad's teachings requiring the Muhammadans to have nothing to do with constitutional agitation, the Editor says that Nawáb Mohsin-ul-Mulk is reported to have resigned the Presidentship of that body. The report derives additional interest from the fact that in his Lucknow speech in August last the Nawáb had the temerity to use contemptuous language towards the late Kanwar Lutf Ali Khán for taking a similar step. It may be mentioned here that the *Punjab Observer* and certain other newspapers threaten to take Sir Sayad's successor to task in case he has actually severed his connection with the Defence Committee. They also insinuate that he has resigned the Presidentship under pressure from Sir Antony MacDonnell, who is said to have reprimanded Nawáb Mohsin-ul-Mulk for using intemperate language in the aforesaid speech. It is not, however, unlikely that the Nawáb has come to realize that the Nagri Resolution is not calculated to injure Urdu in any way.

The same.

11. The *Curzon Gazette* (Delhi), of the 1st March 1901, writing on the same subject, remarks that Sir Antony MacDonnell is said to have warned Nawáb Mohsin-ul-Mulk not to take part in meetings like the one held at Lucknow in August last, and incite the students of the Aligarh College against His Honor's Nágri Resolution. It is, however, difficult to see why the proceedings of the Lucknow meeting should have given offence to Sir Antony and induced him to compel the Muhammadans to abstain from laying their legitimate grievances before Government. Perhaps His Honor was afraid that such meetings would have the effect of leading Musalmáns to join hands with the Congresswálás. After remarking that this is an utter impossibility, the Editor alleges that Nawáb Mohsin-ul-Mulk's resignation of the Presidentship of the Urdu Defence Committee has created quite a sensation among the educated Muhammadans.

The same.

12. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st March 1901, writing on the same subject, says that Sir Antony MacDonnell has had to take strange steps in order to silence opposition to the Nágri Resolution. At one time His Honor had to induce the late Kanwar Lutf Ali Khán to resign the Presidentship of the Urdu Defence Committee, and it is reported that now he has compelled Nawáb Mohsin-ul-Mulk to do the same thing. The public should not, however, misjudge the Nawáb, as the *Punjab Observer* and the *Vakíl* have done. It should never be forgotten that he has done for Urdu all he could, and that he has resigned the Presidentship merely to prevent the Aligarh College coming to harm through his connection with the Defence Committee, upon which Sir Antony MacDonnell does not seem to look with favour.

## II.—Afghanistan and Trans-Frontier.

The new Frontier Province.

13. The *Punjab Observer* (Lahore), of the 27th February 1901, publishes the following about the new Frontier Province :—

"It was but natural, as pointed out by us, that the creation of a new Frontier Province should give rise to a feeling of uneasiness in the districts of the Punjab now ceded from it. A letter in another column gives expression

to those feelings and regrets the exigency of well-administered parts of this Province being subjected to a primitive form of administration. That these feelings are common among the population of these districts we have ample reason to believe, and though the sentiments of the people, independent of other considerations, cannot exclusively determine the policy of the Government in these matters, it is not too much to expect that these feelings will not be entirely disregarded. It may be impossible to abandon the scheme altogether because of this factor in the situation; but surely it ought to have due weight with the Punjab and the Indian Governments in the final working out of the scheme and in the decision of the points which are yet unsettled. Any sentiment of symmetry, which is made much of by an Anglo-Indian contemporary, should give place to this feeling, and no part of the Punjab need be put under the charge of the Governor-General's Agent which is not absolutely necessary for the success of Lord Curzon's plan. Parts of the four districts may yet be left under the control of the Lieutenant-Governor, and the boundaries of the districts on the new frontier of the Punjab may be re-arranged and other alterations made in the determination of the districts. This will cause no hardship, and though it may cause some temporary inconvenience, will be a better course, from the point of view of the people, than a wholesale separation of tracts of the country from the Province."

The same.

14. The *Tribune* (Lahore), of the 26th February 1901, writing on the same subject, remarks as follows :—

"We have said that the people of Dera Ismail Khan like those of other threatened districts would feel keenly their forced ostracism from the Province to which they naturally belong. Our view receives unmistakable support from the attitude of the inhabitants of the Dera Ismail Khan Tahsil, as will be evident from the following telegram we have received dated yesterday :—

"'Enthusiastic public meeting of all classes of inhabitants of Dera Ismail Khan, held under the presidency of Chaudhri Wisinda Rám, Municipal Commissioner, has adopted a memorial to His Honor respectfully requesting retention of the Tahsil Dera Ismail Khan with the Punjab.'"

The same.

15. The same paper, of the 28th February 1901, publishes the following remarks :—

"* * * * * * *

"The leading inhabitants of Dera Ismail Khan and Pesháwar Districts, the most advanced portions of the territories to be torn away, have expressed their opposition in an unmistakable manner. In our last issue we published a telegram about the influential and representative meeting of protest held at Dera Ismail Khan. We have just been favoured with a communication from a leading *rdis* of the Pesháwar District, who writes that the change impending has caused a 'consternation' among the people. We said the other day that we have yet to meet a Punjabi who approves of the scheme in its entirety. It is yet to be proved that the new arrangements will leave no room for errors of policy and judgment (granting for argument's sake that they were so),

such as, we are told, have precipitated the long-contemplated project. The argument that the new officers will manage things better than those they are going to replace, because the former will be directly under the Supreme Government, does not appear incontestable to everybody. Nevertheless, the scheme will be carried out, and protests and remonstrances, as usual in India, will avail not. * * * * * *

"It appears to us to be a strange course of reasoning that merely because the Supreme Government will take direct charge of affairs matters must be better managed. How? Instead of the two Commissioners and their Deputy Commissioners, assisted by a large staff of officials (who might aptly be regarded as 'specialists in frontier politics'), all under the immediate supervision of the Lieutenant-Governor and his advisers, affairs will now be managed by the Governor-General's Agent and his Assistants, who will be—let us say—the pick of the Political Department. What is there in this transposition of one set of officers by others that should raise such high expectations as to cause the *Pioneer* to exclaim, in effect,—'No more blunders like those of 1897!' As to '*long view*,' it is no doubt true that one on a higher position can look farthest, but it is equally true that the nearer view is the clearest. During the Simla season, of course, the Government of India would enjoy the same advantage of proximity as the Punjab Government does. But contact throughout the year is one thing and for a few months at intervals is another. Besides, the threatened districts are a part and parcel of the Punjab, and this fact in itself gives a great advantage to the Local Government in regard to being *au courant* with all that goes on in the border tracts. A goodly proportion of the leaders of Young Punjab, as well as the most distinguished of the Punjábi servants of the Government, are frontier-men—both highlander and lowlander. And it is obvious how this circumstance makes the Punjab Government better able to cope with trans-Indus questions than the Supreme Government would be for many years to come. We do not understand how the *Pioneer* arrives at the conclusion that had the Supreme, instead of the Local, Government been directly responsible, 'there would have been a stronger grip of the tribes in 1897, and a more accurate understanding of the position.' It would seem as though the *Pioneer*, and others of its way of thinking, start from the premises that the immediate control of the Viceroy would produce a type of officers more sagacious than those under the Lieutenant-Governor can ever be! THE REAL THING IS THAT ONLOOKERS SEE MORE OF THE GAME THAN THOSE ENGAGED IN IT. And it is not surprising if those who have only looked on for years should come to think themselves better masters of the game than the players. Do we not see every day how newspaper correspondents in South Africa write as if they knew the art of war better than the veteran Generals? So it is natural that the Viceroy and his Councillors, comfortably ensconced in their far-off watch-tower, should detect every small mistake and false step on the frontier, and feel (as we all do under similar circumstances) that they could never have blundered like that. What guarantee is there that, when in the actual game, and subject to the same influences as have hitherto operated on the outgoing officers, they would not fall into the same errors? All Punjab knows that the Commissioner of Peshawar at the time of the outbreak was an exceptionally

able man. No one knew the frontier better. Yet even he was lulled into security by the unruffled outward aspect of things. This only shows that there is no British officer into whose eyes the wily Pathán cannot throw dust in the same way, and not that the whole existing system is rotton and must be done away with at all costs. Supposing, for argument's sake, that he was not wideawake enough, it was the individual and not the system that was to blame.

"We have laid special stress on the point, in discussing the subject, that the frontier districts are an integral part of the Punjab. It is impossible to repress a smile at the assurance with which our Anglo-Indian contemporary quotes the famous Minute of Lord Lytton to prove that this position is untenable. We read:—

"'In meeting the objection that the frontier districts formed an integral part of the Punjab Lord Lytton pointed out that they were separated from that Province by almost every possible kind of distinction. "Geographically, historically, by race, by institutions, and by customs"; and that they were only annexed to the Sikh Kingdom late in the reign of Ranjít Singh.'

"The Punjábís who marry and give in marriage in these districts, and who have some of their nearest kindreds there, do not know, and a foreigner, a bird of passage, who has probably never been in close touch with the inhabitants, knows! Why, as a matter of fact, geographically, historically, by race, by institutions and by customs the people of Dera Ismail Khan, Bannu, Kohát and Peshawar (except the hillmen) are the same as those of cis-Indus Punjab. You may hew out as much from the Punjab as you like, but it is not in your power to make strangers of kinsfolk."

The same.

16. The *Akhbár-i-'Am* (Lahore), of the 4th March 1901, says that the secession of four districts from the Province seems to have been taken as an humiliation by the Punjábís. The Editor adds that as some reparation for their wounded pride, Sind should be added to the Punjab, the Province being at the same time made a Regulation one and the local Chief Court raised to the status of a High Court. He hopes that the first proposal will be welcomed by the National Congress.

The same.

17. The *Victoria Paper* (Siálkot), of the 1st March 1901, also writes to a similar effect.

## III.—Native States.

Government and the Phulkián States.

18. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 7th March 1901, says that so far as the public is aware the Political Agent in the Phulkián States has no authority to interfere in the internal administration of these States. His conduct in connection with certain orders recently passed by the Patiála Regency Council would, however, show that he enjoys unlimited powers in this respect. The readers of the *Akhbár* cannot have forgotten that in his address to the Members of the Council on the 1st February last Captain Popham Young informed them that Government looked to them for a thorough reform in the administration of the State. Accordingly these

gentlemen set about this work without delay, and decided that they should first relieve the Patiála treasury of those burdens which it could not conveniently bear. In pursuance of this policy they passed orders dispensing with Mr. Warburton's services and appointing Colonel Muhammad Abdúl Majíd Khán, Inspector-General of the State Police. These orders were perfectly reasonable and just, but strangely enough Captain Young caused their execution to be postponed and submitted them to the Local Government for final decision. The news has now been received that the Lieutenant-Governor has not approved of the Council's action, and has reversed the aforesaid orders. This has created great uneasiness in Patiála, and it is feared that the Council will not be able to perform its duties in a satisfactory manner if more considerate treatment is not accorded to it in future. The incident has, besides, made it clear that the Political Agent has been authorized to interfere in the internal administration of the Phulkián States, and that Government is determined to deprive them of all their rights. The correspondent then suggests that the Regency Council should, in a respectful manner, protest against this interference with its work, and thereby avert the evils to which the occurrence would otherwise be certain to lead. He has no doubt that if Sir Mackworth Young knew the true facts of the case, and were informed that in its present financial condition the State cannot afford to entertain highly-paid European officials, His Honor would be willing to reconsider his orders.

A complaint against Captain Popham Young.

19. The *Watan* (Lahore), of the 1st March 1901, complains that Captain Popham Young has not begun his official career in Patiála in a manner worthy of his past reputation for justice and fair play. Not long ago he publicly promised never to overlook the claims of competent officials of the State. It is, however, to be feared that this promise is likely to remain a dead letter, for the clerks, &c, required for the Patiála Settlement Office are being imported from outside, especially from the Alwar and Bharatpur offices. Nor is this all. Several State servants, who had been working in a thoroughly satisfactory manner, have been degraded and transferred and other posts given to new hands. To make matters worse, Captain Popham Young, being Officiating Political Agent in Patiála, the Council of Regency cannot be expected to interfere with him in any way. In these circumstances, the officials who may be treated unjustly have no means of redress open to them. The Captain should, therefore, look into the matter at once and import outsiders only when competent man are not forthcoming in the State itself.

The education of the young Mahárája of Patiála.

20. The *Rafíq-i-Hind* (Lahore), of the 2nd March 1901, remarks that it is highly desirable that the minor Chief of Patiála should be educated and brought up in the best possible manner. The Editor would not advise the placing of His Highness under a European tutor, as he is thoroughly convinced that so far as Indian Princes are concerned modern bringing up has proved a complete failure. He would, therefore, suggest a reversion to the old system, and remarks that in order to be a successful ruler a Native Chief ought to be conversant with Oriental manners and ideas. He adds that Sikh Ráises and officials of the old school are still extant in the Punjab and that one of these should be appointed tutor to the young Mahárája of Patiála.

Sirmúr affairs.

21. A correspondent writing to the *Civil and Military News* (Ludhiána), of the 27th February 1901, says that the remarks of the *Tribune* of the 12th January last regarding the appointment of a European to the post of Collector and Magistrate, Náhan, are wholly unfounded. It is not improbable that that paper's informant is some disappointed person whose expectations from the State have not been realized and who is inimically disposed towards Mr. R. P. Warburton, the present incumbent of the post in question. That this must be so is clear from the fact that Mr. Warburton is an experienced, able and intelligent official, and that he is not only popular with all classes of the servants and subjects of the State, but also enjoys the respect of the ruling family. As to the complaint that he holds court at his private residence, there is absolutely no truth in it. Mr. Warburton did so for a very short time and then only owing to his wife's illness. The *Tribune* also objects to his salary, and says that the present Chief of Sirmúr used to work as Collector and Magistrate of Nahan previous to His Highness' accession to the *gaddi* and that he was paid only Rs. 50 for this. The Lahore tri-weekly should, however, know that Rája Surendar Parkásh held that post merely to gain some experience of judicial work and that he received no remuneration for discharging its duties. The writer concludes by remarking that no member of the ruling family being forthcoming to replace His Highness, and there being a general desire to appoint a European to the post, Mr. R. P. Warburton was selected for the purpose.

Kapurthala affairs.

22. A correspondent writing to the *Akhbár i-'Am* (Lahore), of the 4th March 1901, says that at the cattle fair held at Kapurthala on the 14th February last large numbers of lean and young cattle were sold to Pathán butchers from the Pesháwar District. It would, adds the Editor, be a meritorious act for a Hindu State like Kapurthala if some steps were taken to put a stop to such sales in future. He regrets that, so far, no notice has been taken of the matter.

## V.—Native Societies and Religious Matters.

Alleged persecution of the Aryás of Abbott-abad by the Commissioner of the Pesháwar Division.

23. The *Tribune* (Lahore), of the 2nd March 1901, publishes the following under the heading "A startling memorial to the Viceroy":—

"We have before us a most extraordinary representation submitted to Lord Curzon by the Executive Committee of the Arya Samáj of Abbott-abad. In plain words, the memorial charges no less a personage than the Commissioner of the Division with open hostility, bordering on malignant hatred, towards the religious society aforesaid. The allegations made in support of the imputation are of so serious a nature as to appear as the imaginings of a fevered fancy rather than a statement of what the memorialists believe to be sober facts. A tithe of what has been put down in black and white should call for a special and searching enquiry by the Local and Supreme Governments. We give below a few of the averments from the memorial, and they are startling enough in all conscience. For example, it is alleged that one day the Commissioner met Seth Chuhar Lál (the President of the Samáj)

walking out with Major Vansittart, Commanding 15th Gurkha Rifles, Addressing the Major, and pointing to the Seth, he delivered the following tirade :—

"'This gentleman is the President of the Aryán republic, and seditious petitions were sent under his signature which were very objectionable. You Gurkha Officers do not know him and his surroundings. He may be personally polite to you. That case against the Gurkha Officer [our readers need no pointing out the affair the Commissioner alluded to] was all got up by this man. They have a school here, which teaches that they ought not to *salám* to any officer.'

"The Commissioner, we are told,

"'refuses to appoint Arya Samájists to official posts or to promote clerks of that denomination.'

"This is not the only form of persecution, according to the memorial, to which Arya Samájist employés in Government offices are exposed. It is stated that the Commissioner is

"'trying to break up a religious Society at Abbott-abad by disheartening its members who, if they are employed in Government offices, are transferred to other stations, and by convincing all Hindús that Government influences will be exerted to the utmost against all who continue to belong to that Society.'

"In summer last year the children of the Infant Class of the local Victor School (an Institution started and maintained by the Samáj) were reading in the open outside the building. The Commissioner happened to pass by without being recognised by the little ones and their teacher. Their failure to *salám* him so put him out that he harangued the bewildered pedagogue and the little lads

"'in a stage attitude on the high road * * * in abusive and scandalous terms in presence of crowds of Mussalmáns assembled from all parts of the district. The abusive terms referred to were that he compared the children of Arya Samájists to 'SONS OF SWEEPERS.'"

"The phrase, by the way, betokens singular familiarity with Punjábi slang.

"Now, so far as we are aware, the signatories to the memorial are level-headed men with a practical turn of mind, and not at all the sort of fiery characters one would be led to imagine them to be from the apparently spirited tone of their appeal to the Viceroy. They are certainly not the type of individuals to be led away, even by a burning sense of wrong, into a single reckless statement which they are not confident of corroborating by facts. This is what gives exceptional importance to the petition. Besides, it is not a local matter alone which is involved. The whole body of the Arya Samáj, in the Punjab as well as other Provinces, is concerned in whatever steps it pleases the Government of India to take in connection with the representation. The Samáj counts amongst its followers many of the foremost men in the educated Hindu community. Their aims and objects are patent to all and their proceedings are above-board. In this Province some of the most potent progressive and reformative influences have emanated from them. As elsewhere,

the Samáj at Abbott-abad has done and is doing a deal of solid good work, for which it deserves well of the Government and the people. It has established a charitable institute, an excellent girls' school, and an *unsectarian* high school with a boarding-house attached. It is well-known that the school has met with obstacles at every step which (as the local Samáj has repeatedly represented to the Government) have their origin in the alleged hostile attitude of the local authorities. The memorial now openly declares that the Commissioner himself has never cared to conceal his antipathy to the Samáj and Samájists; that taking their cue from him the native officials (who happen to be all Mussalmáns) are engaged in creating discord between the local Hindu and Muhammadan communities, and that Samájist employés in Government offices are having a bad time of it on account of their faith. No graver charges can be conceived, and as the memorial gives specific allegations in support thereof, there is no alternative to the Government but to direct a full and sifting enquiry. In conclusion we may note that the memorialists ask for nothing more than bare justice. 'They solicit no special favor at the hands of the Government; all they ask for is toleration and justice.'

The Aryás and the Hindús, &c.

24. The *Sanátan Dharm Gazette* (Lahore), of the 14th February (received on the 4th March) 1901, remarks that it has been very much disgusted to read a communication in the *Sat Dharm Prachárik* (Jullundur), in which the writer speaks of the followers of non-Arya religions as obstinate and lacking sense. Such writings as well as those in which the Aryás extol their own faith as the only true and natural one in the world leave no room for doubt that the followers of Daya Nand are the proudest and the most bigoted persons alive. The Editor then refers to the conduct of a leading "Mahátma" Arya in eating food cooked by a Christian of Bannu, and says that the incident has made the Aryás extremely odious to the Hindús.

The Aryás and Pandit Bhim Sain.

25. The same paper says that Pandit Bhim Sain, who up till recently held a very leading position among the Arya Pandits, has been expelled from the Samáj. It appears that for some time past he had been studying the Hindu Shástrás in a very careful manner, and has come to the conclusion that certain doctrines fathered by the Arya Samáj on the Vedás are not sanctioned by those books. Strangely enough, however, instead of acknowledging their mistake or refuting the Pandit the Aryás have struck his name off the list of the members of the Samáj. The Editor then reproduces the notice recently issued by Pandit Bhim Sain announcing his intention of making a lecturing tour in the country with the object of exposing the position of the Arya Samáj in regard to the Vedás, and exhorts his co-religionists to invite the Pandit to their Sabhás and derive benefit from his knowledge and experience.

Mirza Ghulám Ahmad on the Vedás.

26. The *Hákam* (Kádián), of the 24th February 1901, publishes a communication from Mirza Ghulám Ahmad, who states that the Vedás not only contain nothing to convince an enquirer after truth of the existence, &c., of God,

but are also calculated to beset his path with various doubts, which ultimately make an atheist of him. Besides, certain of the doctrines taught by the Vedás are such that no sensible person can put faith in them for a single moment. For instance, they depict God as being wholly devoid of mercy and forgiveness, who punishes even a single fault on the part of a person by compelling his soul to migrate into no less than 84 lakhs of bodies. The Mirza then endeavours to prove that the Upnishads do not form part of the Vedás as some ignorant Hindús and Muhammadans believe, but are the creations of Brahmin writers.

An appeal for funds for the Kádián School, &c.

27. The same paper praises Mirza Ghulám Ahmad's followers in Siálkot for setting apart daily some ata in every house-hold and giving some money on the occasions of marriages and circumcision in aid of the Kádián School. If this example, adds the Editor, were followed in other places, the various institutions at Kádián would soon be in a flourishing condition. He therefore exhorts the Mirza's following throughout the Province to collect large sums of money in aid of these projects on the occasion of the coming 'Id.

The Aligarh party and the Muhammadan community.

28. A correspondent writing to the *Rafiq-i-Hind* (Lahore), of the 2nd March 1901, says that hitherto he had been under the impression that its adverse criticism of the Aligarh party proceeded from motives of enmity and ill-will, but that its remarks about Mr. Morrison's recent article in the *Spectator* of London and the resignation by Nawáb Mohsin-ul-Mulk of the Presidentship of the Urdu Defence Committee (*vide* paragraphs 6 and 10 of the Selections No. 9) have helped to undeceive him on the point. He has now no doubt whatever that the *Rafiq's* attacks against this party have always been *bonâ fide* and well deserved. Indeed, not a few admirers of the Aligarh politicians are fast veering round to this view, and certain recent doings of the latter have led to a searching of hearts among the Muhammadans. The question is already being asked on all sides if the followers of the late Sir Sayad Ahmad Khán have so far benefited or can ever benefit their community in any way. The writer is afraid that this question must be answered in the negative. The failure with which these worthies' opposition to the Nágri Resolution has met is known to every Mussalmán. As regards their efforts to better the condition of their co-religionists, the result has so far been that, while the promoters of the Congress are fast gaining Government's confidence, the Muhammadans are daily falling in its estimation, and this although they are always full of flattery for the authorities. After observing that this phenomenon deserves careful investigation, the correspondent goes on to say that Mr. Morrison's remarks about *ghásiism* are wholly devoid of truth. It is utterly wrong to say that Islám has ever countenanced this form of murder or that the heinousness of the offence has been made apparent to the Maulvís only recently. The correspondent regrets that the Principal of the Aligarh College should have endeavoured to place the Muhammadan religion before the British public in such an unfavourable light. He concludes by expressing the hope that the Editor will publish a minute criticism of Mr. Morrison's article at an early date.

The Sikhs and the Hindús.

29. "A Sikh" writing to the *Sanátan Dharm Gazette* (Lahore), of the 31st January (received on the 4th March) 1901, regrets that certain members of the Khálsa Panth, which once gave crushing replies to the attacks made on Hindúism by non-believers in the Vedás and wreaked a terrible vengeance on the enemies of the Hindús, should have closed their eyes to the teachings of the Gurús and endeavoured to separate the Sikhs from their Hindu fellow-countrymen. After remarking that English education alone is responsible for this attitude on the part of the neo-Sikhs, the writer observes that these worthies' assertion that the Gurús did not believe in pilgrimages, *shrádhas*, caste system, incarnation and certain other dogmas of the Sanátan faith is wholly unfounded. He then quotes extracts from the *Das-garanthi* to show that Guru Gobind Singh believed in incarnation and used to worship the Goddess Durga. He concludes by promising to revert to the subject at some future time.

A complaint against the Manager of the Golden Temple, Amritsar.

30. The *Public Gazette* (Amritsar), of the 1st March 1901, publishes a communication in which the writer in continuation of his previous remarks (*vide* paragraph 40 of the Selections No. 8 for 1901) alleges that the present Manager of the Golden Temple is not only in the habit of misappropriating money belonging to the temple, but is also very unpopular with the priests, granthís, &c., attached to the Darbár Sáhib, as well as the public at large. This state of affairs is due to the fact that the Manager pays no regard to the established usages and practices of the temple and is incapable of exercising proper control over his subordinates. The writer adds that the number of mendicants in the precincts of the temple has increased so much that visitors to that sacred place (particularly females) are eased of their offerings on their way to the inner temple. He, therefore, hopes that Government will make enquiries into the matter and replace the present Manager, whose want of education is the cause of all this mismanagement, by some literate person.

## VII.—General Administration.

### *(a)—Judicial.*

Crown *versus* Lieutenant Smith.

31. The following appears in the *Tribune* (Lahore), of the 28th February 1901 :—

"On the morning of 19th January last Lieutenant Raymond Coape Smith of the 17th Bengal Cavalry, stationed at Meean Meer, assaulted his syce with a stick, and the poor fellow died the same evening complaining of pain in his abdomen. The matter came up before the District Magistrate of Lahore, and, curiously enough, his finding was that it was a case of spleen-rupture! We waited to see the view taken of the case by the Chief Court and desisted from making any comments on the judgment of the Magistrate. In fact, considering the state of popular feeling, we studiedly refrained from adding to the prevailing excitement, by even referring to the case. Now that the Chief Court has upheld the decision of the lower court, we think we may express the disappointment of the people at the inadequacy

of the sentence, without exposing ourselves to the charge of trying to force the hands of the highest tribunal in the Province by raising the cry of race partiality. The *Bengálee* pertinently points out that the case under reference is on all fours with the notorious Sibbold case in which 'the Bengal Government was not satisfied with the punishment inflicted [a fine of Rs. 1,000], which it considered to be inadequate, and moved the High Court for enhancement of punishment. The High Court acquiesced in this view and sentenced Sibbold to four month's simple imprisonment without the alternative of a fine.' Our contemporary adds :—'It remains to be seen what action the Punjab Government takes in the matter.' Every case in which an Indian loses his life at the hands of a European has to be, according to Lord Curzon's directions, reported in full to His Excellency. It is evident from this that the Viceroy, in common with every far-sighted Englishman in this country, must have noticed with regret the appalling frequency of such cases, the ease with which the European accused gets off, and the effect of this state of things on the popular mind. We cannot regard the educated people in the Punjab as too sanguine if they look to Lord Curzon to take vigorous measures to suppress the growing evil, even at the risk of hurting the susceptibilities of the narrow-minded class of Anglo-Indians. Lieutenant Smith has been fined a hundred rupees for causing the death (it may be unintentionally) of a native of India, and he has tried to ease his conscience by paying another Rs. 100 to the widow of the deceased. The people have grown so bitter by brooding over the cheap price set by Anglo-Indian Judges and Juries on native life that they would not have been surprised even if this nominal punishment had not been inflicted. We earnestly appeal to those in power not to shut their eyes to the grave results of letting the worse sort of Europeans in India feel that killing a 'nigger' involves no worse consequences than a sermon from the Judge or a small fine."

*(b)—Police.*

A complaint against a European Railway Police Sergeant.

32. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 2nd March 1901, regrets to say that cases of ill-treatment of natives by European soldiers are daily on the increase and that the light punishments awarded to the latter cannot be expected to remedy the evil. The public cannot have forgotten that only recently a soldier named O'Neil was arrested for committing an outrage on a native female passenger at the Lahore Railway Station. On the heal of this comes the report that another European who holds the post of a Sergeant in the local Railway Police has made a criminal assault on a native cab-driver. It would appear that the Sergeant who was in the habit of driving in ticca gharris without paying for them, one day drove for hours in a hackney carriage, belonging to one Umra. When, however, hire was demanded from him, instead of paying the driver in cash, he began to do so in his usual coin, *viz.*, abuse. Umra brought the matter to the notice of Mr. Rehill, Assistant District Superintendent of Police, filing at the same time a complaint in the Court of the City Magistrate. This complaint was also sent to the former officer for enquiry and he advised the Sergeant to pay the driver. Instead, however, of acting on this advice he sent for Umra, took the man inside his

office and gave him a severe beating. But as if this was not enough the poor fellow was again sent for on the 17th February last. Fearing, however, that he might be beaten a second time he stayed outside the Sergeant's office. Upon this his tormentor came out, beat him in a severe manner, and then dragged him inside the office, where he was given another thrashing. The scene was witnessed by about 150 persons, including one or two Police Constables. The latter were asked by the Sergeant to join forces with him in beating Umra, but they declined to do so. Mr. Rehill was also informed of the occurrence by certain cab-drivers and promised to make an enquiry into the matter. After remarking that the Sergeant is said to have made a report against the aforesaid two constables for disobeying his orders, the writer expresses his inability to understand why Government should be so bent on introducing European soldiers in the Railway Department on more than five or six times the salaries usually paid to natives. He adds that the result of this is that deserving natives are frequently deprived of promotion, and the malpractices of these Europeans are bringing Government into discredit.

The Indian Police.

33. The *Victoria Paper* (Siálkot), of the 1st March 1901, says that the Police Department has been very unjustly condemned by the public, and that while its detractors exaggerate its shortcomings, they wholly overlook the numerous blessings it has conferred on the people. It cannot of course be denied that the Department has failed to attain that success in the suppression of crime which was expected from it. But this is no fault of the Police: blame largely attaches to the leaders of various native communities who are so mortally afraid of bad characters that they render no help in bringing them to book. Were the native gentry, adds the Editor, to recognise their duty in the matter, they would not only render a service to their country, but would also please Government by their conduct.

*(d)—Education.*

Technical education.

34. The *Rafiq-i-Hind* (Lahore), of the 2nd March 1901, publishes a communication in which the writer remarks that the poverty of India is mainly due to the present deplorable condition of the indigenous industries, and suggests that the best way to remedy the evil is to promote technical education in the country. He then exhorts both Government and the people to take this noble work in hand and thereby better the condition of His Majesty's native subjects. In this connection he also requests the Local Government to place the Amritsar Commercial and Clerical School on a sound financial footing and thus convert that institution into a source of permanent good to the Punjábis.

*(e)—Agriculture and questions affecting the land.*

Agricultural banks.

35. The *Victoria Paper* (Siálkot), of the 1st March 1901, is of opinion that agricultural banks could be successfully worked in the country, only if Government is prepared to guarantee the repayment of the money lent to the zamíndárs. In case Government is not prepared to accept this responsibility the establishment of agricultural banks in the country is likely to prove a failure,

*(f)—Railways and Communications.*

Grievances of Railway Signallers.

36. The *Akhbár-i-'Am* (Lahore), of the 6th March 1901, publishes a communication in which the writer alleges that in spite of clear instructions on the subject (*vide* page 285 of the *Traffic Manual*) quarters for Signallers have not so far been built at important Railway Stations like Lahore, Amritsar, Umballa, Saháranpur, &c. As for smaller stations, there these unfortunate officials have to live with the menial staff in huts provided for the latter. After remarking that Signallers are required to work at all sorts of unearthly hours, the correspondent complains that those attached to the Lahore Railway Station are having a very bad time of it. The inconvenience to which they are put in going to returning from the station between 11 P.M. and 3 A.M. is well nigh unendurable, especially when it is raining. They have more than once requested the Railway authorities to build quarters for them somewhere near the station or pay them rent allowance admissible under the rules. So far, however, not so much as a reply has been vouchsafed to their numerous representations After remarking that the Signallers draw only small salaries and that house-rent in Lahore is very high, the writer calls upon the Manager, North-Western Railway, to look into the matter without delay.

A complaint against the Railway.

37. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 4th March 1901, complains that the practice of fining clerks, &c., employed in the different Railway Offices is so universal that fines are imposed even for the most trivial faults. As an instance in point the writer alleges that on the 1st January last a certain clerk was fined three days' pay for dating some paper as 1-1-00 instead of 1-1-01. To make matters worse, the entire amount of the fines realized is spent on maintaining a school for the children of the European and Eurasian servants of the Railway Department or supplying means of recreation for these officials. The correspondent then remarks that as recently directed by Lord Curzon the practice of fining clerks should be stopped altogether.

*(h)—Miscellaneous.*

A complaint in connection with the assessment of income-tax.

38. The *Dost-i-Hind* (Bhera), of the 1st March 1901, complains that income-tax is assessed in a thoroughly arbitrary manner and that not a few assessing officers set about their work in quite an autocratic fashion. As an instance in point, the Editor alleges that in many cases no regard is paid to the statements of incomes submitted by persons earning more than Rs. 2,000 a year, although these documents are invariably accompanied by declarations on oath as to their genuineness. It is not, therefore, a matter of surprise that the tax is becoming unpopular and complaints in connection with it are general in all parts of the country. The Editor concludes by remarking that the authorities should see that no one is over-assessed even by so much as a pie, as this is calculated to lower Government in the public estimation.

39. The *Akhbár-i-'Am* (Lahore), of the 5th March 1901, says that the manner in which all sorts and conditions of men were impressed to do the census work has justly been condemned by the Calcutta newspapers. Indeed, it was nothing short of oppression to compel people to do this work *gratis*, especially as most of the enumerators, &c., employed were men who depended for their bread on their daily work. It is true that they will be given *sanads* in appreciation of the work done by them, but of what use can these documents prove to them ?

A complaint in connection with the last census.

40. The *Victoria Paper* (Siálkot), of the 1st March 1901, says that when transfers among the Court *Amla* are not unknown and the practice does not hinder judicial work, there seems no harm in making transfers among the clerks, &c., attached to the various public offices.

Transfers among clerks, &c., in public offices.

41. The Editor of the *Sanátan Dharam Gazette* (Lahore), in its issue of the 4th February 1901, again requests his constituents to render him every possible help on the occasion of the approaching marriage of his younger brother. He also announces that there will be no issue of the Gazette for the 1st March in honor of the event.

An appeal for pecuniary help on the part of Pandit Gopi Náth.

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Punjab Government Press, Lahore—14-3-1901—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 11. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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Received up to 16th March 1901.

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[ Vol. XIV. ] [ No. 11. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 16th March 1901.**

### I.—POLITICS.

*(a)—Foreign.*

The Hedjáz Railway.

1. The *Vakil* (Lahore), of the 4th March 1901, is very much gratified to see that the Muhammadans of this country are beginning to evince greater interest in the Hedjáz Railway movement. It is of course true that the followers of Islám in India cannot be expected to give any large amount of money for this work, as it is the Musalmáns of the middle classes alone who subscribe for such objects. Indeed, all the money which has so far been collected in aid of the aforesaid Railway has come out of the pockets of these Muhammadans. The Editor then thanks the following gentlemen for the donations entered opposite their names :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| 1. Sheikh Muhammad Imám-ud-dín | 500 phials (Re. 1 each) of the antimony prepared by him. | | | |
| 2. Sardár Muhammad Táhir Khán, nephew and son-in-law of the late Amír Sher Ali Khán ... ... | | 50 | 0 | 0 |
| 3. Muhammadan residents of Ratni, Gaya District ... | | 47 | 0 | 0 |
| 4. Muhammadan immigrants in Melbourne, Australia | | 82 | 8 | 0 |

The same.

2. The same paper, of the 11th March 1901, acknowledges the following subscriptions :—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 1,077 | 14 | 6 |
| Hakim Muhammad Ali of Tánk in the Dera Ismail Khan District. | 25 | 0 | 0 |
| Sayad Zámin, a contractor on the Ganges Canal, and others. | 5 | 0 | 0 |
| Muhammad Fida Hussain, of Mouza Ratni, in the Gaya District. | 47 | 0 | 0 |
| Sayad Jiláni Shah from Melbourne in Australia ... | 82 | 8 | 0 |
| Muhammad Sher Khán, Deputy Inspector of Police, Mothána, Káim Gang. | 6 | 0 | 0 |
| Total ... | 1,243 | 6 | 6 |

The same.

3. The *Watan* (Lahore), dated the 8th March 1901, remarks that the Hedjáz Railway will not only remove the many difficulties which have hitherto prevented numberless Muhammadans from visiting the holy Kába, but will also help in civilizing the various Arab tribes and protecting them from the aggressions of Russia, France and Germany. In other words, the proposed railway will lessen the influence of these greedy powers in Arabia and other Asiatic countries and thereby prove of inestimable value to the Indians and the British Government. It is to be feared that this aspect of the project has not so far been realized by the Indian Musalmáns, otherwise millions of rupees would have been collected by this time.

The same.

4. The same paper acknowledges the following subscriptions received in its office towards the Hedjáz Railway Fund :—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 129 | 8 | 0 |
| Munshi Azíz Ahmad of Glasgow ... ... | 5 | 0 | 0 |
| Muhammad Mihr Dád Khán, Kádri, from Khanb Kalán. | 1 | 0 | 0 |
| Munshi Hassan Ali, Teacher at Raipur, District Umballa. | 1 | 0 | 0 |
| Total ... | 136 | 8 | 0 |

The Editor adds that in addition to the subscriptions received by Miáns Ghulám Nabi and Habibullah of Amritsar (acknowledged in the *Vakíl*) Rs. 2,009-15-0 have been collected by the *Punch Bahádur* (Amritsar) in aid of the said railway.

*(b)—Home.*

Nawáb Muhsin-ul-Mulk and the Urdu-Hindi question.

5. The *Paisa Akhbár* (Lahore), dated the 9th March 1901, writing about the resignation by Nawáb Muhsin-ul-Mulk of the Presidentship of the Urdu Defence Association, regrets that the Nawáb should have severed his connection with the Association because of Sir Antony MacDonnell's partiality to Hindi. Certain newspapers, adds the Editor, have alleged that the successor of Sir Sayad Ahmad has been reprimanded by His Honor for taking part in a political agitation while holding the post of Secretary to an educational institution patronized by the Government, and that he has been asked either to take no part in the Urdu-Hindi controversy or to resign the Secretaryship of the Aligarh College. It is under such circumstances, therefore, that the Nawáb has sacrificed his conscience to political expediency. In any case his defection is a severe blow to the cause of Urdu, which is already suffering from Sir Antony MacDonnell's hostility. The Editor then remarks that a large body of the Muhammadans of the North-Western Provinces should set up a regular agitation in support of Urdu, and that Government can never object to such a proceeding on their part.

6. The *Victoria Paper* (Siálkot), dated the 8th March 1901, is gratified to learn that Government proposes to send native troops to England for garrison duty, and remarks that the step is certain to prove of the greatest benefit to India inasmuch as it is calculated to reduce the number of the unemployed in this country. The Editor would, however, suggest that the first batch sent to England should remain there for three years and not for eight months as proposed at present.

A proposal for the employment of native troops in England.

## II.—Afghanistan and Trans-Frontier.

7. In the course of an article headed "A Contrast" the *Tribune* (Lahore), of the 5th March 1901, thus criticises the creation of the new Frontier Province:—

The new Frontier Province.

"The Deraját and Hazáráját Districts came under British rule along with the cis-Indus Punjab. In population at any rate the tract is not behind Australasia. For the first time, on the breaking out of South African War, the Australian Government has sent a small force to serve with the Imperial Army. But for the last fifty years the flower of the manhood of the aforesaid districts have shed their blood freely in the cause of the Empire. Of the Nicholson's column, which took such a glorious part in the seige of Delhi, 90 per cent. were men of Dera Ismail Khan, Bannu, Kohát and Peshawar Districts. There is no more stirring chapter in the military history of the Empire than the alacrity with which the '*Malik's* son and the *Musdoor's* son' sprang to arms and rushed to the relief of the old Moghal capital at the call of their English rulers. Like the rest of the teeming millions of India, when once they had realized that justice and righteousness formed the basis of the British rule, they swore eternal fidelity to it. In China, in Afghánistán, in Egypt, in Soudan, the soldiers from the frontier districts have fought and died for their Kaiser. But look at their eventual crab-like progress in political status. After half-century of 'highly-organized and complex'—that is civilized—rule, these 'brethren of the Empire' are about to be pushed back to the primitive methods of government obtaining in British Bilúchistán! And why? Because, forsooth, on the west the districts are bordered by hills which are inhabited by numerous savage and marauding tribes whom the Government find it hard to keep in hand. And the loyal, peaceful and law-abiding people of the plains are going to be lumped up with their fierce neighbours on the hills of whom they have ever stood in terror, in order to create a self-supporting Local Government. The border hill tracts by themselves will not bring sufficient revenue to pay the way, so an integral part of the Punjab must be cut off, and put under the Governor-General's Agent!" Nakedly put, the arrangement is nothing more than this. Yes, we are all brethren, all who are subjects of the British Crown. But what a contrast between the way some of us get more and more and some have to give up even of the little they have got!"

8. The *Victoria Paper* (Siálkot), of the 6th March 1901, says that the residents of Dera Ismail Khan, in a public meeting assembled, have submitted a memorial to Government praying that their district may not be detached

The same.

from the Punjab. After remarking that Lord Curzon's reply thereto is anxiously awaited by the public, the Editor suggests that so far as the administration of justice is concerned the new Frontier Province should be placed under the Punjab Chief Court, as the proposed Judicial Commissioner alone would not be able to give satisfaction in this respect.

## III.—Native States.

Government and the Phulkián States.

9. The *Khálsa Bahádur* (Lahore), of the 18th February (received on the 11th March) 1901, says that a correspondent of the *Akhbár-i-'Am* has recently endeavoured to justify Government's action in appointing a Political Agent in the Phulkián States (*vide* paragraph 14 of the Selections No. 7). This conduct on his part may not appear objectionable to himself, but how would he feel if some strong neighbour of his were to declare him unfit to manage his own property and appoint a stranger to look after it and him? The correspondent is, besides, utterly wrong in thinking that the recent change in the administration of the aforesaid States is calculated to prove beneficial to their best interests. He should remember that the presence of a Political Adviser in Jínd has so far proved of no good to that State. The Editor then goes on to say that a Political Agent is supposed to serve as an intermediary between a Native State and the Government and do his utmost to promote friendly relations between them. It is, however, to be regretted that not infrequently Political Agents try to make themselves virtual rulers of the States to which they are sent and thus bring these appointments into disfavour. A certain friend of the Editor's who holds a very responsible post in a Native State has more than once complained that the officials there have to serve two masters, and that if they endeavour to please the Chief they are certain to incur the displeasure of the Political Agent, and *vice versâ*. This, it will be readily conceded, can never conduce to the welfare of a State, and consequently Government should be very chary of appointing Political Agents in Native States. In the case of the Phulkián States particularly, which have always been noted for their loyalty to the British throne, such an appointment should never have been sanctioned. This was the more necessary as the presence of a Political Agent in these States previous to 1870 has been proved to have been a source of numerous evils and intrigues. On the other hand, during the past thirty years they have been enjoying perfect peace and there has been very little intrigue. The Editor then expresses surprise that the Rája of Nábha should have silently acquiesced in the arrangements under reference, which are calculated to reduce the rulers of the Phulkián States to mere figure-heads in the near future and convert the States into a hot-bed of intrigue. He concludes by endeavouring to prove that it will be unfair as well as unnecessary to require the Kanwar Sáhib to reside outside Patiála territory.

The education of the young Ruler of Patiála.

10. The same paper says that so far Government's practice of placing Native Chiefs under highly-paid European tutors has proved a source of unmitigated evil. Princes educated in this way have a tendency to throw Oriental manners, &c., overboard and hanker after European wives. They imbibe a taste for everything

European, and are always to be seen surrounded by European merchants and adventurers. They like to entertain European guests and spend all their time in drinking, witnessing nautches, and the like. This extravagance soon empties their treasuries, at which juncture Government steps in and treats them in rather a severe manner. They are declared incompetent, and highly-paid European Officers are appointed to manage their States. The Editor does not mean to insinuate that English education is subversive of morality and that the same should not be imparted to Indian Princes. All that he wishes to convey is that precautions should be taken to prevent this education anglicising its recipients and making them dislike their ancestral religions and Oriental manners. He then suggests that should it be considered indispensable to appoint a European tutor for the young Mahárája of Patiála, Government should see that the gentleman selected for the purpose enjoys the confidence of the Sikh public and can be depended upon to strengthen His Highness' belief in the *Khálsa* religion. After remarking that Mr. Macauliffe, the erudite translator of the Ádí Granth, is the only man who can accomplish this task, the Paper remarks that in the event of his declining to accept this responsibility some able and well-behaved Sikh graduate or under-graduate should be appointed to assist the European tutor. For this purpose the Editor suggests the names of Naráin Singh, M A., a Pleader at Gujránwála, and Sodhi Suján Singh, Principal, Khálsa College, Amritsar.

## V.—Native Societies and Religious Matters.

The Lahore Congress.

11. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated the 9th March 1901, says that a passage in the address in which Bábu K. P. Roy, Chairman of the Reception Committee of the Lahore Congress, welcomed the delegates has sounded very strange in his ears and that he cannot help drawing Government's attention to it for such action as it may deem proper to take against the Bábu. The passage to which the writer takes exception runs as follows :—

"The Muhammadans of the Frontier Districts are shrewd and liberal politicians. They understand what is good for their country, but they have neither education nor power of organization ; thus it has not been considered advisable to approach them and to bring them under the Congress Camp in a non-Regulation Province like the Punjab. But I have every hope that with the progress of education they will form the bulwark of the Congress cause."

This, observes the correspondent, was a direct incitement to the residents of this Province to follow the example of the Frontier Muhammadans in murdering Englishmen and endeavouring to throw off the British yoke. It would, however, be an evil day for the Punjábís if they followed this hint. Besides, there can be no doubt that the spread of education is certain to convert the Frontier Muhammadans, not into a bulwark of the Congress cause, but into direct opposers of the movement. Even as it is they are not very fond of the Congress, and nothing would have induced them to attend its last meeting. The writer concludes by remarking that such effusions on the part of the Congresswálás leave no room for doubt that the movement will not last long.

12. Commenting on the above, a correspondent of the same paper of the 18th March 1901 remarks that Bábu K. P. Roy's critic seems to be an idiot. The passage quoted by him can in no way warrant the inference he has drawn from it. The Bábu refers not to the tribesmen, but to the Muhammadans of the Frontier Districts who have never attempted to throw off the British yoke or murder Europeans.

The same.

13. The *Anwar-ul-Islám* (Siálkot), for January and February 1901, in continuation of its previous remarks (*vide* paragraph 5 of the Selections No. 2), endeavours to show that while Christ believed in both the commandments and the Book of Moses his followers have discarded both, and, contrary to the teachings of Moses, worship not one but three Gods. The Editor is of opinion that this change in the Christians' beliefs has been wrought by the epistles of Paul, who may be said to have done the greatest disservice to Christianity. Again, if the Christians do not hesitate to disobey the founder of their religion in this respect, it is not improbable that they may one day throw Christ himself overboard, nay, they have already begun to feel ashamed of identifying him with God. In these circumstances if the Muhammadans continue exposing Christianity and another Paul or Luther rises to uproot that religion, it is certain to be consigned to oblivion sooner or later. The *Anwar* further remarks that while the companions of Muhammad had unswerving faith in him and stood by him through thick and thin, the disciples of Christ were neither firm believers in Christianity nor sincerely attached to their spiritual teacher. After quoting instances in support of this assertion, the Editor says that the Bible contains impracticable teachings and that a belief in the Qurán, which is the quintessence of all the religious books promulgated previous to its revelation, is sufficient to ensure the salvation of one's soul. Mr. John Kendal objects that those Muhammadans who find fault with the Christian scriptures, which are spoken of as revealed books in the Qurán, cannot be called true followers of the Prophet. He should, however, remember that the books which now go by the names of Bible, &c., are not those which were originally revealed by God, and that they are so full of interpolations as to bear no resemblance to their former selves. Besides, how can the Musalmáns entertain feelings of reverence for books which designate as thieves and robbers the Prophets sent into this world previous to Christ, and from which it would appear that these personages were moral lepers and used to commit incest, rape, &c.? They also show that Christ was very fond of women and used to spend their money and get them to anoint him with *attar*. After quoting instances in support of these assertions, the Editor says that the Muhammadans are perfectly justified in not believing in the Christian scriptures, nay, they have the Qurán's authority for doing so.

Muhammadans and the Christian religion.

14. The *Anwar-ul-Islám* (Siálkot), for January and February 1901, says that the Aryás are in the habit of finding fault with the Muhammadans for obeying the Prophet and denouncing this conduct on the latter's part as polytheism. But do not the Aryás, it may be asked, obey the compilers of the Vedas or Swámi

The Aryás and the Muhammadans.

Dayánand, and do they not believe that by doing so they merely obey God? This being so, how can they condemn the followers of Islám for rendering obedience to Muhammad? Presumably they are under the impression that the Muhammadans *worship* the Prophet and look upon him as a deified being. But this is not the fact: it is merely the commandments revealed through him that are obeyed. Besides, to obey a person, who shows one the way to God, is rendering obedience to God Himself. It may also be mentioned here that Muhammad has forbidden his followers to look upon him as the Christians look upon Christ, and that the Qurán condemns polytheism in the strongest possible language. After citing quotations in support of this assertion, the Editor endeavours to prove that polytheism was first preached by the Vedás.

The same.

15. The same paper says that the Arya Samájists contend that the Qurán likens woman to a field and allows man to commit an unatural offence on her. The Editor challenges them to adduce proof in support of this, and promises to pay them Rs. 50 in case they succeed in doing so. Should they, however, fail to substantiate their assertion he can only regard them as liars and slanderers and beat them with shoes (*lit.* reward them with fifty blows from a shoe). He then endeavours to prove that the verse on which the Aryás base their contention is far from being of an objectionable character. The very fact that it compares woman to a *field* is sufficient proof of this, and ought to silence the Aryás once and for all. A field is always intended for cultivation, and every effort is made to keep it free from all evils likely to defeat that end. It is, therefore, clear that the verse in question distinctly forbids the commission of an unnatural offence on a woman, as this is not the way to beget children. Nay it also prohibits all sorts of sexual excesses, self-abuse, &c., as these are calculated to render a man incapable of raising issue. The Editor then discusses the theory of conception, and remarks that the occurrence of the word "field" in the aforesaid verse makes it extremely necessary that the laws of sexual intercourse should always be kept in view. The physical condition in, and the time at, which it is best to resort to this intercourse is when both the husband and wife are in perfect health and cheerful spirits, when the stomach is neither empty nor overfull, and when sexual desire has not been excited by artificial means. After remarking that cohabitation should be avoided during the menstrual period, that it is necessary to distinguish between natural and artificial longing for sexual intercourse, and that full enjoyment of the act is possible in the former case alone, the Editor observes that sexual intercourse should be indulged in once a week at the most and strictly in accordance with the laws of nature. He concludes by alleging that in his opinion such is the interpretation which can alone be placed on the verse in question.

The same.

16. The same paper says that the *Arya Musáfir Magazine* states that the ideas regarding women prevalent among the Muhammadans would show that the followers of Islám look upon woman as a soulless being and consider it a source of pride to shut her up within the four walls of the Zenána. This is, however, a mis-statement pure and simple, and were the contents of the Qurán under-

stood by the Aryas the allegation would never have been made. The writer then quotes verses to show that the Qurán makes no difference between man and woman, and enjoins upon the former to treat the latter in a loving and kindly manner. It also allows a wife to inherit property and own it in her own name, the husband having no sort of right in the same. Again, the sacred book of Islám permits women to acquire knowledge, join in prayers, &c., &c. As to their being required to observe the *purdah*, it is well to mention here that this means neither more nor less than that they should not mix with strangers of the male sex. The writer in the *Magazine* will admit that this is the only way to check adultery, and that the female liberty obtaining in Europe has led to some very undesirable results. Indeed, it is notorious that adultery and *niyoga* are prevalent among those nations alone which do not observe the *purdah*. The Editor then goes on to say that the fact that the Vedás allow a man to perform *niyoga*, should his wife happen to be a termagant, or should she produce only girls, shows clearly enough that the Arya scriptures do not think much of a woman. As to female chastity, Manu does not believe in it, and looks upon adultery as a thing not to be worried about.

Swámi Dayanand on Bába Nának.

17. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 13th March 1901, says that Swámi Dayanand's remarks in the *Sattiarth Parkásh* about *Brahmcharya*, early marriage, *chhút*, truthfulness, moral rectitude, &c., are such that no one dare find fault with them. The Swámi's estimate of Guru Nának's character, however, is not borne out by facts, and consequently deserves threshing out. The founder of the Arya Samáj says that the first Sikh Guru was a deceiver, and that self-aggrandisement was at the bottom of every act of deception practised by him. It is, however, well known that he was far from being a worldly man and that he never hankered after the good things of this world. After referring to certain incidents in his life in support of this assertion, the correspondent says that equally false is Swámi Dayanand's statement that, although Bába Nának was an ignoramus, he used to pose as a Sanskrit scholar before the public. Not once, during his long life, did the Bába pretend to be a Pundit, or try to make himself out to be what he was not. The writer adds that the *sholakás* quoted by the Swámi in order to show that Nának was not consistent in his belief in the Vedás are the composition, not of the first, but of the fifth Guru of the Sikhs.

Nawáb Muhsin-ul-Mulk and the Muhammadans.

18. The *Curzon Gazette* (Delhi), dated the 8th March 1901, says that several newspapers have found fault with it for its unfavourable opinion of Nawáb Muhsin-ul-Mulk. Instead, however, of endeavouring to refute the charges preferred against the Nawáb, they have thought fit to abuse and ridicule the Editor. Amongst these apologists of the late Sir Syad Ahmad's successor is the *Chaudhwin Sadi* of Ráwalpindi, but the only argument it adduces to account for his failure as a leader of the Muhammadan community is that he (the Nawáb) is a poor man and that he is so much indebted to a London Bank that he can hardly manage to make two ends meet. But, if this is so, how is it that he always travels first Class and lives in such grand style. The Editor wishes

to mention here that so far from being unfriendly disposed towards Nawáb Muhsin-ul-Mulk he is indebted to him for several acts of kindness. This, however, cannot make him overlook the fact that the Nawáb has been weighed and found wanting. It has been during his incumbency of the post of Secretary to the Alígarh College that almost the entire funds of the institution have been spent on useless objects, such as erecting memorials to the deceased European teachers of the College, granting pensions to the widows of some of them, &c. &c. After remarking that this has very nearly exhausted the resources of the College, the *Gazette* observes that the Nawáb's resignation of the Presidentship of the Urdu Defence Association has not only done the greatest possible harm to the cause of Urdu, but is also calculated to materially injure the interests of Islám and the Islámic world.

The Anjuman-i-Muin-ul-Musalmín, Lahore.

19. The *Paisa Akhbár* (Lahore), dated the 9th March 1901, says that Munshi Shams-ud-din, *Shádq*, who was lately appointed President of the Anjuman-i-Muín-ul-Musalmín, Lahore, has severed his connection with that body. The reason given by him for this action is that the accounts of the Anjuman are so complicated that, although he has done his utmost to reduce them to order, he finds himself quite unequal to the task. Nor has the Munshi been able to learn for certain what object the Directors had in view in floating the concern. This has not surprised the Editor in the least, as he has all along been warning his co-religionists to have nothing to do with the Anjuman, which was started with the sole object of fleecing the public. Still this corroborative evidence, emanating as it does from an *ex*-President of the institution, must furnish food for reflection to the people.

## VII.—General Administration.

### *(a)—Judicial.*

The Noakhali case.

20. The *Tribune* (Lahore), of the 7th March 1901, publishes the following remarks about the Noakhali case :—

"Yet, while expressing our regret that the issues of the controversy sure to arise over the judgment are likely to be confounded by the personal element referred to, we cannot help the impression that Mr. Pennell has so fully unburdened himself out of a deliberate conviction that the proper discharge of judicial functions by a conscientious Indian Judge was incompatible with the constant and vexatious exercise of executive interference to which he among others was subjected. It was probably under such a conviction that Mr. Pennell proceeded to write his judgment, determined to give it hot to all the authorities who are inclined or accustomed to interfere with judicial freedom, and prepared to brave the danger of even removal from the service if he could only show up in its nakedness what executive cliquism may do, and often does, to pervert the ends of justice. There has been a regular washing of official dirty linen before the public, and from His Excellency the Viceroy downwards there is not an executive official concerned who has not been put in the pillory, so to speak, and called upon to defend himself. Much

as such a state of things is to be deplored, it cannot be denied that it has been brought about by the executive authorities themselves by a long course of mistaken policy of shielding delinquents in high places in pursuance of absurd ideas of 'prestige.' Truth, like murder, will out, and every despotic Government must be prepared to have now and then men rise up from its own charmed circle to expose its secrets before the vulgar gaze. The possibilities created by Mr. Pennell's judgment are almost endless, and if after the angry recriminations that are sure to be excited in the first instance, there is a general overhauling of the state of things attacked and an attempt to set the executive house in order, Mr. Pennell has not braved the anger of the gods, and hurled at them his javelin of defiance, in vain."

*(b)—Police.*

A charge against the Delhi Police.

21. The *Khair Khawák-i-Hind* (Delhi), of the 8th March 1901, after referring to the suspension of Munshi Sandhe Khán, Kotwál of Delhi, and certain of his subordinates (*vide* paragraph 15 of the Selections No. 9), says that the Munshi and Sergeant Rughnáth Sahái have been acquitted of the charge preferred against them. The Editor adds that three of the prosecution witnesses have been sent to the lock-up on a charge of giving false evidence in this case.

The proposed increase to the strength of the Punjab Police.

22. The *Victoria Paper* (Siálkot), dated the 8th March 1901, says that certain new appointments have been created in the Police Department from April next, and expresses a hope that only deserving officials will be appointed to these posts. The Editor then suggests that Mehta Arjan Dás, Inspector of Police at Siálkot, and Sardár Arjan Singh, Deputy Inspector of Police, should each be promoted to the next higher grade.

*(c)—Municipal and Cantonment Affairs.*

The Cantonment Magistrate, Meean Meer.

23. The *Victoria Paper* (Siálkot), of the 6th March 1901, endorses the *Punjab Organ's* suggestion that one of the Covenanted Assistant Commissioners at Lahore should hold the post of Cantonment Magistrate, Meean Meer, for at least three years. In case this suggestion is not approved of, Major James Harry Christie, who is an experienced Magistrate, should be transferred from the Umballa to the Meean Meer Cantonment. The *Organ* further suggests that the entire staff of the Cantonment Office at Meean Meer should be transferred to Umballa and *vice versâ*. It then enquires if any of the English or Vernacular Clerks in the Meean Meer Office receive any allowance out of the Cantonment funds, and if so why? These funds, adds that paper, should be spent exclusively in improving the sanitary condition, &c., of the Meean Meer Cantonment.

*(f)—Railways and Communications.*

An assault on a native cab-driver by a European Ticket Collector.

24. The *Akhbár-i-'Am* (Lahore), dated the 13th March 1901, learns from a correspondent that a few days back a native cab-driver was severely beaten by a European Ticket Collector of the Lahore Railway Station. The man, whose

name is Iláhi Bakhsh, had brought a European passenger to the station, and the latter having no cash wherewith to pay the driver went on the platform to get a currency note cashed, telling Iláhi Bakhsh to follow him there. The poor Jehu did as he was ordered, but no sooner had he stepped on to the platform than a European Ticket Collector began to abuse him. Iláhi Bakhsh requested the Ticket Collector to abstain from doing so, but in reply that official caught hold of the driver and beat him in a severe manner. Such outrages, adds the Editor, cannot be too strongly condemned, as they cast discredit on the entire European community in India.

### *(g)—Postal Matters.*

A postal complaint.

25. A correspondent, writing to the *Sada-i-Hind* (Lahore), dated the 12th March 1901, says that the residents of the Naushera Tahsíl in the Kashmir State are being put to great inconvenience owing to the unsatisfactory postal arrangements in the *iláka*. The 200 villages in the tahsíl are served by only four postmen, with the result that letters, &c., for their residents are usually delivered three weeks after their receipt in the post office. The writer, therefore, suggests that the arrangements obtaining in British India for the distribution of letters in villages should also be introduced in the State.

Grievances of village postmen.

26. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 8th March 1901, alleges that in performing their duties village postmen have to make very tedious and dangerous journeys, and regrets that so far they have not been supplied with arms wherewith to defend themselves against robbers, wolves, &c. To make matters worse, leave of every description is denied to these poor servants of Government, while their pay is too small for the work required of them. But, as if this was not enough, indiscriminate fines are inflicted on them, thereby still further reducing their income. After remarking that in these days of high prices village postmen experience great difficulty in maintaining themselves on their present salaries, the writer requests Government to grant them an increase of pay at a very early date.

### *(h)—Miscellaneous.*

Plague in the Siálkot District.

27. The *Siálkot Paper* (Siálkot), dated the 8th March 1901, says that the plague is spreading in the Siálkot District at a very rapid pace, and that this has caused great uneasiness among the local public. To make matters worse this feeling has been intensified by the rumour set afloat by certain mischievous persons that there is no plague in the district and that Government has raised the spectre with the sole object of putting the people to trouble. The Editor then exhorts the people not to give credence to such silly rumours which, he says, are circulated merely to bring the authorities into discredit. Had not the plague, he adds, been a dread reality, Government would not have spent large sums of money in endeavouring to stamp it out. He concludes by remarking that considerable alterations have been made in the Epidemic Diseases Act, and that its working cannot now cause the least inconvenience to the public.

Punjab Government Press, Lahore—23-3-01—70.

[ Confidential. ]

[ Vol. XVI. ] [ No. 12. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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# SELECTIONS
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# NATIVE NEWSPAPERS
## PUBLISHED IN THE PUNJAB,

**Received up to 23rd March 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

Unrest in Eastern Europe.

1. The *Curzon Gazette* (Delhi), of the 15th March 1901, says that considerable unrest prevails in Eastern Europe, and that it is certain to culminate in a bloody war. An impression has been created in certain quarters that the present deplorable condition of Macedonia as well as the unrest prevalent in the Balkan States is attributable to the Turks. It is alleged that just now Turkey is in a very critical financial condition, and that she wishes to replenish her coffers by slaying and looting the Christians living in the aforesaid part of Europe. This is, however, merely a part of the crusade of abuse and calumny which is being waged against the Turks by their Christian neighbours. It is of course true that Turkey is not a rich country, but at the same time she is not so poor that she should resort to the sword in order to relieve her financial embarrassments. The Editor then goes on to say that it is an open secret that Russia is at the bottom of the present ominous state of affairs in Eastern Europe, and that a Russian secret society, of which the Czar himself is the President, is inciting the Christians of Macedonia, &c., to rise against the Sultán. There can, however, be no doubt that Turkey is strong enough to triumph over this danger and that the Czar's designs will not weaken her in the least.

Russian influence in Persia.

2. The *Watan* (Lahore), of the 15th March 1901, says that with a view to increasing Russian trade with Southern Persia, Western Biluchistan, &c., a navigation company has been formed in Southern Russia under the patronage of the Czar's Government, and that one of the Company's ships is reported to have recently sailed from Odessa with a cargo consisting of 15,000 maunds of sugar and kerosine oil. It is also said that the Railway freight for all the articles of merchandise exported to Persia, &c., by this Company has been ordered to be recovered at half rates. Efforts will also be made to introduce Polish fabrics in these countries, while the Muscovite Government has decided to pay subsidies to the Russian manufacturers of beet sugar. It is of course true that the Government of India is not unaware of this move on the part of

Russia, and that it is with the object of checkmating her that a British Consul has been sent to Seistan and a trade route to Persia has been opened *viâ* Nushki. This alone, however, cannot prevent Russia from having her own way and increasing her trade, *i.e.*, her political influence, in Persia, &c. Her designs can be frustrated only if the authorities afford the natives of India special facilities for trading with the countries in question. So far, however, absolutely nothing has been done in this direction, and Russia is consequently certain to monopolise the trade of Southern Persia and Western Biluchistan, just as for years past she has done that of Northern Persia and Khorasan. The Editor then complains that the abolition of the Value Payable Parcel system between Nushki and certain stations in Seistan is causing considerable inconvenience to the trading public.

The Hedjaz Railway.

3. The same paper publishes a communication in which the writer alleges that for some time past certain members of the Aligarh party have been writing to different newspapers against the proposed Hedjaz Railway. Certain interested persons have also misled the Nizam's Wazir into the belief that to give money for this Railway is tantamount to showing hostility to the British Government, with the result that that functionary has advised his master to give the movement a wide berth. The writer adds that the realization of the project does not depend on Hyderabad, and that the Almighty may be relied upon to furnish means for the construction of the Hedjaz Railway. He cannot, however, help regretting that the State in question, which is in the habit of wasting large sums of money on useless objects, should have refrained from helping forward a laudable movement like the one under reference. He then reminds the Nizam as well as the Nobles of Hyderabad that in religious matters the Government of India follows a policy of strict neutrality, and that those who represent it as being opposed to certain religious movements are its worst enemies and create distrust between the rulers and the ruled. After suggesting that the authorities should do something to make the public understand that Government does not look upon the proposed railway with disfavour, the correspondent requests the Nizam (*lit.* our King and Defender of the Faith, the Nizam) to identify himself with the movement.

The same.

4. The same paper acknowledges the following subscriptions received by it in aid of the Hedjaz Railway :—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount previously acknowledged ... | 136 | 8 | 0 |
| Munshi Ahmad Ali, in charge of the Police Station at Jarhánwála ... ... | 5 | 0 | 0 |
| Total ... | 141 | 8 | 0 |

Boer prisoners and Her late Majesty.

5. The *Sat Dharm Prachárik* (Jullundur), of the 15th March 1901, praises the conduct of Boer prisoners in expressing sorrow at Her late Majesty's death and suspending all games and sports until after the funeral day, and remarks that

the truly brave never forget themselves even in adversity. The Editor hopes the Aryas will learn a lesson from the Boers, and advises them not to forget what they owe themselves, even when they are beset with difficulties.

*(b)—Home.*

6. The *Punjab Observer* (Lahore), of the 16th March 1901, writing about the meeting recently held in the local Montgomery Hall in support of the proposed National Memorial to the late Queen, remarks as follows :—

The Punjab and the proposed National Memorial.

" We hear many persons have made a note against their promises that they would prefer their donations to be devoted to a Provincial Memorial, and among these gentlemen are some European officers. This would indicate that it would not after all be absolutely out of the question to expect a Provincial Memorial, and it may be worth while to suggest to the Committee just appointed what form of it would be most acceptable in the Punjab. The Madras Presidency has decided upon establishing a Technical Institute for itself as the fittest form of commemorating the Victorian era of industrial progress and commercial prosperity and sending a fixed percentage to the aid of the Queen's Memorial Hall proposed by Lord Curzon. The Punjab may well follow the example of Madras in this respect and take advantage of this unique opportunity of doing its people a lasting good. The need of institutions for preserving the existing industries of this country and for introducing new arts is becoming largely recognised, but it is very doubtful if Government will ever take the burden of technical and industrial education on its own shoulders, at least there are no prospects of its doing so in the near future. On the other hand, it is equally doubtful that the people, left entirely to themselves and without official encouragement, support and even co-operation, will ever do much in the direction of a provision worth the name for their technical education. The present opportunity is the only opportunity that will offer itself for a long time to come of co-operation between the rulers and the ruled and between Hindús and Muhammadans for a common object. It is like that " tide in the affairs of man, which, taken at the flood, leads on to fortune." " We must take the current when it serves or lose our ventures." If the work is worth accomplishing, and we believe it will be generally admitted that such is the case, then it must be recognised that a more favourable opportunity for accomplishing it will not occur again. Let it be announced by the influential Committee that has been formed that a Provincial Memorial in a useful form will be established and a certain fixed percentage of collections will be sent to the capital of India, and subscriptions will begin to flow with the greatest zeal. A Technical Institute, affording equal attractions and facilities to Hindús, Muhammadans and Christians, working on a scale which the patronage and co-operation of Government can give promise of, will be a source of untold blessing to the Province and will be a scheme in which district towns and other out-stations will be glad to join without grudging Lahore the privilege of having it, as all will equally profit by it.

* * * * *

A decision on the lines roughly indicated above will give the Victoria Memorial movement in the Punjab the uniformity which the solemn and sacred nature of the occasion requires and the lack of which is jarring to the

sense of propriety of many a thinking mind in the Punjab among Europeans as well as natives of the soil. It is necessary for the Punjab to consider seriously the question of a useful Memorial in the Province, because it has already paid for and is about to have a personal and ornamental one in the beautiful bronze statue of Her late Majesty, shortly expected to arrive here and to be placed on a pedestal near the most frequented crossing of Upper Mall."

## I.—Afghanistan and Trans-Frontier.

The Amir's proposed visit to England.

7. The *Lahore Punch* (Lahore), of the 13th March 1901, understands that the Amir of Kabul intends going to England with the object of settling certain very important questions connected with the defence of the North-West Frontier of India. The Editor has, however, a shrewd suspicion that His Highness' real object in visiting England is to taste of sumptuous feasts and line his pockets with gold. This surmise gains strength from the fact that Abdur Rahman need not go further than Calcutta for the settlement of questions of the kind referred to above. In any case, his trip is certain to cost the Government lakhs of rupees, for he would be given a warmer reception in England than that accorded to his son, Nasrulla Khán.

The Amir and the Court of St. James.

8. The following appears in the *Punjab Observer* (Lahore), of the 16th March 1901, under the heading "Our ally, the Amir":—

"A Lucknow contemporary notices with approval the suggestion in an article in the latest issue of the *Quarterly Review* by Sir Lepel Griffin, advocating that the request of the Amír for permission to appoint a representative at the London Court be acceded to by the British Government. It will be remembered that the Amír has urged this proposal more than once on the attention of his friends the English, but for reasons best known to British statesmanship it has hitherto found scant favour in London. One of the chief objects of His Highnees in sending his son, Prince Nasrulla Khán, to England, was said to be to personally represent the matter in England, but in spite of the enthusiastic and warm reception with which the Prince met there, this object of his was not achieved. Unless there be some other grounds than the fact of Afghanistan not having adequate status for a privilege of this kind, it would be really worth the while of England to concede it to Abdur Rahman, as his devoted alliance and friendship are a tower of strength for India against a possible Muscovite invasion, and the stronger the hold of England on the affection of her useful and powerful 'Ally,' the better will it be for 'the brightest jewel' in her crown. We may hope His Imperial Majesty the new King of England will inaugurate his reign by strengthening the anti-Russian alliance already subsisting between England and Afghanistan, through the far-sighted policy of his great mother and her astute political advisers."

## III.—Native States.

Government and the Phulkián States.

9. The *Victoria Paper* (Siálkot), of the 14th March 1901, says that certain newspapers have given out that the appointment of a Political Agent in the Phulkián States has not been viewed with favour by the general public. The Editor can, however, assert without fear of contradiction that not a single sensible

Punjabi has anything to say against the recent change in the administration of Patiála, Jínd and Nábha. After referring to the relations existing between Government and the States in question previous to 1870, the *Paper* observes that, but for the presence of the Political Agent in Patiála, the Regency Council would experience great difficulty in performing its duties, and intrigues would become general in the State. Sir Mackworth Young has therefore done well in taking steps to avert such a state of affairs, and deserves nothing but praise for sending a Political Agent to the Phulkián States.

The Patiála Regency Council and Mr. Warburton.

10. The *Public Gazette* (Amritsar), of the 8th (received on the 16th) March 1901, writing about the reversal by the Punjab Government of the Patiála Regency Council's orders dispensing with Mr Warburton's services (*vide* paragraph 18 of the Selections No. 10), says that the reasons which led the Council to pass these orders have not transpired up to the present. It is not, however, unlikely that that body was prompted to take this step owing to Mr. Warburton's high-handedness in placing certain officers of the State under Police surveillance after the death of the late Mahárája. At all events, it is highly desirable that the public should be informed of the Council's reasons for wishing to dispense with Mr. Warburton's services, as well as the grounds on which their decision was reversed by the Lieutenant-Governor.

The same.

11. The *Khálsa Bahádur* (Lahore), of the 23th February (received on the 21st March) 1901, deprecates Captain Popham Young's intervention between the Regency Council and the Inspector-General of Police, Patiála. The Editor does not know what has led the Political Agent to interfere with the Council's work in such an inconsiderate manner. There can, however, be no gain saying the fact that the incident bodes ill for Patiála and cannot be justified on the score either of political expediency or of administrative necessity. Besides, Mr. Warburton being a servant of the State and the Council being invested with full powers of government, Captain Young ought not to have taken the step he is reported to have done. The Editor then expresses the hope that the Lieutenant-Governor will uphold the Council's orders and thereby preserve its prestige. This is the more necessary, as the reversal of its decision is calculated to make it difficult for that body to perform its work in an efficient manner.

Education of the minor Chief of Patiála.

12. The *Victoria Paper* (Siálkot), of the 14th March 1901, says that a certain newspaper has suggested that Mr. Macauliffe, the translator of the Granth, should be appointed tutor to the Young Mahárája of Patiála. The Editor would, however, like Bába Sir Khem Singh, Bedi, to undertake the task, and suggests that that gentleman should be sounded on the subject.

Náhan affairs.

13. The *Akhbár-i-'Am* (Lahore), of the 15th March 1901, publishes a communication over the signature of "K. L. B. P. M.," who says that the newly started *Ittifáq* of Sadhaura has charged the Rája of Náhan with bigotry by alleging

that His Highness has pensioned off several Muhammadan servants of the State simply because they were Muhammadans. It is of course true that some Muhammadans have been retired from the State service, but it is wrong to say that their retirement was compulsory or illegal. They have been pensioned off merely because they were unfit for further service. The *Ittifáq* should also know that the number of Muhammadans who have been taken into the State service is larger than that of those who have quitted it. There are many Muhammadan Tahsíldárs, Foresters, Forest Guards, Kárúngos and other officials in the State, while the Superintendent of the District Court is also a Muhammadan. The writer adds that there can be no better proof of the Rájá's impartiality than the fact that of His Highness' four orderlies no less than three are Mussalmáns.

## V.—Native Societies and Religious Matters.

The Nadwat ul Ulema.

14. A correspondent writing to the *Watan* (Lahore, of the 15th March 1901, remarks that the first and foremost object of the Nadwat-ul-Ulema is to restore Islám to its pristine purity and promote union and friendship among the Muhammadans. The propagation of the Prophet's faith in foreign countries is also among its objects, and that body may one day send Mussalmán missionaries abroad. At present, however, it has neither the intention nor the means to do so, and all its energies are confined to the reformation of the Muhammadan religion. The *Watan's* correspondent therefore, who finds fault with the Nadwa for not sending its preachers to Mombassa, is unreasonable in the extreme, and does not seem to have realized the magnitude of the task he asks it to undertake. He says that the Nadwa should spend the money collected by it, not on founding a theological college, but on spreading Islám in Mombassa. The funds at its disposal are, however, so small as to hardly suffice for the maintenance, even for a year, of the preachers required for the latter purpose.

Marriage and other Funds.

15. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 16th March 1901, regrets that almost all the relief, marriage, and other funds so far started in the country have proved to be bogus concerns and are being closed one after another. This, observes the writer, is very unfortunate, especially for the Muhammadans, whose purse is never overfull and to whom such funds, if worked honestly would prove a blessing. He then asks the Editor to inform him of the name of some trustworthy Fund, remarking that many of his friends are very desirous of investing their savings in such a concern.

Famine-stricken orphans and the Christian Missionaries.

16. The *Paisa Akhbár* (Lahore), of the 16th March 1901, complains that the Famine Code throws great obstacles in the way of the Hindús as well as Muhammadans obtaining charge of the famine-stricken orphans of their respective communities. On the other hand, Europeans and Eurasians are afforded every facility in securing, not only Christian, but also other starving orphans. The natural result of this is that every famine brings an enormous increase to the Christian population of India. As a remedy for this deplorable state of things the Editor suggests that the present Famine Commission should add to the Code a section that in cases in which orphans have been handed over

to persons differing with them in faith, the former's co-religionists shall have power to take back the orphans within a period of two or three years. This would endear Government to the people, who now feel greatly offended at their children being handed over to the Christian Missionaries during the prevalence of a famine.

The Vedás and Qurán.

17. The *Arya Musáfir Magazine* (Jullundur), for December 1900 (received on the 18th March 1901), refers to certain passages in the *Tashíb-ul-Tahsíb* and *Mizán-i-'Iditál* in order to show that the Muhammadan Scriptures are full of interpolations and forgeries. The Editor then goes on to say that the modern interpretations of the Vedás being incoherent, the Arya Samájists do not believe in their genuineness, and that, if the *Anwár-ul-Islám* is really anxious to discover the truth, it should base its criticism of the Arya religion on the old interpretations which form the groundwork of Swámi Dayánand's translation of the Vedás. It may be mentioned here that that paper is thoroughly mistaken in thinking that the language of the Vedás can be made to bear any meaning one may like to give it. So far from this being the case, Vedic terminology is so exact and precise that only prejudiced or half-educated persons can dispute the fact. All Sanskrit scholars worthy the name are agreed that every word in the Vedás is used in its literal meaning, nay, the rules laid down by the ancient Rishís for interpreting the sacred books in question are based on this supposition. The translations by Sayanachárya, Mahidhar, Wilson and other interested writers, however, ignore this fact, and cannot therefore be accepted as correct. Indeed, even a bigot like the late Professor Max Müller had the candour to admit that for the most part these translations are mere guess work, and reflect the opinions and prejudices of the translators. Besides, when the Editor of the *Anwár* is not prepared to accept the correctness of the translations of the Qurán made by non-Muhammadans, he cannot with justice condemn the Arya religion on the strength of the interpretations put upon the Vedás by interested persons like Mr. Wilson, atheistic Mahidhar and Vammárgist Sayanachárya. This conduct on his part is as unreasonable as would be that of the Aryás were they to insist on judging of the Muhammadan religion by the doings of the Ismaílís, who worship the horse's genital organ and look upon it as God. As to his allegation that Swámi Dayánand has misinterpreted the Vedás and manipulated them to his heart's content, it is wholly devoid of truth. His translation is entirely based on the Vedic commentories of the ancient Rishís, nay, it is simply an attempt to give wider publicity to the latter writings. It is of course true that during the Swámi's lifetime certain champions of Hindúism had the hardihood to take exception to his translation. The objections raised by them were, however, so puerile and betrayed such lamentable ignorance of the contents of the old interpretations on the part of his critics, that he had no difficulty in giving crushing replies to these worthies and making them appear small in the eyes of the public. The Editor of the *Anwár* further asserts that the founder of the Arya Samáj has misinterpreted the Vedás with the set purpose of preventing Hindús and Muhammadans from entiring the fold of Christianity. That journalist does not, however, seem to have realized that he was only exposing himself to ridicule by making

this assertion. That Dayánand should manipulate the Vedás with the object of preventing the Hindús from embracing Christianity is conceivable.

It is, however, utterly absurd to charge him with having done so in order to rescue the Prophet's followers from the clutches of the Christian Missionaries! It will not be out of place to mention here that the Swámi's preaching of the Vedas was so effective and that he was so successful in exposing hypocrisy and falsehood that an American writer was led to liken the Arya Samáj to a heavenly fire, destroying everything impure and defying the combined efforts of the Hindús, Muhammadans and Christians to extinguish it. The *Magazine* adds that there is no truth in the *Anwár's* allegation that every well-known interpretation of the Vedas is, like the Puránás, full of obscene and improbable stories. It is to be regretted that the writer in that paper, who knows not a word of Sanskrit and has never so much as set eyes on the interpretations in question, should have made such an unfounded statement. Stories of the aforesaid character are of course plentiful in the Qurán and its commentaries, and the Editor, who has read almost all the well-known translations of and commentaries on the sacred book of Islám, is always ready to prove this to the very hilt. He then endeavours to show that the Qurán teaches polytheism and idol-worship, and remarks that the fact of its opening with the words "There is no god but God" can no more exonerate it of this charge than can the occurrence in the Bible, the Puránás, the Granth, &c., of stray passages about the unity of God be held to prove that these books teach monotheism. After asserting that the Vedas inculcate the worship of one true God, the Editor observes that there can be no comparison between Sanskrit and Arabic, and that while the former is the sweetest and the most polished of tongues, the latter is quite the reverse (*lit.* vomitting). Indeed, the difference between Vedic Sanskrit and the Arabic of the Qurán is as great as that between a beautiful and cultured lady and an ugly and ignorant savage.

Daily prayers.

18. The same paper publishes a communication from one Munshi Iota Rám, Sarishtedár, District Court, Swera (?) in the Gwalior State, who says that Maulvi Sana-ullah of Amritsar has recently published a book entitled the *Nimáz-i-Arba'*, in which the Christian, Hindu and Arya forms of daily prayer have been denounced in unmeasured terms. Again, in his attempt to extol the Muhammadan *nimáz* the Maulvi has endeavoured to create misunderstandings regarding the Vedic religion. He has also quoted two verses to prove that those who do not say their prayers after the Muhammadan fashion are infidels; that the very first item of business on the day of judgment will refer to the saying of *nimáz*; and that those who succeed in satisfying God on this head will be held to have behaved well in all other respects! If therefore this fundamental doctrine of Islám can be proved to be worthless, the entire contents of the Qurán, with the exception of a few devilish stories, must be held to rest on still weaker foundations. The writer adds that, let alone the poor Muhammadan *nimáz* (*lit.* standing-up and sitting-down), no form of prayer extant in the world can for a moment be compared with the Vedic *sandhya*. He then goes on to say that the Muhammadan doctrine smells of prejudice and bigotry, and that there seems no necessity for criticising it at

length in these days of enlightenment and common sense. He cannot, however, refrain from remarking that the tall talk indulged in by Muhammadans in connection with their *nimás* pales before that of the Sanátanists, who expatiate on the spiritual benefits to be derived, not only by bathing in the Ganges, but also by looking on it, nay, merely by pronouncing the name of that river. The followers of Islám would, the writer suggests, do well to give up undergoing the trouble of saying their *nimás* and secure salvation by pronouncing the name of the Ganges once in a lifetime. He concludes by quoting a *shaloka* to the effect that true devotion consists in eschewing every form of vice and cleansing the heart of all impurities, and promises to revert to the subject at some future time.

The Mirza's propaganda.

19. One Imám-ud-dín, of Gujrát, writing to the *Chaudhwin Sadi* (Ráwalpindi), of the 15th March 1901, takes Maulvi Abdul Karím of Siálkot to task for placing Mirza Ghulám Ahmad's *Buráhín-i-Ahmádia* on a footing of equality with the Qurán, and remarks that the Maulvi's conduct, in comparing such a rambling and nonsensical publication to the sacred book of Islám, is nothing short of blasphemy. The writer also takes exception to the Maulvi's adverse criticism of the late Sir Sayad Ahmad Khán, and endeavours to show that the deceased Knight of Aligarh was a sincere well-wisher of the Muhammadans and that his interpretation of the Qurán is perfectly correct. He further alleges that Abdul Karím has joined the "Prophet" of Kádián's following from mercenary motives and not to find out the truth. After condemning Mirza Ghulám Ahmad's conduct in deserting his first wife in her old age, the correspondent remarks that the Mirza's "mission" has proved a complete failure and that, with the exception of a few ignorant Muhammadans, no one has the slightest faith in him.

Irresponsible criticism in religious matters.

20. The *Paisa Akhbár* (Lahore), of the 16th March 1901, is at a loss to understand how Swámi Daya Nand, who knew not a word of Urdu, Arabic or Persian, and who passed his whole life in the study of Sanskrit, could manage to raise objections against the Qorán. It, however, puzzles the Editor still more to see that Mirza Ghulám Ahmad, who is innocent of all knowledge of Sanskrit, is running down the Vedás and Hindúism.

The same.

21. Commenting on the above the *Hakam* (Kádián), of the 17th March 1901, says that the *Paisa Akhbár* never misses an opportunity of having a fling at Mirza Ghulám Ahmad. As regards that paper's present remarks it should know that not only are there Urdu translations of several parts of the Vedas, but that the "Prophet" of Kadián has other means of divining the contents of these books.

The Aryás of Rupar and Pandit Gopi Náth.

22. The *Victoria Paper* (Siálkot), of the 15th March 1901, understands that a defamation case has been instituted against Pandit Gopi Náth, Editor of the *Sanatan Dharm Gazette*, by the Aryás of Rupar and that a warrant has been issued against the accused.

23. The *Sat Dharm Prachárik* (Jullundur), of the 15th March 1901, learns from a Lahore correspondent that during the *Holi* celebrations there a special mimic show was organised by women and that a certain woman who accompanied the show in male attire sang grossly obscene and indecent songs. The correspondent expresses great indignation at the Sanátanists for having allowed the parading of such a procession in the city. The Editor, however, doubts if appeals to these gentlemen's sense of propriety can lead to any good result.

*Holi* obscenities.

## VII.—General Administration.

### (*a*)—*Judicial.*

24. The *Rafiq-i-Hind* (Lahore), of the 16th March 1901, says that Mr. Pennell's judgment in the Noakhali murder case has created profound sensation throughout India, and that it is certain to occupy a very important place in the history of the judicial administration of this country. And this for more than one reason. In the first place it is probably the longest judgment ever written; and in the next, it is the first judicial finding in which a Sessions Judge has criticised the doings of High Court Judges, a Lieutenant-Governor and the Viceroy in such a fearless manner, and has referred to facts in order to prove the undesirability of Government's executive officers interfering with the judiciary in the administration of justice. The Editor does not wish to condemn or approve of this judgment before it has been commented on by the Government of India. Nevertheless he considers it desirable to publish all the facts relating to Mr. Pennell's suspension with a view to enabling the public to form an opinion as to how far Government's treatment of that gentleman is justifiable. He then reprints extracts from the Calcutta newspapers explaining the circumstances under which the Sessions Judge of Noakhali has been suspended from his office.

The Noakhali case.

25. A correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), of the 18th March 1901, says that the litigating public at Háfizabad is put to great inconvenience for want of a suitors' shed in the precincts of the local Munsif's Court.

Want of a suitors' shed at Háfizabad, Gujránwála District.

### (*b*)—*Police.*

26. A Gujrát correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), of the 18th March 1901, says that some time back a theft was committed in the house of a banker of Harnpur in the Pind Dádan Khan Iláqa. On a report of the occurrence being made to the Police, Deputy Inspector Abdul Ghani and a Constable went to investigate the case on the spot, with the result that they were led to suspect certain residents of Katuwál in the Gujrát District of having committed the theft. Accordingly, accompanied by Shashu and Mirza Khán, Zaildár and Lambardár respectively of Mánjhi and Harya, Shahpur District, they repaired to Katuwál, arrested the accused and subjected them to gross torture in order to extort a confession from them. These unfortunate men were given a ducking in the river (Chenab) flowing near their village, and were afterwards tied to the *mahl* (the ropes to which the earthen pots are attached) of a well and made

A case of torture by the Police.

to turn round and round through the well water and over the wheel like so many earthen pots. On being produced before the Assistant Commissioner, Pind Dádan Khan, however, the accused retracted the confession made by them and informed that officer that the same had been extorted from them by means of torture. On this the Assistant Commissioner had them examined medically, and, suspecting foul play, made inquiries on the spot, which convinced him of the accuracy of the accused's statement. He therefore *cháláned* the Deputy Inspector, the Constable, the Zaildár and the Lambárdár concerned to the District Court of Gujrát, and the Deputy Commissioner has sentenced the Zaildár and the Lambárdár to two years' imprisonment and a fine of Rs. 50 each. The Constable and the Deputy Inspector have also been sentenced to imprisonment for one year and three years respectively, the latter having been fined Rs. 100 in addition.

The same.

27. The *Victoria Paper* (Siálkot), of the 15th March 1901, writing on the same subject, approves of the sentences passed against the guilty officials, and remarks that Captain Elliott, District Magistrate of Gujrát, has won great popularity owing to his holding the scales even between Government servants and the people.

*(d)—Education.*

Education in India.

28. The *Watan* (Lahore), of the 15th March 1901, says that the Sultán of Turkey is making strenuous efforts to promote not only general but also technical, commercial and agricultural education in his kingdom, and that His Majesty is spending enormous sums of money in the attainment of this object. This would show, observes the Editor, that in the matter of education India lags behind even the most backward country in Europe, and that the rich Government of India spends much less on the education of its subjects than the poorest European State. He then laments the want of education among the agricultural population, and remarks that so long as this want is not supplied, the *zamindárs* are certain to remain in their present deplorable condition and the country can never become prosperous.

Technical education.

29. The *Khálsa Bahádur* (Lahore), of the 25th February (received on the 21st March) 1901, says that the majority of the educated Punjabís do not know how to earn their livelihood, and that the lucky few who succeed in entering Government service receive such low salaries that they can put by nothing against a rainy day. The Editor adds that practical and technical education is the only remedy for the evil, and exhorts Government to do its utmost to promote this education in the Province. He then suggests the opening of commercial and clerical classes in connection with every High School, and requests all Municipal Committees and District Boards to interest themselves in the matter.

Salaries of Educational officials.

30. A correspondent, writing to the *Akhbár-i-Am* (Lahore), of the 16th March 1901, remarks that the salaries in the Educational Department are so small that

very few able persons care to join it. As a general rule only those who have failed to obtain employment elsewhere accept service in this Department. The writer is afraid that if the present scale of salaries is not raised and Educational appointments are not made pensionable, Government will by and by experience great difficulty in procuring suitable employés for the Department. He therefore asks the forthcoming Educational Conference to direct Government's attention to this important matter and thereby render a great public service.

*(f)—Railways and Communications.*

A Railway complaint.

31. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 14th March 1901, alleges that a few days back a certain chaprási who did not know Mr. Winmill, Loco. Superintendent at Lahore, was slapped by that gentleman on the face for having failed to salám him. Again, the Superintendent has transferred a certain official to Karáchi for no reason whatever. He has also compelled a certain Head Clerk in the Loco. Department to go on leave and an outsider has been sent in his place in supersession of an abler and senior hand. It may be mentioned here that the younger brother of the new Head Clerk has been appointed to work as Record-keeper under him, a proceeding wholly opposed to Government orders forbidding the employment of brothers in one and the same branch of an office.

The same.

32. A correspondent writing to the same paper, of the 16th March 1901, says that the subordinate employés of the Railway Department are very badly treated by their superiors. The large powers wielded by the Traffic and District Traffic Superintendents have turned the heads of these officers and banished all feelings of justice and mercy from their breasts. They will dismiss a subordinate on the slightest complaint made against him and without taking the trouble to ascertain if the complaint is a true one. Should, however, the dismissed official appeal to higher authorities, the officer against whose order the appeal is made takes it as an insult to himself and does his utmost to prevent the reinstatement of the poor man. The writer hopes that the Railway authorities will look into the matter and direct the officers named to abstain from practising oppression on their subordinates.

The same.

33. The same paper, of the 18th March 1901, publishes a communication in which the writer complains that indiscriminate fines are inflicted on the employés of the North-Western Railway, and that so far as these unfortunate officials are concerned Lord Curzon's orders against fining clerks might never have been issued. He then publishes a statement from which it would appear that the fines realized from the aforesaid employés in 1899 and 1900 amounted to Rs. 49,134-1-2 and Rs. 50,002-7-4 respectively. After remarking that the major part of this amount came out of the pockets of the clerks, &c., working under the Traffic and the Loco. Superintendents, the writer requests Government to look into the matter and take prompt steps to remedy the evil.

34. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 19th March 1901, says that it has more than once been brought to the notice of Government that the larger employment of Europeans and Eurasians in the Railway Department has had the effect of subjecting the travelling public to great inconvenience. So far, however, no steps have been taken to put a stop to the evil. The writer adds that the only qualification the Railway authorities require in a European or Eurasian candidate for employment under them is that he should bring a recommendatory letter from some European or be related to some one already serving in the Department. The natural consequence of this is that every such candidate, whatever his age, finds it the easiest thing to secure a billet in the Railway Department. Being, however, free from all cares and anxieties and possessing neither education nor experience, they have nothing to restrain them from committing excesses of all sorts. For instance, within the last few days certain Europeans employed at the Lahore Railway Station have committed no less than three outrageous assaults on inoffending natives. The last of these assaults was committed by one Mr. Mill (*vide* paragraph 24 of the Selections No. 11 for 1901) on a cab driver, named Iláhi Bakhsh. It will not be out of place to mention here that although he is at present working as a Ticket Collector on Rs. 40 per mensem, Mr. Mill is quite a raw youth and will shortly be appointed a Guard on Rs. 70. Did, however, the Railway authorities pay any regard to the convenience of native passengers they would never think of placing inexperienced young men in such positions. The writer then suggests that in order to teach them manners European Railway employés like Mr. Mill should first be put to office work under the close supervision of experienced officers and that they should be told off for line duty only after their behaviour is considered satisfactory.

A complaint against European and Eurasian Railway employés.

*(h)—Miscellaneous.*

35. The *Siálkot Paper* (Siálkot), of the 16th March 1901, says that certain mischievous persons are spreading alarming rumours in connection with the outbreak of the bubonic plague in the Siálkot District. One of these rumours, which has been swallowed even by persons who ought to have known better, is to the effect that doctors are distributing poisoned sweetmeats and throwing poisonous medicines in wells with the object of spreading the disease in the iláka. The Editor reassures the people and asks them to put no faith in such canards. He also advises Government to contradict these rumours in a public manner as well as to employ native physicians for treating plague patients in villages.

The plague in the Siálkot District.

36. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 16th March 1901, complains that official tours are a source of considerable inconvenience to the poorer residents of villages, who are usually impressed to do all sorts of work on such occasions. To make matters worse, although these men depend for their bread on their daily work, they are very seldom paid any-

Official tours and *begár*.

thing for the days they are kept away from their respective occupations. It may be mentioned here that subordinate Government officials are very fond of tours because these afford them opportunities of levying blackmail and paying off the grudges they may bear against inoffending villagers. The writer concludes by praying God to hasten the day when men will learn to regard one another as brothers.

Assessment of income tax at Siálkot.

37. The *Siálkot Paper* (Siálkot), of the 15th March 1901, alleges that the majority of the residents of the Siálkot City whose names were recently proposed to be brought on the list of persons who pay income tax are very poor men. They owe their misfortune to certain local bigwigs, in whose favour they had declined to vote on the occasion of the last Municipal election. The assessing officer should therefore see that persons earning less than Rs. 500 a year are not taxed at the instance of their enemies. The Editor adds that some of the rich residents of Siálkot are very lightly taxed, and suggests a reconsideration of their cases.

A complaint in connection with the Census.

38. The *Sat Dharm Prachárik* (Jullundur), of the 15th March 1901, complains that at the last Census Muhammadan enumerators (in the North-Western Provinces) have returned as Urdu-speaking the Hindu residents of places where even the Muhammadans speak Hindi. On the other hand many Hindús have resorted to falsehood with the object of showing to Government that the number of those who speak Hindi is very large. As an instance in point the Editor alleges that some Punjábis have had Hindi entered as the mother-tongue of their females. He also understands that in spite of their remonstrances not a few Arya Samájists have been returned as Hindús and that in one case at least an Arya was shown as a *Shákt* (a follower of *Shákti*). The gentleman in question objected to this, but he was told that the entry having once been made it could not be altered except with the Deputy Commissioner's permission. The Editor adds that he cannot agree with those journalists who hold that such bungling could have been prevented if paid enumerators had been employed to do census work.

The same.

39. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 19th March 1901, alleges that the Census operations at Delhi were marked by several irregularities. Indeed the local enumerators and supervisors are aware that the returns prepared by them are so incorrect as to hardly give one an idea even of the approximate number of persons living in the city. These officials, however, are not to blame for this as they had to obey whatever orders were given to them. The writer then alleges that at Delhi the taking of the Census commenced at 7 instead of at 9 P.M. on the night of the 1st March. Those persons therefore who were not present in their houses at the former hour were not taken into account. Besides, the fact that every one should be at his house by 9 P.M. not having been announced by beat of tom-tom, not a few shops were kept open till midnight. The educated people it may be mentioned here gave still greater trouble to the enumerators by intentionally absenting themselves from their houses.

40. The *Dost-i-Hind* (Bhera), of the 15th March 1901, observes that if all questions pertaining to the administration of a district were decided, not by the Deputy Commissioner alone, but by a Committee consisting of that officer, the District Judge, &c., there would be far fewer miscarriages of justice and far less cause for the public to complain of the proceedings of District Officers. Besides, when even the Viceroy and the Secretary of State for India settle each and every question after consulting their respective councils, the Editor sees no reason why a Deputy Commissioner should have a free hand in the management of a district.

**How to improve the administration of districts.**

41. A correspondent writing to the *Siálkot Paper* (Siálkot), of the 16th March 1901, alleges that Government servants are made to work so hard that their health becomes permanently injured and not infrequently they die childless, leaving their widows wholly unprovided for. It therefore appears highly desirable that on the death of a retired official his widow should be allowed a maintenance allowance equal in amount to one-half or one-quarter the pension enjoyed by him. The writer adds that a similar practice prevails in Turkey.

**A proposal to grant a maintenance allowance to widows of Government servants.**

42. The *Victoria Paper* (Siálkot), of the 10th received on the 22nd March 1901, refers to the steps taken by the authorities to protect Dera Gházi Khan from the encroachments of the Indus, and remarks that it is only the British Government which displays such solicitude for the welfare of its subjects. The Editor has no doubt that so long as the present rulers of India follow a humane policy they are bound to gain in popularity and confound their enemies.

**Dera Gházi Khan and the Indus.**

43. The *Dost-i Hind* (Bhera), of the 15th March 1901, says that whenever the Viceroy or a Lieutenant-Governor visits an important town the residents thereof make it a point to present an address of welcome to him. It is, however, very seldom that such addresses contain any reference to the grievances or the wants of the people The Editor is therefore of opinion that they represent a mere waste of time and money, and suggests that in future they should be conceived, in a different tone and be made to serve some useful public object.

**Public addresses to the Viceroy, &c.**

44. The *Watan* (Lahore), of the 15th March 1901, complains that in the use of Billingsgate the Anglo-Indian newspapers not infrequently outstirp even *badmashes*, and that it has become a second nature with their Editors to indulge in abusive and offensive language without the slightest reason. As an instance in point, it may be mentioned that in an article on dethroned and exiled rulers which appeared in the *Civil and Military Gazette* in February last, the Sultán of Turkey is spoken of as Abdul the Damned. The Editor adds that the *Gazette* ought to have refrained from writing in this strain, if not from a sense of decency, at least from a consideration of the fact that the entire Turkish Press was at the time full of praises for the late Queen-

**A complaint against the Anglo-Indian newspapers.**

Empress. He further remarks that it is wholly impossible to shame Anglo-Indian newspapers out of such objectionable writings, and that the only way to bring them to their senses is to move the law against them.

Doctors' fees.

45. A correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), of the 18th March 1901, complains that the consultation and visiting fees charged by Assistant Surgeons and Hospital Assistants are so exorbitant that the common people cannot afford to pay the same. The natural result of this is that the people do not take kindly to the English system of medicine. The writer therefore suggests that the rates of such fees should be lowered.

Bogus degrees.

46. The *Sat Dharm Prácharik* (Jullundur), of the 15th March 1901, says that several quacks in Lahore have purchased the degree of M. D. from a bogus American University, and sent many of their patients to premature graves. After calling upon Government to do something to remedy the evil, the Editor remarks that a civilisation under the cover of which deceptions like the one under reference can be practised with impunity, can never prove the means of man's advancement in the true sense of the term.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 30th March 1901.**

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### I.—POLITICS.

*(a)—Foreign.*

The oath of accession.

1. The *Vakíl* (Amritsar), of the 18th March 1901, says that the relations between the Protestant and Roman Catholic residents of Great Britain have again become strained, and that the hatred which existed between them during the Middle Ages is reviving. The immediate cause of this unfortunate state of affairs is the denunciation by the King-Emperor of the Sacrament of the Eucharist, the sacrifice of the Mass, &c., in connection with his oath of accession. It is true that the Catholics do not now wield the power and influence enjoyed by them in former times, but they have not as yet fallen so low as not to resent the public opprobrium thus cast on their religion. Indeed, on the very day on which the oath was administered to His Majesty, the Catholic Peers, including Lord Ripon, handed in to the Lord Chancellor their protest against this public condemnation of a part of their faith. It is also reported that Cardinal Vaughan has issued a circular letter calling upon the Roman Catholic clergy under him to interest themselves in the matter. The Editor adds that the law requiring every Sovereign of England to condemn some particular doctrine of the Catholic religion at his accession might have been suited to the times during which it was enacted, but in the twentieth century it is an anachronism and should be done away with at once, especially as its enforcement is calculated to wound the feelings of a powerful and loyal section of His Majesty's subjects. Besides, when the British Government follows a policy of strict neutrality so far as Hinduism, Islám, &c., are concerned, there is no reason why it should make an exception in the case of Catholicism. The Editor then endeavours to prove that the Muhammadans, whom European writers delight to paint as bigots and murderers, have always respected the faiths of their Christian and other subjects in Asia and Europe, and refers to Buckle's *History of Civilization* and Gibbon's *Rise and Fall of the Roman*

*Empire* in support of this assertion. He further remarks that the Sultán of Turkey and the Shah of Persia also follow a policy of religious toleration, and regrets that the British Parliament should have put into the mouth of its new King words calculated to give dire offence to a very large number of His Majesty's loyal subjects. In conclusion, he expresses the hope that immediate steps will be taken to repeal the law to which the Roman Catholics have taken such strong exception.

The Boer War.

2. The *Sat Dharm Prachárik* (Jullundur), of the 22nd March 1901, says that the Boers have presented to the world a rare and striking example of what firm resolution can achieve. A handful of these brave men are hurling defiance at the greatest power in the world, and nothing seems to break their spirit. They declared at the very commencement of the war that the Transvaal should not be considered conquered so long as there was even one Boer to fight for its independence. The world treated this declaration as an idle boast, but it has had to change its opinion. The Boers have proved that they meant what they said. The Editor then goes on to say that the question is constantly being asked in different quarters, if India can ever rise from the abyss of degradation into which it has fallen. His reply to this question is that this country can regain its lost glory, provided it produces men who have the courage to act up to their resolutions.

Objectionable doings of Europeans in China.

3. The *Vakíl* (Amritsar), of the 25th March 1901, writing about the excesses committed by the allied forces in China, remarks that it is a crying shame that the Christian Missionaries, who are never tired of posing as the champions of outraged humanity, should have joined the soldiers in looting the Chinese. The Editor wishes to know what has become of Canon MacCall's eloquence of which that gentleman made such free use in connection with the supposed Armenian atrocities, and why he does not come forward to prevent his co-religionists from practising oppression on the poor Chinese.

The Hedjáz Railway.

4. The *Watan* (Lahore), of the 22nd March 1901, says that the *Punch Bahádur* (Bombay) and the *Vakíl* (Amritsar) have so far received only Rs. 2,047 and a little over Rs. 1,200 respectively in aid of the Hedjáz Railway. The *Khadím-ul-Islám* of Calcutta has not remitted to Turkey more than Rs. 500 up to the present, while Mulla Abdul Kuyúm has failed to collect even Rs. 1,000 from the Musalmáns of Hyderabad. The total amount of the subscriptions received in the office of the *Watan* is still under Rs. 200, and it is tolerably certain that not more than a few thousand rupees in all have been remitted direct to the Hadjáz Railway Committee by private individuals. In other words, the six crore Muhammadan residents of India have not so far given even Rs. 10,000 for a work which is calculated to confer innumerable advantages—secular as well as spiritual—on the Islámic world. This, it will be readily conceded, does not redound to the credit of the Prophet's followers in

this country, especially of the wealthy among them. After requesting the *Paisa Akhbár* and other Muhammadan newspapers in the Punjab to interest themselves in the movement, the Editor announces that in addition to Rs. 141-8-0 already acknowledged in his paper he has received Rs. 12-14-0 and Rs. 3 from Sayad Pír Shah of Bhátgeri and Munshi Abdul Husain Khán of Chupra, respectively.

The same.

5. The *Victoria Paper* (Siálkot), of the 20th March 1901, says that the residents of Hyderabad alone have subscribed more than Rs. 500 for the Hedjáz Railway, and remarks that if Muhammadans throughout India were to give subscriptions in aid of the Railway, a very large sum of money would be collected in a short time and the success of the movement would be assured.

The same.

6. The *Vakíl* (Amritsar), of the 18th March 1901, is gratified to see that the Hedjáz Railway movement is daily gaining in popularity in India, and that Muhammadans of all classes have begun to evince greater interest in the project. The Editor then announces that one Sayad Masúd Ahmad has collected Rs. 180 from the Musalmán residents of Samthan, Farrukhabad District, in aid of the aforesaid Railway. It is, by the way, interesting to note that this is the first time that public subscriptions have been raised in that town. Besides, many of the subscribers are very poor men, who could hardly spare any money for the work under reference. The names of these praiseworthy men have not been communicated to the Editor; otherwise he would have considered it an honour to publish them in his paper. He further remarks that Maulvi Muhammad Ismail, a Vakíl at the Pálanpur (?) Darbár, has also collected Rs. 225 from the Muhammadans of Jodhpur, and that the money has been remitted direct to the Sultán's Revenue Minister. In conclusion, he remarks that those who have misled the Nizám into the belief that the authorities are opposed to the Hedjáz Railway movement have preferred a false accusation against the justice-loving British Government.

The same.

7. The same paper, of the 25th March 1901, says that according to the tenets of Islám it is a great sin to sell either the flesh or the skins of animals sacrificed on the occasion of the 'Id-ul-Zuha. On the other hand it is considered a meritorious act to give away a part of the sacrificed animal in the name of God. And the greatest act of this nature which a Muhammadan can perform is to facilitate pilgrimage to the Holy Ka'bá, which is exactly the object the promoters of the Hedjáz Railway have in view. The Editor therefore suggests that on the occasion of the coming 'Id the Muhammadans should give in aid of the said Railway the skins of the animals sacrificed by them and thereby earn the everlasting blessings of the Prophet and the Almighty. He adds that if for the collection of these skins committees were formed in all towns and villages, it would not be difficult to secure three or four lakhs of rupees for the Hedjáz Railway.

8. The same paper, of the 18th and 25th March 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund:—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount previously acknowledged ... | | 1,243 | 6 | 6 |
| 1. Hakím Abdur Rahím, a druggist at Kharkhauda, Rohtak District ... | | 10 | 0 | 0 |
| 2. Munshi Ala-ud-dín of Calcutta ... | | 10 | 0 | 0 |
| 3. Received through Maulvi Abdul Jalíl of Jeypur ... ... ... | | 2 | 10 | 0 |
| 4. Hakím Amín-ud-dín, a Barrister-at-Law at Pesháwar ... ... ... | | 1 | 0 | 0 |
| 5. Munshi Waháb-ud-dín, a Vakíl at Fattehpur | | 1 | 0 | 0 |
| 6. Munshi Husain Bakhsh of Falam (?), Chin Hills ... ... ... | | 5 | 0 | 0 |
| 7. Háfiz Muhammad Ibráhím ... ... | | 1 | 0 | 0 |
| 8. Maulvi Sayad Wazír Haidar of Patna ... | | 1 | 8 | 0 |
| 9. Maulvi Sayad Muhammad Ibráhím Husain of Mauza Páil in the Sáhibgarh Tahsíl ... ... ... | | 1 | 0 | 0 |
| 10. Munshi Muhammad Hayát Khán, Deputy Inspector of Police, Tánk, Dera Ismail Khan District ... ... | | 1 | 0 | 0 |
| Total ... | | 1,277 | 8 | 6 |

*(b)—Home.*

The King-Emperor's State carriage and India.

9. The *Vakíl* (Amritsar), of the 18th and 25th March 1901, says that not only the English but also the Scottish and Irish arms are painted or carved on the State carriage in which the King-Emperor drove to the House of Lords on the 14th February last. It is, however, to be regretted that India, the brightest jewel in the British Crown, is not represented on this carriage. Her people cannot, it is true, boast of a national coat of arms, but it would not have been difficult to devise one for them. The matter, observes the Editor, may appear a trivial one to Government, but he is firmly convinced that such things have very far-reaching effects. As an instance in point, he states that the late Queen-Empress' permission to her Irish soldiers to wear shamrock has bound the Emerald Island still more closely to the British throne. Likewise, her efforts to learn Urdu in her old age always struck a tender chord in the hearts of her native subjects. The Editor would also invite the authorities' attention to the fact that the adoption by certain Moghal Emperors of the dress and manners of the Hindús had the effect of making the latter devotedly attached

to their Muhammadan rulers. He then suggests that the symbol which is known as the *máhi-i-marátab*, and which was the emblem of the Great Moghal's power and authority, should be selected as India's coat of arms and painted on the carriage in question. In conclusion, the *Vakíl* observes that soon after His Majesty's coronation in London the King-Emperor should visit India and assume the crown a second time at Delhi. Should he be unable to leave England, the Duke and the Duchess of York should be sent here to perform the ceremony on his behalf.

## II.—AFGHANISTAN AND TRANS-BORDER.

Government and the Amír.

10. The *Paisa Akhbár* (Lahore), of the 23rd March 1901, says that it has been very much surprised at the following remarks about Chikkai in the Punjab Administration Report for the year 1899-1900:—

"There is little doubt that the Amír has been trying to win him (Chikkai) over to his side, but the local officers think that Chikkai is too sensible to commit himself in any way."

It would appear from this that the authorities place greater reliance on the words of an ordinary tribesman like Chikkai, who only a few years back gave Government no end of trouble, than on that of the Amír, who has more than once stood by Government and proved himself a sincere and faithful friend. Is it not possible, enquires the Editor, that Chikkai might have invented the story about Abdur Rahmán trying to win him over to his own side, merely to make himself a *persona grata* with the Government.

The new Frontier Province.

11. The *Tribune* (Lahore), of the 14th March 1901, publishes the following article about the newly-created Frontier Province:—

"The rumour that a small slice is to be taken out of the N.-W.-P. and spliced on to the Punjab, to make good the loss to its territorial extent, appears to be another example of the wish being father to the thought. The Punjábís would no doubt be only too glad to be able to call their own such rich and thriving districts as Meerut and Saháranpur. In fact, they so much like the idea of exchanging the sterile and turbulent frontier country for the fertile and opulent tracts aforesaid that they would fain not question the practicability of such a transfer. But what would be the feeling of our suave and polished Hindustáni neighbours, whom popular report is going to merge into the Punjab population, may be easily imagined. We have had, however, something more tangible than imagination to help us form an opinion. At a social gathering recently the talk turned on the topic of the day. It was no less instructive than amusing to see how the guests from the Meerut and Saháranpur side flushed up at the mere notion of their being put into the Punjábi fold. 'It would be doing an injustice to the Sirkár to think it capable of taking such a step,' gravely remarked a gentleman from Meerut. 'The case of Delhi was different. Government wanted to take away the importance of the old capital. But what have we done that we should be thrust under the Punjab Government?' Then, feeling that his tone might be misconstrued by the Punjábís present, the high-bred Hindustáni hastened to explain: 'Of course

it would be an honour to us to be brought under the same category as the gallant, go-ahead Punjábís. But don't you see, we have a Chartered High Court, and yours is still a Chief Court. Ours is a Regulation Province, and yours a non-Regulation one. In short, you are still ruled in some important respects as if yours was a newly-annexed Province . . . I mean no offence when I say that it is one of your ambitions to rise to our level in regard to some of the privileges we have long enjoyed. So I need not point out in so many words why we would view our transfer to the Punjab in the light of a calamity.'

"Putting a frontiersman in the place of the resident of Meerut, we can at once realize the sentiments of the former on his compulsory separation from the Punjab. But it is not for this reason that we regard the latter's remarks as significant. How is it that the people of Central and Eastern Punjab, though in every way as advanced as those of the sister province, are yet regarded as fit only for comparatively rough and ready methods of rule? It is because the backward border districts have been hanging as a mill stone round our necks and would not, so to say, let us rise. Whenever, for instance, we demand the right of interpellation in our Council we are told that, for political reasons (that is to say, on account of the political powers exercised by the Local Government on the frontier) it would not be safe to grant the much-coveted privilege to Punjab members. When we remonstrate against the mediæval jirga system, we are told that districts having such a large proportion of tribesmen among their inhabitants cannot but have the barbarous method of trial by elders. So on and so forth. As a matter of fact if we trace some of the recent retrogressive measures to their source, we find considerations of internal frontier policy, or the peculiar conditions prevailing in the frontier area, to be at their bottom. Therefore, we may ask, would it not be a welcome riddance if the area in question was taken away from the Punjab? There ought to be no excuse then to manage the Punjab in the way that an ill-matched leash of a noble Newfoundland and a savage bull dog would be. If that portion of the frontier population which is on a par, in respect of law-abidingness and appreciation of civilized methods, with the cis-Indus people could anyhow be kept under the Punjab Government, we all would regard the separation scheme as a great blessing for the Province."

## V.—Native Societies and Religious Matters.

12. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd March 1901, writing about the present strained relations between the Hindús and Muhammadans, observes that although it is difficult to say which community was the first to sow the seed of this disunion, there can be no doubt that the spread of Western education in the country has greatly tended to separate the two races. It is also certain that the establishment of the National Congress has not only given a sort of permanent character to the estrangement in question, but is also daily widening the gulf. The members of that body pretend to be interested in effecting a reconciliation between the two communities, but at the same time they leave no stone unturned to injure the Muhammadans. As an instance in point the Editor alleges that in his recent speech before the British Indian Association, Rája Rám Paul Singh, a leading Congressman,

Disunion between the Hindús and Muhammadans.

has denounced the Moghul Kings to his heart's content. The Editor adds that the controversy regarding the Hindu and Muhammadan elements in the public service has still further accentuated the disunion in question.

Fraudulent character of the marriage and other funds started by the Muhammadans.

13. A correspondent writing to the *Chaudhwin Sadi* (Ráwalpindi), of the 23rd March 1901, regrets to have to say that owing to the dishonest dealings of Muhammadans in money matters almost all the marriage and other funds started by them have collapsed. It is a pity, adds the writer, that there should be such a dearth of Muhammadans prepared to subordinate their own needs to the requirements of the nation. As if this was not bad enough, a large majority of them do not hesitate to sacrifice the interests of others in the advancement of their personal ends. In support of this assertion the writer refers to the case of the Anjuman Mu'ín-ul-Mussalmín, Lahore, which he says was started with the sole object of robbing the public. That this was so is evident from the fact that the originators of the concern have never tried to remove the defects in its rules, although their attention has frequently been drawn to the same, as well as from the further fact that these worthies refuse to employ any but their relations in the office of the fund.

How to collect funds for Muhammadan movements.

14. The *Vakil* (Amritsar), of the 18th March 1901, publishes a communication from one Ghulám Ahmad of Simla, who condemns the indiscriminate character of Muhammadan charities and exhorts his co-religionists to spend their money in some better way. He then suggests that if every Muhammadan who attends an 'Idgáh on the occasion of an 'Id were to give one pice for the betterment of his community's condition a very large sum of money could annually be collected for the purpose. Indeed, the suggestion have already been put into practice at Simla by the local association known as the Mu'ín-ul-Nadwa, and during the past two or three years hundreds of rupees have been collected by this means and remitted to the Nadwat-ul-Ulema. Another way to raise money for national requirements is to ask Muhammadan youths to go about their respective towns on Sundays with small charity boxes in their hands and request every Musalmán shop-keeper, &c., to drop something into the boxes. This plan has also been tried with success at Simla and brings in considerable sums of money. The writer then remarks that if the schemes suggested above were followed throughout India the Nadwa's proposal to establish a theological college, a library and an orphanage would soon become an accomplished fact. He therefore requests his co-religionists to act upon these suggestions on the occasion of the coming 'Id and collect as much money as they can for the Nadwat-ul-Ulema or for some other laudable object, *e.g.*, the proposed Hedjáz Railway. He would remind them in this connection that the skins of the animals sacrified on the 'Id day are alone worth lakhs of rupees.

Occupation of a mosque by the North-Western Railway.

15. The *Punjab Observer* (Lahore), of the 20th March 1901, publishes the following under the heading "The mosque in the Railway compound":—

"It will be remembered that some time ago we brought to the notice of the authorities the fact that the building in which the office of the Traffic

Superintendent of the North-Western Railway is situated was originally a mosque consecrated to the service of God, and expressed a hope that under the *regimé* of His Excellency Lord Curzon it would be restored to Muhammadans to serve the purpose for which it was erected. His Excellency having declared an inclination to allow no ancient or religious buildings, sacred to the service of God, to be profanely used or to be disfigured by the inevitable wash-pot of these days, and this commendable spirit of His Lordship had encouraged us to urge the removal of the Traffic Superintendent's Office from the mosque in the Lahore Railway compound and the restoration of the mosque to its original use. It was also reported subsequently that the matter arrested His Excellency's attention and an official report was called for. Since then inquiries have been going on, and we trust the original character of the building and the sacriligious nature of a secular use of it have been clearly established by this time. An officer specially appointed by the Government of India to report on monuments of ancient architecture, who recently visited Lahore, not only examined the place, but ascertained the feelings of representative Muhammadans on the point, and was assured that Muhammadans would be highly obliged to Government if the mosque is restored to them. He inquired if they would be prepared for the expenses of recasting parts of the building to suit its original character, and he was informed that they would be. It is difficult to see, therefore, why the matter still hangs fire, unless it be that the North-Western Railway are unwilling to give up its possession. They are perhaps unaware how offensive it must be to the feelings of Muhammadans to see the mosque being used as an office. Independently of offence to religious susceptibilities by the misuse of a mosque, it is remarkable that a mosque in the Railway compound is really wanted for the numerous Musalmán employés of the North-Western Railway, especially for the large number in the Workshop. It would not have been unreasonable to expect the Railway authorities even to provide a new mosque for their servants, but now that the want can be met by merely giving up possession of an old mosque and removing the Traffic Office to a more suitable building, we hope the Railway authorities will accede to the proposed restoration of the mosque to Muhammadans."

Bible teaching in public schools.

16. The *Watan* (Lahore), of the 22nd March 1901, publishes a communication from one Malcolm John, a Clergyman of the Church of England, who praises the Editor for his courage in supporting Bishop Weldon's proposal regarding the introduction of the Bible in Government Schools (*vide* paragraph 13 of the Selections No. 4). He adds that the adoption of this proposal might prove injurious to the interests of those who worship idols and believe in caste, but that it can in no way injure the Muhammadans, seeing that Christianity and Islám teach the same moral code. After remarking that the Musalmáns should live in peace and harmony with the Christians rather than with infidels, the correspondent suggests that the Prophet's followers in India should request Lord Curzon to sanction the Primate's proposal.

The *Anwar-ul Islam* and the Aryás.

17. The *Arya Musáfir Magazine* (Jullundur), for January (received on the 23rd March) 1901, says that in his journal for December last the Editor of the *Anwar-ul-Islám* has not only used unbecoming language towards the Vedic religion, but

has also made several misstatements regarding that faith. His criticism will be examined in some future issue of the *Magazine*, as no space for the purpose can be spared in the present number. He should, however, rest assured that the Editor is not to be brow-beaten in this way, and that abuse cannot deter the latter from performing what he may conceive to be his duty. Nevertheless, it will be as well to state here that no notice will be taken of the abusive language indulged in by the *Anwar*, and that all that is intended is to refute its arguments in a gentlemanly way. The Muhammadans, who are shut up in the dark cavern of spiritual poverty, will also be invited to share the blessings which the Vedic religion can confer on its followers. The Editor adds that his silence has emboldened the enemies of that faith to descend to mean tricks in the prosecution of the campaign they are waging against the Vedás. It has therefore been decided that some space in each number of the *Magazine* should be devoted to an examination of the articles published by the *Sanátan Dharm Gazette*, the *Bhárat Partáp*, the *Anwar-ul-Islám*, the *Núr Afshán*, &c., against the Arya religion.

The doctrine of *niyoga*.

18. The *Sanátan Dharm Gazette* (Lahore), of the 15th March 1901, says that according to Arya theology *niyoga* may be defined as cohabitation by a married man with the wife of another during the lifetime of his own lawful wife, and *vice versá*. In law, however, this act is called adultery and is punishable with imprisonment. With these introductory remarks the Editor proceeds to a detailed consideration of the subject, and alleges that the *Arya Musáfir Magazine* (Jullundur) for October last (*vide* paragraph 20 of the Selections No. 1) says that a wife whose husband goes abroad to study, trade, &c., may produce children by entering into *niyoga* after waiting for his return for a fixed number of years, or at his express bidding. The man with whom she performs *niyoga* should of course be given up on the husband's return. The Editor doubts if the man is to be found who will permit his wife to produce children by living with another man during his absence from home. Is there any such husband, it may be enquired, among the Arya Samájists? In any case, no one but an Arya would feel pleasure at the sight of children produced by his wife during his absence abroad. Again, the *Magazine* lays down that in the event of his wife using abusive language (*lit.* being a termagant) a husband "should at once beget children by performing *niyoga* with some other woman." It is, however, difficult to understand what is meant by "at once." Does the expression mean that if a wife should use abusive language, say at 10-5 A.M., her husband should enter into *niyoga* before 10-10 and beget children by 10-15? If this is not so, the words "at once" have no force, and the injunction is incapable of being complied with. Besides, the expression would seem to imply that men should always have some woman ready to hand from whom they could beget children as soon as an abusive word passed the lips of their own wives. But even supposing that a man could get hold of another woman without a moment's delay, it does not follow that she would become *enceinte* at once, or that if conception took place instantaneously a child would be born before the lapse of nine or ten months. It is therefore clear that the *Arya Musáfir Magazine's* injunction is impracticable from every conceivable point of view. It may be mentioned here that

writing on the same point in the course of the same article the *Mugaddam* observes that a husband should leave a termagant wife and produce children by performing *niyoga* with another *purush*.* It is, however, difficult to understand how one man can enter into *niyoga* with another or raise issue from such a union. The Jullundur Monthly further lays down that should the husband be extremely troublesome the wife ought to leave him, perform *niyoga* with some other man, and thereby produce children to inherit her lawful husband's property. This is, however, of the nature of a puzzle. The wife is to leave her husband and disgrace him in the eyes of the world by committing adultery, but still her illegitimate offspring is to inherit the poor man's property! Is there any Arya so meek and such a true follower of the "Vedic" religion that he will let such a wife darken the door of his house and acknowledge her children as his lawful heirs? If, adds the *Gazette*, such gross immorality is sanctioned by the Vedic religion, the less said about that faith the better. After remarking that *niyoga* is only another name for adultery, the Editor says that those who hold such doctrines deserve to be denounced in ten thousand times stronger language than that which was used towards them in his article headed "Holi Jokes." Indeed, nothing could be more immoral and obscene than the Arya's *niyoga*; and it is a wonder that after this they should find fault with Vámmárgís.

* The word signifies "person," but the Editor takes it to mean "man."

Swámi Dayanand and Bába Nának.

19. The *Akhbár i-'Am* (Lahore), of the 25th March 1901, publishes a communication in which the writer, in continuation of his previous remarks (*vide* paragraph 17 of the Selections No. 11), says that it is a matter of history that the Sikhs once rendered valuable services to Hinduism and laid down their lives in its defence. Nay, they are willing to stand by it even now and do all they can for their Hindu fellow-subjects. It is therefore to be regretted that Swámi Dayanand should have slandered Guru Nának in the *Sattiárath Parkásh* and thereby created a gulf between the Sikhs and the Aryás. The writer has no doubt that but for the Swámi's denunciation of the Guru the two communities would have lived in friendship and concord. He then ridicules the doctrine of *niyoga*, and says that the founder of the Arya Samáj should have devised some better plan to mitigate the hardships of a widow's life.

The same.

20. The same correspondent writing to the same paper of the 28th March 1901 endeavours to prove that there is no truth in Swámi Dayanand's assertion that the successors of Guru Nának had exalted themselves to the dignity of God, or that Guru Gobind Singh was able to achieve nothing against the Muhammadans. He also disputes the Swámi's allegation that the Sikhs are a proud and lustful people and that they confound religion with keeping long hair, &c. He adds that he has written his letters not to lower Dayanand in the public estimation but to give publicity to facts.

Pandit Gopi Náth and the Aryás of Rúpar.

21. The Editor of the *Sanátan Dharm Gazette* (Lahore), in its issue of the 15th March 1901, says that the local *Tribune* reports that a defamation case has been instituted against him by the Arya Samájists of Rúpar. The prosecution has

been launched at Jullundur, the stronghold of the "Mahâtma" Aryâs and the head-quarters of the *Sat Dharm Prachârik*. The Editor also learns from a private source that the Secretary and the Assistant Secretary of the Rúpar Sanâtan Sabha are co-defendants in the case, as the article in the *Gazette* for October last on which the prosecution is based was written by them. He adds that he is sincerely thankful to the Arya Samaj for having struck the first blow, and promises to publish the proceedings of the case from time to time.

Christian Missionaries in India.

22. The *Dost-i-Hind* (Bhera), of the 22nd March 1901, says that there can now be no doubt that Christian Missionaries have done a great deal towards spreading education and civilisation in India and that consequently it is the duty of natives to show the same respect for these good men as they do for their own religious leaders and reformers.

## VII.—General Administration.

### *(c)—Municipal and Cantonment Affairs.*

Powers of Cantonment Magistrates.

23. The *Victoria Paper* (Siálkot), of the 20th March 1901, says that it seems very desirable that a Cantonment Magistrate should not have power to try a case which has been instituted by himself in his capacity of Secretary to a Cantonment Committee. This object, adds the Editor, can only be gained by appointing a person other than a Cantonment Magistrate to the latter post. He further suggests that the administration of Cantonments would be greatly improved if it were made incumbent on local District Magistrates to attend all meetings of Cantonment Committees, as the officers in question have a better knowledge of law than the ordinary members of these bodies, who are usually military men. The paper adds that Government should also issue a circular directing the Cantonment Magistrates to hold their courts not at their private residences, but at places convenient to the native residents of cantonments.

The Amritsar Municipality.

24. The *Public Gazette* (Amritsar), of the 24th March 1901, complains that since the death of its able and energetic Secretary, the late Mr. Nichol, the local Municipal Committee has deteriorated in several ways. The Editor, however, feels confident that the new Secretary, Mr. Gardner, who is a young man, will devote himself heart and soul to the removal of the many abuses which have crept in into the Committee's administration. The matters which require immediate attention are the defective conservancy arrangements and the prevailing mismanagement in connection with octroi refunds. Mr. Gardner should also take steps to prevent the evasion of the payment of octroi which is now so common and for which the proprietors of local markets and certain members and office-bearers of the Municipality are to blame. Effect should, moreover, be given to the provision of the Municipal Act requiring the publication of proceedings of the meetings of the Municipal Committee.

25. The *Victoria Paper* (Siálkot), of 20th March 1901, suggests that house proprietors in Siálkot, Ráwalpindi, Peshawar, Meean Meer and other important Cantonments in the Province should submit a memorial to the Viceroy praying His Excellency to give effect to the provision in the new Cantonment Code regarding the appointment of native gentlemen of education and influence as additional members of Cantonment Committees. The Editor has every hope that the memorial will be favourably considered by Lord Curzon, and remarks that these appointments should be made not by Cantonment Magistrates but by Local Governments.

Native members for Cantonment Committees.

### (e)—*Agriculture, &c.*

26. The Editor of the *Watan* (Lahore), in its issue of the 22nd March 1901, says that while in Editorial charge of the *Vakil* (Amritsar) he had occasion to find fault with Government's famine policy more than once. He has always been of opinion that the relief works started during the prevalence of a famine ought to be such as would prove direct preventitives against such visitations. And it is admitted on all hands that the construction of canals and the sinking of artesian wells in *iláka*s where at present the people depend entirely on rain water for raising crops come under the category of such works. The Viceroy also seems to share this view, and the havoc wrought in the country by the famines of 189 -97 and 1899-1900 has prompted His Excellency to move in the matter. Accordingly he has issued a resolution formulating certain proposals to extend the means of irrigation in India. After publishing the substance of this resolution, the Editor remarks that Lord Curzon does not say whether the proposals are to be put into practice at once or whether they are to be kept in abeyance till the advent of another famine. But even if Government decides to adopt the latter course they will not have to wait long for the inauguration of His Lordship's scheme, for another famine is certain to overtake the country within two or three years—nay, Guzerat is already in the grip of one. The only point requiring settlement, therefore, is where the money for giving effect to the Viceroy's proposals is to come from. There can be little doubt that the amount annually realized from the people for the prevention of famines is wholy insufficient for the purpose. Government could, however, easily manage to use a portion of the money now spent on Railways to reduce the area of unirrigated lands in the country. Should this be impracticable or undesirable the necessary funds should be raised by floating a loan.

The Viceroy and irrigation.

### (h)—*Miscellaneous.*

27. The *Akhbár-i-Am* (Lahore), of the 23rd March 1901, publishes a communication in which the writer, in continuation of his previous remarks (*vide* paragraph 36 of the Selection No. 12 for 1901), observes that to the best of his knowledge the public derive little or no benefit from official tours. The work done by Government officers on their tours differs in no way from that performed by them at their head-quarters, and absolutely no regard is paid to the grievances

A complaint in connection with the Lieutenant-Governor's last tour.

of the people. Besides, the higher the touring officer, the greater is the oppression practised on the people in connection with his tour. As an instance in point the writer alleges that during the Lieutenant-Governor's last tour through the Chenab Colony and the districts of Jhang and Mooltan supplies for His Honor's camp were collected by the local officials without paying anything for the same. Eggs, fowl, grass, &c., were forcibly taken from the residents of all the villages within 12 miles of every halting place, and the only persons who have derived any benefit (in the shape of khillats, &c.) from this tour are those who have already enriched themselves from the incomes of lands granted to them on the Chenab Canal. It may be mentioned here that if instead of touring through the iláka lying along the eastern bank of the canal Sir Mackworth Young had visited that part of the colony where great scarcity prevailed during last year, His Honor's tour would not have proved barren of result. The writer concludes by expressing his intention to make some remarks about the Viceroy's tours in his next letter.

A grievance of native soldiers.

28. The *Watan* (Lahore), of the 22nd March 1901, alleges that a British soldier is free to get his services transferred to the Telegraph, the Transport or any other Department. It is, however, to be regretted that this concession is denied to his native *confrére*, who is condemned to pass the entire period of his service in the Military Department. After remarking that such treatment is calculated to prevent natives from seeking service in the army, the Editor regrets that even the rules permitting the employment of Native Military Officers in Civil Departments seem to have been withdrawn. He concludes by promising to revert to the subject at some future time.

The printing of Government papers and public presses.

29. The *Victoria Paper* (Siálkot), of the 18th March 1901, says that Government papers, &c., should not be printed by particular presses, but that every press should be given a share in the work. Native States, Municipalities and District Boards should also follow a similar practice in regard to their printing work.

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Punjab Government Press, Lahore—8-4-1901—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 14. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 6th April 1901.**

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **TRI-WEEKLY.** | | | |
| 1 | Tribune ... | Lahore ... | Múl Chand ... | 1,700 copies. |
| | **BI-WEEKLY.** | | | |
| 2 | Punjab Observer ... | Lahore ... | Abdul Rashíd ... | 1,050 copies. |
| 3 | Punjab Times ... | Ráwalpindi ... | Naráin Dás ... | 300 „ |
| | **WEEKLY.** | | | |
| 4 | Arya Messenger ... | Lahore ... | Arya Samáj, Anárkali ... | 350 copies. |
| 5 | Khálsa ... | Do. ... | ... | 450 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 6 | Akhbár-i-'Am ... | Lahore ... | Govind Sahái ... | Between 2,000 & 3,000 copies. |
| 7 | Victoria Paper ... | Siálkot ... | Gián Chand ... | 600 copies. |
| | **WEEKLY.** | | | |
| 8 | Aftáb-i-Punjab ... | Lahore ... | Díwán Aya Singh ... | 140 copies. |
| 9 | Alhakam ... | Kádián, Gurdáspur District. | Yákúb Ali ... | 300 „ |
| 10 | Arya Gazette ... | Lahore ... | Atma Rám ... | 200 „ |
| 11 | Chaudhwín Sadi ... | Ráwalpindi ... | Saráj-ud-dín Ahmad ... | 1,200 „ |
| 12 | Civil and Military News ... | Ludhiána ... | Ghulám Mohai-ud-dín ... | 1,200 „ |
| 13 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 950 „ |
| 14 | Dost-i-Hind ... | Bhera, District Shahpur | Rám Labháya ... | 300 „ |
| 15 | Gham Khár-i-Hind ... | Lahore ... | Pandit Dáta Kishen ... | 330 „ |
| 16 | Hamdard-i-Hind ... | Do. ... | Kishen Chand & Co. ... | 500 „ |
| 17 | Ittifáq ... | Sadhaura, Umballa District. | Abdul Rahím ... | ... |
| 18 | Kaisari ... | Jullundur ... | Ahmad Bakhsh ... | ... |
| 19 | Kapurthala Akhbár ... | Kapurthala ... | Prág Naráin ... | 125 copies. |

## LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST MARCH 1901—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 20 | Khair Kháh-i-Alam ... | Delhi ... | Mír Hassan ... | 100 copies. |
| 21 | Khair Kháh-i-Hind and Rekhta Akhbár. | Do. ... | Maha Narain ... | 50 ,, |
| 22 | Khálsa Bahádur ... | Lahore ... | Rájindar Singh ... | 500 ,, |
| 23 | Khushbásh ... | Gujrát ... | Syad Mumtáz Alí ... | 116 ,, |
| 24 | Koh-i-Núr ... | Lahore ... | Iláhi Bakhsh ... | 116 copies. |
| 25 | Lahore Punch ... | Do. ... | Abdul Rahmán ... | 300 ,, |
| 26 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | ... |
| 27 | Núr Afshán ... | Ludhiána ... | M. Wylie ... | 450 copies. |
| 28 | Paisa Akhbár ... | Lahore ... | Mahbúb 'Alam ... | 3,000 ,, |
| 29 | Patiála Akhbár ... | Patiála ... | Syad Rajab Ali Shah ... | 200 ,, |
| 30 | Public Gazette ... | Amritsar ... | Jai Chand ... | 650 ,, |
| 31 | Punjab Gazette ... | Siálkot ... | Ghulám Qádir ... | ... |
| 32 | Punjab Samachár ... | Lahore ... | Pohlo Mal ... | 3,500 copies. (?) |
| 33 | Rafíq-i-Hind ... | Do. ... | Muharram Ali, Chishti ... | 1,000 ,, |
| 34 | Sada-i-Hind ... | Do. ... | Dín Muhammad ... | 300 ,, |
| 35 | Sádiq-ul-Akhbár ... | Baháwalpur ... | Maulvi Abdul Qadús ... | 370 ,, |
| 36 | Sat Dharm Prachárik ... | Jullundur City ... | Munshi Rám ... | 800 ,, |
| 37 | Siálkot Paper ... | Siálkot ... | Todar Mal ... | 650 ,, |
| 38 | Singh Sabhá Punjab Gazette ... | Amritsar ... | Arjan Singh ... | 200 ,, |
| 39 | Siráj-ul-Akhbár ... | Jhelum ... | Maulvi Fakír Muhammad | 495 ,, |
| 40 | Táj-ul-Akhbár ... | Rawalpindi ... | Jíwa Rám ... | 300 ,, |
| 41 | Vakíl ... | Amritsar ... | Ghulám Ahmad, Mukhtár | 1,000 ,, |
| 42 | Vakíl-i-Hind ... | Delhi ... | Ahmad Mirza Khán ... | 250 ,, |

## LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST MARCH 1901—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 43 | Wafádár ... | Lahore ... | Fazal-ud-dín ... | 700 copies. |
| 44 | Watan ... | Do. ... | Karm Bakhsh ... | ... |
| | **TRI-MONTHLY.** | | | |
| 45 | Ashraf-ul-Akhbár ... | Delhí ... | Muhammad Mirza Khán | 50 copies. |
| | **FORTNIGHTLY.** | | | |
| 46 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Gopi Náth ... | 1,000 copies. |
| | **MONTHLY.** | | | |
| 47 | Anwar-ul-Islám ... | Siálkot ... | Karím Bakhsh ... | 1,200 copies. |
| 48 | Aror Bans Parkásh ... | Lahore ... | Sálig Rám ... | 50 " |
| 49 | Arya Musáfir Magazine ... | Jullundur ... | Munshi Rám ... | 700 " |
| 50 | Kakezai Social Reformer ... | Lahore ... | Muhammad Din ... | ... |
| 51 | Sarín Sabha Journal ... | Hoshiárpur ... | Ganesh Dás and Dev Ráj | 250 copies. |
| | **HINDI.** | | | |
| | **MONTHLY.** | | | |
| 52 | Jain Patrika ... | Lahore ... | Lál Man ... | 100 copies. |
| | **FORTNIGHTLY.** | | | |
| 53 | Punjab Theosophist ... | Lahore ... | Lál Man ... | 229 copies. |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 54 | Khálsa Gazette ... | Lahore ... | Basant Singh ... | 300 copies. |

[ Confidential. ]

[ Vol. XIV. ] [ No. 14. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 6th April 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

**The Hedjáz Railway.**

1. The *Vakíl* (Amritsar), of the 1st April 1901, understands that it is the Sultán's intention that the Hedjáz Railway should gradually be extended first to Baghdád and then to India, in order that the residents of no Eastern country may experience any difficulty in visiting the Holy Kába.

**The same.**

2. One Munshi Muhammad Bakhsh, a Signaller at Párachna (?), writing to the same paper, says that although Párachna is only a small town, he has great hopes of collecting from its residents a large sum of money in aid of the Hedjáz Railway. Although it is only two days since the scheme was laid before the local public, he has already succeeded in collecting over Rs. 80. He adds that some of the Hindu residents of the place also intend subscribing.

Commenting on the above, the Editor thanks Munshi Muhammad Bakhsh as well as the Hindús of Párachna for participating in this noble work.

**The same.**

3. The *Watan* (Lahore), of the 29th March 1901, says that it has received nothing in aid of the Hedjáz Railway during the preceding seven days. The fact, adds the Editor, is to be highly regretted, especially as his readers alone must have wasted hundreds of rupees on useless objects during the week.

### *(b)—Home.*

**How to perpetuate Her late Majesty's memory.**

4. A correspondent writing to the *Vakíl* (Amritsar), dated the 1st April 1901, takes exception to the Viceroy's proposal to erect a Victoria Hall in memory of the late Queen-Empress, and remarks that natives are not in a position to enjoy such sights. Millions of them are always on the verge of starvation and experience the greatest difficulty in keeping body and soul together. The first duty of the Government should, therefore, be to devise means to enable the people to earn their livelihood. The writer then suggests that the amount subscribed towards the various Memorial Funds should be spent on establishing technical colleges throughout the country, and founding scholarships to enable native youths to acquire technical education in European countries.

Native immigrants in British colonies.

5. The *Akhbár-i-'Am* (Lahore), of the 3rd April 1901, says that the loyalty shown by the native immigrants in South Africa in connection with the Boer war has been appreciated even by the rulers of India. It is, however, to be regretted that this has not softened the British colonist's heart towards his Indian neighbour, and that the latter continues to remain the object of the same hatred and contempt which embittered his life previous to the outbreak of the war. As an instance in point, the Editor states that at a recent meeting of the Cape Colonists it was resolved that the local Legislature should be requested to pass a law forbidding the immigration of Asiatics into the colony. The chief reason adduced in support of this extraordinary request was that Asiatics, being of frugal habits, could undersell Europeans and thereby throw the latter out of employment! One Mr. Merriman suggested that an exception should be made in favour of the people of India, remarking that they were also subjects of the British Empire and consequently entitled to settle in any part of it. This suggestion was coldly received, and the majority of the audience voted against it. Another suggestion that natives should be allowed to immigrate as coolís was also negatived, and the speaker was reminded that no less a personage than Lord Salisbury had once said that "these scoundrels (Asiatics) ought to be kept out of the colony." After remarking that laws similar to the one proposed by the Cape Colonists are already in force in Australia, &c., the Editor observes that Anglo-Indians are never tired of telling the world that the people of India would rather starve at home than live in plenty abroad. But where, it may be enquired, is the native immigrant to go when even the British colonies treat him in an unjust manner.

The Indian Civil Service and the Australians and Natives.

6. In an article headed "Australians and the Indian Civil Service: food for reflection for Indians," and devoted to a consideration of the proposal put forward in the *Nineteenth Century and after* by Mr. Edward E. Morris, of the Melbourne University, *re* the holding of simultaneous examinations for the Indian Civil Service in England and Australia, the *Tribune* (Lahore), of the 28th March 1901, makes the following remarks:—

"Mr. Morris, however, forgets that it is not in the nature of things that a handful of men should ever keep governing a population of 300 million souls unless the latter had a feeling of co-partnership in the concern. Forces are at work that are fast uniting the *various races* of India (as Europeans say who do not know how wounderfully homogenous our population is) in one common bond of nationality. The world has seen that the Indian can think, work and fight as well as the best of Westerns under favourable circumstances. However, our aim is not to expose the mistaken view of the situation that the writer takes, but to point to the spirit in which Australians are agitating for simultaneous examination. All the arguments the writer brings forward in support of the Australian's demand might be adduced with equal effect on behalf of Indians. For instance he observes:—

"'At present, of course, such (Australian) candidates can compete at the examinations held in London, but first they must at their own charges visit England. A young

man must feel very confident of himself and of his own intellectual powers if he lifts his anchor in Australia or New Zealand to trust himself upon such an uncertain sea. He must also have at command a supply of ready money, which our ablest young men not infrequently lack.'

"The same may exactly be said, but with greater force, of young aspirants from India.

"Again—

"'Candidates from Australasia ask very little—only the opportunity of serving our common Empire. The request must commend itself to those who govern, unless the difficulty be represented as too great. Difficulties, specially unreal difficulties, vanish when looked fairly in the face.'

"Indian candidates do not ask for more. The Australian youth, it cannot be said, requires the benefit of a sojourn in England less than his Indian congener, if this consideration be taken to stand in the way of affording equal facilities to Indians.

"Further on—

"'Equal chance for all the sons of the Empire is what is asked—nothing more, but certainly nothing less; not appointments, but the chance to compete for appointments on level terms.'

"The Indian also appeals for fair-play and no favour. The subjoined extract would at once show the difference in the respective positions of Indians and Australians. Mr. Morris sententiously asks:—

"'Have the Colonists right arms, and not brains. Can they fight, and not think'

"Indians can fight, but cannot have high posts in the army. They can think, but the best Civil posts are closed to them. No more quotations are needed to prove that morally the position of Australia in the matter of admission into the Indian Civil Service is not stronger than that of Indians. But is it not useless to talk of moral grounds in the presence of one such tremendous fact as the shameful treatment that, UNDER THE SANCTION OF LAW, our countrymen receive in Australia and British South Africa? The Australians and Afrikanders are clamouring—as a reward for their help in the war—to have the same opportunities of shaking the Indian pagoda tree as Englishmen themselves. And the first taste to Indians of the glorious fruit of Imperialism would be that—in the words of the native proverb—first they had only their uncles to support, now the mother-in-law and grand-aunts are coming."

Government and the people.

7. The *Tribune* (Lahore), of the 2nd April 1901, publishes an article headed "A Fool's Paradise," in which, after reproducing the *Amrita Bazár Patriká's* remarks regarding the restriction of appointments to be competed for by Indian candidates at the Cooper's Hill College, it makes the following observations:—

"Disappointment and despair is bound to be the lot of those who have been living in a fool's paradise, created by themselves, as disallusion comes after disallusion. Viewing from the human, and not the divine, standpoint, it is useless for us to complain that our educated youths, although they can hold

their own in competitive examinations with young men of the ruling race, are not given equal chances to fill the high appointments under Government. We forget that the British people are not holding this country simply for purposes of dispensing abstract justice between the rulers and the ruled, and that they have ulterior commercial and imperial ends which must guide their policy. The Queen's Proclamation only aims at an ideal, which, as in all ideals, actual practice must ever remain short of. We also forget that the capacity for passing examinations does not include the sum total of requirements for holding a full share of administrative work under an alien Government, or, for that matter, even a capacity for the higher varieties of intellectual work. We are fond of looking back to the days of Muhammadan rule as having given to the Hindús better chances of rising to the highest administrative posts, Civil and Military. But we ignore the fact that there was not the same intellectual, moral and social difference between the Muhammadan and the Hindu five hundred years ago (if indeed the advantage was not on the latter's side) as there is between the Indian and Englishman at the present day. And that they both looked upon India as their mother country was another circumstance favouring homogeneity between them. The British Civilian lords it over us because he is the representative of British Knowledge (which is his Power), of British arts and industry, of British commerce and navigation, and above all of the British determination to push ahead in the world—to vindicate his nation's glory at any personal sacrifice and inconvenience. And in proportion as he is prepared to sacrifice himself for his country's cause, his earthly reward is great, though he may not be called upon every day to undergo the ordeal. Where is such a determination, such a readiness for sacrifice, such aptness for fulfilling one's mission, on the part of any *class* of Indians to entitle their countrymen to equal privileges with the most privileged class of men in the world? Just think of the number of English Civilians who have contributed to the development of Indian learning—of the knowledge of Indian history, Indian literature, Indian antiquities, Indian arts and industries. To how many Indians among those who have been provided with high Government appointments since the beginning of British rule, and placed in the most advantageous positions for study and research, can we point as having performed similar service for their own country? Let us not forget that there are other and more solid qualities than those required for success in competitive examinations which can alone secure any class of men, not to speak of a whole nation, the high place aspired to by our educated countrymen. The Englishman in India is all-powerful to-day because hundreds and thousands of his countrymen have worked, fought and bled for him, at home as well as abroad, and are still ready to work, fight, and bleed for their mutual benefit. And it is not so much to Wren's Cramming School that our rulers and legislators owe their position and power, as to John Smith and Robert Spinner of Birmingham and Manchester, while, as the mainstay of them all, ready for service anywhere from Pole to Pole, stand in their humble habiliments—Tommy Atkins and Jack Tar! But we do not feel inclined like the *A. B. Patrika* to give ourselves up to despair. In a recent issue we wrote:—

"'When we could show that our claim to equality was not merely the offspring of a natural wish to have a share in the good things going to which we have a moral right, but

hat we had by devoted effort reached the level of Europeans in respect of the qualities that give them the whip-hand in their dealings with Asiatics, there would no longer be much need for "agitation;" our claim would of itself have been established and respected. What a vista of many-sided activity, sleepless vigilence, ceaseless endeavour, self-sacrificing labour—in short, all the colossal conditions without which no people can be raised—does the thought of *striving*, not *praying* for equality open up!'

"The pleasure is in the chase, it is truly said, and not in the game. In the struggle for self-improvement comes out the greatness of a nation, and though the immediate results may fall short of expectations the exhilarating influence of work keeps up the spirit and pushes it to further and further efforts. And the nation is nourished by the blood of its martyrs, not by the loaves and fishes of life which a few fortunate individuals may come by—still less by the illusory fruits of Alnaschar's gardens created by the imagination of arm-chair patriots. Iswar Chandra Vidyasagar was a failure so far as the chief mission of his life was concerned; but his unsuccessful struggles have left a richer heritage for his countrymen than can the apparently successful lives of all the Indians who have entered the Civil Service. To speak of nothing else, it was his own unsuccessful struggles that made him the great man that he eventually lived to be. If the blood of the martyr is the seed of the church, no less is it true that a nation's greatness is to be achieved by undergoing hard struggles and not by the enjoyment of soft jobs. Let us have a little more of doing things by our own effort—in the social and the industrial as well as in the political line, and the effect would be to add to the country's *moral force* by dynamic leaps and bounds, which neither kings nor men could fail to respect.

Natives and the military service.

8. The *Victoria Paper* (Siálkot), dated the 1st April 1901, says that just now about 27,000 British soldiers of the Indian Government are fighting in South Africa and China and that their absence has led to no disturbances in the country. It therefore seems desirable that the strength of the native forces should be increased by that number (a corresponding decrease being effected in the number of the British garrison in India). The Editor also suggests that military colleges should be established in the country with the object of training the children of the soil to the profession of arms. He adds that the India of to-day is not the India of 1850, and that of late years natives have been making rapid progress in education and civilisation. As for their loyalty, it has always been above suspicion, and there is consequently no reason why Government should not repose full confidence in them.

## II.—Afghanistan and Trans-Frontier.

The new Frontier Province.

9. The *Tribune* (Lahore), of the 2nd April 1901, makes the following remarks in the course of an article headed "The North-West Frontier:—

"A perusal of the papers published has, we must say, strengthened our conviction that the Government of India is going to take a leap in the dark. Of course, if the services of Frontier experts in the Punjab Commis-

sion are going to be utilized, till such time at least as the Foreign Department men do not pick up the work, there will be little fear of serious mistake or confusion. For, practically, everything will go on as it has done heretofore under the Punjab Government, and the only difference will be one in name. We would not repeat here the arguments we have already adduced to show the needlessness and worse of the change. But this much we cannot point out too often, that the only proposal that commonsense and past experience show to be feasible and advantageous is to cut out the tribal country alone from the Punjab territories and make it into a separate charge under the direct sway of the Supreme Government. In fact, this is *the* object of the new scheme. The populous and settled tracts that are going to be added to the tribal area are being obviously taken away from us only to add to the importance of the new province, and also to provide means of revenue for it. As these objects might be gained by other means, we have not ceased to hope still that the Supreme Government may be prevailed over so to modify its scheme as to accord with public opinion and the opinion of officials who ought to be taken as authorities on the subject.

"The most important and interesting fact to notice in the blue-book is the utter divergence of conclusions at which Lord Elgin and Lord Curzon arrive, though starting from the same premises! We need not apologize for the length of our quotation from Lord Elgin's Minute in which he nicely disposes of the idea that Punjab officials could *not* be relied on to carry out any *bold* policy initiated by the Government of India. [Here follow some extracts from the *ex*-Viceroy's Minute.]

"Of course the whole affair hinges on Lord Curzon's masterful nature: he would brook no intermediary between him and the object of his solicitude. Lord Lytton's ambition was to 'loom as the boss,' but Lord Curzon's motive is a far higher one. But we hope to be pardoned for making bold to say that His Excellency cannot but act through intermediaries; the only difference would be that in the place of the Punjab Government he will now have another Local Government as go-between. The King, or his satrap, not only must work through agents, but the soundest policy would be to give the agent free hand except when direct interference was felt to be indispensable. The Viceroy comes and the Viceroy goes, but the Punjab Government runs for ever. The Lieutenant-Governor as a rule is one who has direct experience of frontier matters. At any rate, among his chief advisers there must be some experts. Is the Viceroy, or the Punjab Government, then better qualified to control frontier affairs? As Lord Elgin has pointed out, the Punjab Government is ever prepared to loyally carry out directions from above. So, where is the need of having a Governor-General's Agent over the head of the Punjab Government?"

## III.—Native States.

Government and the Regency Council of Patiála.

10. The *Khálsa Bahádur* (Lahore), of the 25th March 1901, says that the Local Government has reversed the Patiála Regency Council's orders dispensing with Mr. Warburton's services, and supported Captain Popham Young without giving the least thought to the prudential character of the Council's decision,

It is of course true that Mr. Warburton may be depended upon to put forth his best exertions to suppress crime in the State and make himself useful to the Political Agent in many ways. At the same time there can be no doubt that the Punjab Government's action is calculated to add to the anxiety of the Phulkián States about the preservation of their existence. It is also certain to convert Patiála into a hot bed of intigue and thus put the Council as well as the Political Agent and the Government to the greatest possible trouble in connection with the management of the State. The Editor then ironically remarks that the Rája of Nábha, who is said to have given his consent in writing to the appointment of a Political Agent in the Phulkián States, deserves to be congratulated for the turn affairs have taken. Indeed, if Sir Mackworth Young has really disposed of the Council's orders in the manner alleged, His Highness should send his heir apparent to England to compete for the Indian Civil Service rather than leave the young man to succeed to the *gaddi* of Nábha. After remarking that the late Mahárája of Patiála was not only a very sensible man, but also a shrewd politician, and that His Highness gave up his life, *i. e.* died of disappointment, rather than continue fighting with Government for his legitimate rights, the Editor alleges that the reversal of the Regency Council's orders has considerably weakened that body's prestige in the State. The Punjab Government's action is, besides, contrary to all precedent and has consequently failed to commend itself to the general public.

## V.—Native Socities and Religious Matters.

11. The *Tribune* (Lahore), of the 26th March 1901, makes the following remarks in the course of an article headed "The Congress and Industrial Development":—

The Congress and Industrial development.

"If the letter of Mr. Harkishen Lál addressed to the members of Industrial Committee of the Congress, on the question of the industrial development of India, does nothing else beside setting the leading members of that movement thinking and talking on the subject, it will have made a step towards advancing the cause which the writer has at heart. The desirability, or rather necessity, of giving the Congress a practical direction, instead of allowing it to remain a mere resolution-proposing and petitioning concern, has for some time engaged the attention of many thoughtful members. In our humble opinion, as already stated, the Congress can make itself most serviceable in the matter, at present, by working as a moral and educational force; by the creation of a literature for the education of public opinion; by teaching its members as well as the public at large that the chief means of solving the problem of the material regeneration of India lies in their own hands; and by insisting that every educated man should feel it a bounden duty to help indigenous industry, support indigenous products, and in every way make the country materially as self-dependent as possible! This is the first line of work that the Congress should take up on the industrial question, leaving for time and the progress of events to add others to the programme. Our further views on the subject are reserved for future expression, and in the meantime we hope that all interested in giving the Congress a practical direction will take up the discussion."

12. The *Rafiq-i-Hind* (Lahore), of the 30th March 1901, says that the newly started *Shamim-i-Hind* of Jullundur has so far been conducted on impartial lines, and promises to prove a valuable addition to Urdu journalism. Indeed, the very fact that it is published under the supervision of Pandit Shiv Narayán (a Pleader at Jullundur), whose lofty ideals and sterling patriotism are not unknown to the public, is a guarantee that its writings will always be distinguished for moderation and sobriety of tone. The Editor then goes on to say that in one of its recent issues the *Shamim* has published a long article about the present strained relations between the Hindús and Muhammadans, and attributes the evil to the *chhût* system of the former. This, however, is not a fact, and the Jullundur weekly seems to have forgotten that Islám also forbids its followers to eat things prepared by non-Muhammadans. If, therefore, *chhût* is one of the causes of the disunion in question, there is nothing to choose between the teachings of Islám and those of Hindúism in this respect. As regards the practice of these teachings, it is an open secret that they are disobeyed by not a few Hindu as well as Muhammadan gentlemen, so that the *Shamim* is utterly wrong in running down the Hindús alone. Besides, can that paper prove that in former times when, as it admits, the Hindús and Muhammadans used to participate in the sorrows and joys of each other, the *chhût* system was enforced with less rigor than is the case at present? Again, how is it that the Mussalmáns and Hindús of the old school live like friends even now, and that disunion exists between those members of the two communities alone who pose as social reformers and apostles of the new civilization? The Editor adds that the commodities which pass in India under the names of social reform and civilization are proving injurious to the interests of the country in more ways than one.

Disunion between the Hindús and Muhammadans.

13. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 2nd April 1901, in continuation of his previous remarks (*vide* paragraphs 19 and 20 of the Selections No. 13), says that Swámi Dayanand's slanders regarding Guru Nanak may be forgiven and ignored, especially as they can take away nothing from the dignity and popularity of the founder of Sikhism. The Aryas' conduct in looking down upon the Sikhs and attacking them in season and out of season is, however, a more serious matter and cannot be overlooked. It may be mentioned here that the Editor of the *Sat Dharm Prachárik* is the worst offender in this respect, as he never misses an opportunity of denouncing the Sikhs as fetish worshippers and asking them to get their long hair cut. The writer then finds fault with the neo-Sikhs for endeavouring to create estrangement between the Hindús and Sikhs, and advises his co-religionists to live in peace and amity with their Hindu fellow-subjects.

The Aryas and the Sikhs.

14. The *Siráj-ul-Akhbár* (Jhelum), of the 1st April 1901, publishes a communication from one Abdus-Salám, of Núrpur, who endeavours to prove that the late Sir Syad Ahmad Khán is wrong in holding that the sacrificing of animals during the days of the *Haj* is not a religious ordinance, and that God is not pleased at such

Sacrifice of animals during the *Haj*.

sacrifices. In support of his assertion the writer quotes a verse which according to him means: "We have set apart camels and cows as sacrificial animals during the *Haj*, and it is good for you to offer them in sacrifice."

## VI.—LEGISLATION.

The Arms Act.

15. The *Akhbár-i-'Am* (Lahore), of the 30th April 1901, observes that a Calcutta newspaper reports that a Bengal Officer named Mr. Simeon (?) has notified that in future he will grant licenses for keeping arms only to such persons as present their applications to him in person. It is a pity that instead of repealing the Arms Act, as repeatedly urged by the National Congress, the authorities should endeavour to enforce its provisions with greater rigor than has hitherto been the case. The Editor adds that Mr. Simeon (?) should cancel his order without delay, as it is an insult to respectable natives residing in his jurisdiction.

## VII.—GENERAL ADMINISTRATION.

### *(c)—Municipal and Cantonment Affairs.*

A complaint against the new Municipal Secretary of Amritsar.

16. The *Public Gazette* (Amritsar), of the 1st April 1901, alleges that with the advent of the new Municipal Secretary Section 34 of the Police Act has begun to be enforced in Amritsar in a very oppressive manner. The fact that fines amounting to no less than Rs. 200 have been realized under this section in a couple of days is significant in the extreme. It is of course true that the city should be kept in a cleanly condition, but this does not mean that the law in question should be converted into an engine of oppression for the people. Indeed, such inconsiderate treatment of law-abiding subjects is calculated to engender in the public mind not fear but contempt (for Government). Besides, if it had been proclaimed by beat of *tom tom* that Section 34 of the Police Act was to be enforced in the city in a rigorous manner, the people would at once have desisted from committing offences under that section. The *Gazette* adds that if the new Secretary is bent on having his own way in the matter, justice demands that he should at least provide latrines in all quarters of the city where the people could make water, &c. The Editor concludes by calling upon the Amritsar Municipality to take due notice of the undeserved inconvenience to which its rate-payers are being subjected.

### *(e)—Agriculture and questions affecting the land.*

The land revenue assessment.

17. The *Watan* (Lahore), of the 29th March 1901, says that the signatories to the memorial, in which Lord George Hamilton was recently asked to reduce the rate of land revenue prevailing in different parts of India, are undoubtedly sincere well-wishers of the country. It is, however, no exaggeration to say that were the proposals of these worthies put into practice, the *zamíndárs* even of the best irrigated parts of the country would be driven to give up their calling within a year. The total value of the agricultural produce of India is estimated at Rs. 4,00,00,00,000 a year, while the annual amount of the land

revenue collected at present comes to about Rs. 28,00,00,000 and the highest prevailing rate at which this demand is realized is $\frac{1}{10}$th of the gross produce. The self-dubbed friends of this country, however, who have put their signatures to the aforesaid memorial, would enhance this rate to 50 per cent. of the net produce! These gentlemen should remember that even the present assessment of the revenue in question is rigorous enough, and that it is one of the chief causes of the poverty of the agricultural classes. The Editor then goes on to say that during the past twenty-five years the amount of the taxes and cesses recovered from the rural population has increased five times, and that this increased demand on the part of Government has, together with successive famines and the *begár* system, brought about the complete ruin of the *samindárs*. It also deters the agriculturists from bringing waste lands under cultivation or converting *bárání* into *cháhi* lands. Were Government to make it known that the present amount of the land revenue would in no case be increased, the area of cultivated lands in the country would be doubled within five years.

Agricultural indebtedness in India.

18. The *Tribune* (Lahore), of the 2nd April 1901, publishes an article headed "Village Banks in India," in which, after observing that both the official and non-official friends of the *samindárs* always think of replacing the money-lender by some other agency and not of doing something to make it unnecessary for the agriculturists to borrow, the Editor makes the following remarks :—

"There can be no more significant admission of the fact that the agriculturist cannot escape debt, and that his credit is so low that especial arrangements have to be made to enable him to obtain money, not as a regular loan, but in the shape of philanthropic help!

"Has ever in the world's history anything that relates to dealings between man and man lasted if based solely on sentimental considerations? For a time one may rely on one party agreeing to bear trouble and loss without any idea of recompense, and the other party enjoy all the advantages without having to pay for it. But the interest *(purely based on charity)* of the former must relax sooner or later, and the latter must grow more importunate in their demands for eleemosynary aid. All the systems hitherto proposed by amateur theorists, as to replacing the money-lender, seem to us impracticable because they involve gratuitous work and pecuniary outlay on the part of the well-to-do for the sake of the ne'r-do-well. 'The type of bank,' says the *Pioneer*, 'which is most likely to be of use in India is an adaptation of the Raiffeisen Bank, which is simple in its working and limited in its operations. *The work for the Bank is done gratuitously.*' These seven words (in italics), no cool-headed person can deny, are, so to speak, a death sentence for the proposal. To obtain Government favour, a title, an official pat on the back, people may work gratuitously for a short time, but for always—*never*. * * * *

"You will see, after all the excitement and storm is over, the money-lender will be found holding the field firmly as ever, unless the State takes the whole responsibility upon itself and organises its scheme of Agricultural Banks upon principles of business tempered by humanity. But, then, would

it not be the better, safer, and easier course for Government to go to the root of the matter and take steps in its revenue and fiscal policy by which the agriculturists, as a body, might be relieved of the necessity of borrowing? Application of humanity in this direction would be likely to lead to more substantial results than in supporting any system which assumes that the Indian ryot must be always in debt."

### *(f)—Railways and Communications.*

Dismissal and degradation in Railway Offices.

19. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 30th March 1901, alleges that in the Railway Department dismissals are as frequent as promotions are rare. Clerks, &c., who joined the Department on Rs. 15 or Rs. 20 per mensem about a quarter of a century ago are still drawing the same salaries. To make matters worse, railway employés never feel themselves safe in their appointments, as their services are dispensed with at a moment's notice, so to say. The writer adds that if Messrs. Finney and Jacob were to call for a statement showing the number of men dismissed and degraded in every year, they would be convinced of the truth of this complaint. He, therefore, requests these officers to issue an order to the effect that in future no employé of the Railway Department should be dismissed for a trivial fault or without thorough enquiries having been first made into the charge preferred against him.

Fines in Railway Offices.

20. The following appears in the *Punjab Observer* (Lahore), of the 23rd March 1901, under the heading "Fines in Railway Offices":—

"A correspondent, writing to a local vernacular paper, tells a pitiable tale of the hardships of Railway servants with small salaries, who are too heavily worked for their pays and fined frequently for slight defaults. If over-work and fatigue occasionally get the better of them so that they succumb to sleep in the course of night duty they are very severely punished. If in the hurry, known perhaps in no other department, they make some mistakes or cannot attend sufficiently to a traveller, they have to suffer seriously. No one can, of course, advocate the abolition of fines in the Railway Department, but in view of the hard work and the generally small pays of the Railway servants, it may not be unreasonable to expect the authorities to be more lenient and considerate towards them. The amount of the fine levied on each offence may be small, as the essence of this punishment, when departmentally inflicted, is a tangible indication of displeasure of the superior officers, and a material reduction of the delinquent's wages is by no means aimed at. The amount of fines in Railway offices, however, seems to be very large considering the means of persons from whom they are realised, as the writer reports that no less than Rs. 59,124 were realised through fines during the year 1899, the monthly average being Rs. 4,927, the months of April and July showing the high figures of Rs. 10,676 and Rs. 8,619. We know that the North-Western Railway have a considerably large establishment, but still the sum is unnecessarily large, the purpose being correction of subordinates rather than creating a source of income. The monthly average has risen to about Rs. 5,555 during 1900, since the introduction of the new fine rules, and deserves the serious attention of the Railway authorities and the Government of India."

A suggestion to construct a Railway between Tammon (?) Ghát and Naushahra Ferry.

21. A correspondent writing to the *Akhbár-i-Am* (Lahore), of the 30th March 1901, observes that if Government were to construct a narrow gauge Railway line between Tammon (?) Ghát and Naushahra Ferry *vid* Gurdáspur, it would not only put an end to the inconvenience, which the people now experience when travelling between the two towns, but would also become a very profitable concern. The traffic between Naushahra and Gurdáspur, adds the writer, is so great that at the former place the traders have to wait for days together before they can secure a conveyance to send goods to the latter town. He, therefore, expresses the hope that the Railway authorities will look into the matter and order the construction of a narrow gauge line between at least Gurdáspur and Naushahra, a distance of only 9 miles.

(*h*)—*Miscellaneous.*

Mr. Pennell and the Bengal Government.

22. The following appears in the *Tribune* (Lahore), of the 4th April 1901 :—

"The most expressive description of the attitude of the Bengal Government in respect of the questions addressed to it on the Pennell case by the Hon'ble Surendra Náth Banerji, in the Provincial Legislative Council, is contained in the head line of an Anglo-Indian contemporary. The *Morning Post* of Delhi prints its telegraphic report of the proceedings of the Council in this connection with the significant line 'Government very *Chúp!*' And, indeed, after the very home-driving references to the 'Chuprao' case contained in the passages of Mr. Pennell's recent judgment, and quoted by Mr Surendra Náth Banerji, the Government had no happy alternative other then keeping "mum" The silence of the Government is, however, unfortunate for itself. It only strengthens the conviction in the public mind that the Government made a serious mistake in suspending Mr. Pennell without adequate thought or enquiry. If the reasons inducing the action of the Government had been of a strong or valid nature, the most politic course for it would have been to come out strongly with its defence, and put a stop—or at least give a different direction—to the wild flood of discussion set agoing by the events—a flood which threatens to sweep the foundations of Government 'prestige' hopelessly away. The longer this talk about the Pennell case is allowed to keep going, and to feed itself upon its own guesses and conjectures, the worse it is for the interest of the Government. 'Reasons of policy' are in this case for as early a statement on the part of the Government as possible, to clear the atmosphere of the suppositions and suspicions which involve the reputations of the highest officials. Mr. Pennell is, after all, an individual, and any indiscretion he may have been guilty of can hurt only himself. But the charges of nepotism, unfairness, undue interference with judicial independence, &c., made by him against some of the highest authorities cannot but create a deep impression upon the popular mind as to their truth, unless Government takes an early opportunity to make it clear that, like Cæsar's wife, it is above suspicion. Unhappily the whole course of action adopted by the Bengal Government in the matter has been impolitic, to say the least of it. So that even those who are ready to admit

that Mr. Pennell went beyond the bounds of judicial and official propriety in writing his judgment, cannot but admit at the same time that Government's own action has compromised its position at least as much as the revelations of Mr. Pennell."

Mirza Ghulám Ahmad and the plague.

23. The *Hakam* (Kádián), of the 24th March 1901, publishes a notice over the signature of Mirza Ghulám Ahmad, who says that in 1898 he made a prophecy regarding the spread of the bubonic plague in the country and advised the people to try to avert the calamity by repenting of their sinful practices (*vide* paragraph 14 of the Selections No. 9 of 1898). He was, however, only laughed at for his pains and no one cared to follow his advice. Now that the plague is spreading in all directions with giant strides, the Mirza again invites his fellow-countrymen's attention to his words. He adds that a pestilence like the plague is let loose and put down at the Almighty's command alone, and that unaided human efforts are powerless to combat it successfully. The Mirza, therefore, exhorts the people, particularly his followers, to take pity on their wives and children and endeavour to stamp out the epidemic by repentance and prayer. He concludes by alleging that it has been revealed to him that the plague will not attack a city or town which contains even one righteous person within its walls.

The Deputy Commissioner of Gujrát and Sáhúkárs.

24. In the course of an article headed "The much-maligned money-lender: Bunia baiting in Gujrát" the *Tribune* (Lahore), of the 26th March 1901, publishes the following remarks:—

"Within the last few days we have had 'ocular demonstration' of the fact that the good *Sáhúkárs* far outnumber the bad ones. The never-do-well portion of the agricultural population in the Gujrát District have come to feel now-a-days, not without reason, that they are the 'pet children' of the authorities. The *Shahs*, on the other hand, have come to feel, not without reason, that they are regarded by the authorities as the authors of all agricultural evil in the country, and that, according to local rulers, the shortest cut to agricultural prosperity would be to make them 'disgorge' wholly or partially their ill-gotten gains in the shape of landed property. Feeling that this was the most favourable time for an effort to get back their long-lost acres, every agriculturist in the district who imagines that he has a shadow of a chance has filed a petition against his *Shah*. In spite of the fact that the petition costs next to nothing—1 pice for paper and the petition-writer's fee—and that the agriculturists are sure of the strongest official support, the number of petitions is not above two thousand up to now. And the number of the money-lenders complained against is barely, we believe, two scores. Bearing in mind that in every village almost there is a money-lender and that there is hardly an agriculturist who is not in debt, a few thousand petitions against money-lenders would not show that they are Shylocks to a man. Have the authorities in our north-western districts ever pondered over the facts that the agricultural community cannot do without money-lenders; that most of them are rapidly shutting shop, scared away by the signs around them, and that there is no agency available to take their place?"

25. The *Victoria Paper* (Sialkot), of the 28th March 1901, says that the *Tribune's* complaint that Captain Elliott has of late been holding his court at Lála Músa is puerile in the extreme. Most probably that officer has taken this step owing to the affairs of that *iláka* requiring closer attention in these days. Again, there is nothing surprising in the Lahore tri-weekly's assertion that the Captain's Court is always surrounded by a very large number of *Sáhúkárs* and agriculturists. The *Tribune* ought to know that whenever the head of a district goes on tour money-lenders and *zamindárs* are in the habit of flocking round him everywhere. It is of course true, adds the Paper, that Captain Eillott's ear is always open to the cries of the poor and the oppressed, and that he does not allow the strong to lord it over the weak.

The *Tribune* and the present Deputy Commissioner of Gujrát.

26. A correspondent writing to the *Arya Gazette* (Lahore), of the 28th March 1901, says that it needs no argument to prove that the people of this country are fast deteriorating in physique. One has not to go very far to find out the cause of this evil. Thousands of maunds of grain and bones are being daily exported from India, and this has the effect of lowering the quality of agricultural land and its produce. Were, however, the grain, &c., now exported abroad consumed in the country, it would return to the soil in one shape or another and help in producing superior grain. As it is, the land is becoming poorer day by day, with the result that the grain raised is of an inferior quality and the physique of the people is being undermined in consequence. The writer adds that in order to remedy the evil it is necessary that a stop should at once be put to the exportation of bones and food stuffs from the country.

Effect of the exportation of grain, &c., on the health of the people.

27. The *Sat Dharm Prachárik* (Jullundur), of the 29th March 1901, says that if native *zamindárs* and traders were to combine and cease selling food-grains to foreigners for exportation the country would undoubtedly become prosperous again. It is, however, to be regretted that it is well-nigh impossible to bring round the selfish *Ját* and *Bania* to this view.

How to make India prosperous again.

28. The *Rafiq-i-Hind* (Lahore), of the 30th March 1901, alleges that in his judgment in the case against the *Jami-ul-Ulúm* the Magistrate has remarked that ill-gottenagains are the chief means of support of the Moradabad Urdu newspapers. It has surprised the Editor still more to see that only one of the attacked papers has taken any notice of the remark and that also in a half-hearted manner. Perhaps, he adds, the Vernacular Press of Moradabad does not think it politic to engage in a tug of war with a local Magistrate. He can, however, assert without fear of contradiction that there is nothing in the records of the *Jami-ul-Ulúm* case to justify the aforesaid remark, and wishes to know if, in the absence of legal proof, such observations ought to be inserted in judicial pronouncements. The Editor then calls upon the Moradabad newspapers to challenge the allegation in question, and says that this is the more necessary as not a few Magistrates are in the habit of making the prosecution of an Urdu paper the pretest to run down the entire Urdu Press.

A charge against the Vernacular Press of Moradabad.

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Punjab Government Press, Lahore—13-4-1901—70.

[ Confidential. ]

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# NATIVE NEWSPAPERS

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 13th April 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

1. The *Vakil* (Amritsar), of the 5th April 1901, says that it is rumoured that the Kaisar is using his influence to re-establish friendly relations between England and Turkey. The Editor is fully alive to the desirability of this, and would welcome it from the very bottom of his heart; but he cannot shut his eyes to the fact that the German Emperor would be the last man to bring together the parted friends. In the first place, a ruler who dare not avow himself a friend of Great Britain for fear of his subjects can hardly be expected to have any influence with her. In the next, the Kaisar cannot but know that the reunion of England and Turkey is certain to deal a death blow to German trade and influence with the Turks. The Editor then goes on to say that the interests of the two countries are so similar that their reunion is greatly to be desired, and feels confident that this aspect of the question is certain to impress itself upon the minds of British statesmen before long.

**England and Turkey and the German Emperor.**

2. One Háfiz Abdur Rahím, writing to the *Watan* (Lahore), of the 5th April 1901, reports that Dr. Abdul Azíz, of the 3rd Regiment, Hyderabad Contingent, is busy collecting money for the Hedjáz Railway and has contributed Rs. 50 from his own pocket. Several other gentlemen belonging to the regiment have also made handsome donations, and a sum of Rs. 1,000, is expected to be realized in a very short time. It may be added that the Doctor's efforts are not confined to his regiment or to Mominabad, where he is staying at present, but that the good man is also inducing his friends in other places to co-operate with him in the noble work.

**The Hedjáz Railway.**

3. The same paper acknowledges the following subscriptions received towards the Hedjáz Railway Fund :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 156 | 12 | 0 |
| Ali Háji, Abdul Hai's sons, and others of Mandsúr, Gwalior (collected by Sayad Sadaqát Husain and 'Alam Khán) | ... | 24 | 12 | 0 |
| Total | ... | 181 | 8 | 0 |

4. The *Vakíl* (Amritsar), of the 8th April 1901, also acknowledges the following subscriptions :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 1,277 | 8 | 6 |
| 1. Munshi Iltáf-ul-Karím of Dyán-wála, Patna District | ... | 2 | 0 | 0 |
| 2. Dr. Imám-ud-dín (price of two phials of his eye powder) | ... | 2 | 0 | 0 |
| 3. Munshi Azíz-ud-dín (price of two copies of his *History of Chitrál*) | | 2 | 0 | 0 |
| 4. Munshi Amír Muhammad Khán, Manager to Messrs. Asghar Ali and Muhammad Ali, perfumers, Calcutta | ... | 5 | 0 | 0 |
| 5. The Editor (price of the skins of the animals sacrificed by him on the 'Id day) | ... | 2 | 0 | 0 |
| | | 1,290 | 8 | 6 |

*(b)—Home.*

5. The following appears in the *Tribune* (Lahore), of the 6th April 1901, under the heading "The fruits of agitation" :—

Natives and political agitation.

"The Opium Department is one of the 'minor civil services' in which the larger appointment of natives of India was disinctly recommended by the Public Service Commission, but in respect of which the recommendations have been honoured more in the breach than in the observance. For some time past a strong agitation has also been kept up in Bengal pressing for effect being given to the recommendations of the Commission, and about a year or so ago the Indian Association submitted a strong representation on the subject to the Government of India, which we have noticed before this. But this agitation seems to have produced as little effect as the larger

agitation which led to the appointment of the Public Service Commission for making recommendations never to be acted upon. This proves the truth of the contention we have often put forward that the results of our agitations for equal rights with the members and proteges of the ruling race must always fall considerably short of expectations; that it is useless beating the bush for the equality of rights and privileges which can result only from absolute homogeneity of intellectual, moral and social conditions that no mere success in competitive examinations can establish. When we look upon the rulers as an alien race, it is only natural that they should reciprocate the sentiment of separation and aloofness, and being the party in power should accentuate the difference whenever it is case of *meum versus tuum* (mine against yours). This is a universal law in human nature, and we had better accept things as they are instead of wasting all our substance in trying to make them as they can never be.

"Not that we should therefore give up all our agitation to attain to equality with the ruling race, but that instead of depending upon success in competitive examinations or educational tests alone, it should be our aim to equalise all the intellectual, moral, and social conditions which now form an impassable gulf between the two races, and superiority, in respect of which has given the Europeans the whip-hand in their relations with the Asiatics. Japan has set a conspicuous example of how to proceed in the matter, and also demonstrated that the most advanced goal of success is within reach of even the most backward people who can only *put their will upon it. Labor omnia vincit*—labour conquers everything—and the converse is no less true that without work nothing worth having can be achieved. Work and not agitation—not even education alone—should be our motto; work in all directions, educational, industrial, moral and social, the resultant effect of which can alone give a nation the necessary momentum to make it rise in the scale of life. Let us get out of the 'fool's paradise' in which we have been beguiling ourselves."

## III.—Native States.

Government and the Patiála Council of Regency.

6. The *Khálsa Bahádur* (Lahore), of the 1st April 1901, says that, as was to be feared, Government's reversal of the Regency Council's orders regarding Mr. Warburton has converted Patiála into a hot bed of intrigue. Everybody, whose expectations from the Council are not realized, at once joins a certain clique, which is credited with being in the good books of both the Government and the Political Agent and is receiving an extraordinary accession of strength in these days. This has placed the Regency Council in a strange predicament and rendered its position a very critical one. The Editor then goes on to say that that body was ill-advised in dispensing with Mr. Warburton's services, and that it should have first consulted Government on the point. He adds that Mr. Warburton, who is reputed to be a thoroughly good-natured gentleman, should not take offence at the Council's conduct but should endeavour to break up the clique in question. In other words, he should prove himself worthy of his salt and prefer the State's welfare to supporting Government. Otherwise, concludes the Editor, both parties are certain to be losers in the long run.

Kapurthala affairs.

7. The *Singh Sahai* (Amritsar), of the 5th April 1901, understands that the Kapurthala State has discharged several of its cavalrymen, and that it is also under contemplation to disband the entire cavalry regiment of the State. The Rája should, however, remember that throwing a few low-paid servants out of employment can confer no benefit on the State, and that the only way to reduce its expenditure is to send about their business certain officials, who draw very large salaries but have little or no work to do. As an instance in point, the Editor remarks that His Highness does not stand in need of the services either of his highly-paid European medical advisers or of his present cook, whom he pays at the rate of Rs. 500 per mensem. These gentlemen should be replaced by Dr. Sádiq Ali, &c., as the latter are competent enough to perform the duties in a thoroughly satisfactory manner. After alleging that the expenditure of Kapurthala has considerably increased since the days of the late Rája Randhír Singh, the Editor regrets that the present Chief's trips to Europe should not have borne better fruit.

Native States and annual budgets.

8. The *Victoria Paper* (Siálkot), of the 4th April 1901, says that Native States should copy the Government of India in the matter of the preparation, &c., of annual budgets, and should start official gazettes for the publication of the same. This, adds the Editor, would enable State subjects to find out if the money collected from them is spent on works of public utility or if it is wasted on useless objects.

## V.—Native Societies and Religious Matters.

Mr. Alfred Nundy and the Congress Assistant Secretaryship.

9. The *Tribune* (Lahore), of the 11th April 1901, publishes the following :—

"It is said that Mr. Alfred Nundy, the energetic Assistant Secretary of the Indian National Congress, has resigned his post owing to ill-health. Mr. Wacha, the General Secretary, was, we understand, unwilling to accept his resignation, but Mr. Nundy is said to have made up his mind and returns to his practice as a barrister. We are not surprised at this. It is to be feared that even the indefatigable spirit of Mr. Alfred Nundy must have felt itself unequal to the task of collecting subscriptions for the Congress. Since Mr. Nundy returns to practice, he cannot be so very ill that he could not have gone on working for the Congress if the work had been more encouraging and less thankless. The Congress cannot find a more efficient officer, or one better suited to the special work of his office, and if his services cannot be retained it is the misfortune of the Congress as well as of the country. We are afraid that with its present methods, organisation and principles, the Congress can find no suitable work for a really useful and practical man so as to make him devote his whole time and energies to it."

The Anjuman-i-Muin-ul-Musilmín, Lahore.

10. The *Rafiq-i-Hind* (Lahore), of the 6th April 1901, reports that on the strength of the complaints which have from time to time been made against the office bearers of the Anjuman-i-Muin-ul-Musilmín, Lahore, the Deputy Commissioner has directed the local police to make inquiries into the matter. The

investigation will be conducted under the supervision of Sheikh Mirán Bakhsh, Extra Assistant Commissioner, and all the Anjuman's registers, &c., have been taken into Police custody. The Punjab Bank (? Banking Company), in which that body used to deposit its funds, has also been forbidden to disburse any money to the Anjuman's officials, some of whom have been arrested and released on bail.

The same.

11. The *Paisa Akhbár* (Lahore), of the 6th April 1901, publishes a communication in which the writer, after referring to Munshi Shams-ud-dín's resignation of the Presidentship of the Anjuman-i-Muin ul-Musilmín, Lahore (*vide* paragraph 19 of the Selections No. 11), asks the following questions :—

1. When did Munshi Shams-ud-dín become a member of the Anjuman, and when was he elected as one of its office-bearers ?
2. When was he appointed President of the institution ?
3. Did he receive any "help," and when ? If not, why ?
4. Was the printing and publication of the organ of the Anjuman entrusted to him and on what conditions, if any ?
5. For what period did this arrangement last ? What other persons performed this work before him, and for what special reason was it taken away from them ?
6. Did he obtain any money from the Anjuman on the promise of establishing a hosiery factory or some other concern ? If so, how much and when ; and what profit did the Anjuman realize from the investment and for how long ?
7. Is not a hosiery machine still being worked under his management with the money paid to him by the Anjuman ?
8. Was the circular letter requiring certain members to refund a part of the "help" received by them issued during his Presidency ? Did he make the necessary refund, and when ?
9. What complications did he discover in the Anjuman's accounts, and what steps, if any, did he take to set things right ?
10. Is it true that the Secretary removed certain important documents from the Anjuman's office and handed them over to the President ? Was there any particular reason for this proceeding, and was the sanction of the Board of Directors obtained thereto ?

The beneficial results of "Havans."

12. The *Arya Gazette* (Lahore), of the 4th April 1901, after remarking that in spite of Government's efforts to stamp out the plague the epidemic is spreading daily in the country, observes that the frequent appearance of pestilence and famine in India is attributable to the people having discontinued performing their daily religious rites. Formerly everyone considered it his duty to perform the *Havan* every morning. This had the effect of purifying the air, which

in its turn ensured regular rains and plentiful harvests. Both scarcity and disease were, therefore, unknown in the country and the people lived in happiness and contentment. With the abandonment of the said daily observances, however, there has come a complete change over India, and the country has now become an abode of misery. The rains have become scanty and irregular, and famine stalks in the land almost all the year round. Hundreds of families have been ruined and thousands of orphans have had to forsake the religion of their ancestors for the sake of bread. So long, adds the Editor, as the people will not revert to their old ways, there is no hope of disease and famine leaving the country.

## VII.—General Administration.

### *(a)—Judicial.*

The Chief Court cause list.

13. The *Victoria Paper* (Siálkot), of the 6th April 1901, says that the present practice of hanging up in the Deputy Registrar's room a monthly list in English of the civil suits to be decided by the Chief Court is of little or no use to those Urdu-speaking litigants who cannot afford to engage lawyers. The Editor, therefore, suggests that for the benefit of such persons an Urdu translation of the list should be ordered to be huing up outside the Deputy Registrar's room.

The Noakhali murder case.

14. The *Vakil* (Amritsar), of the 5th April 1901, says that the Bengali newspapers and their imitators have raised an outcry over the Noakhali murder case merely because all the accused in it are Muhammadans; because Mr. Pennell appears to be a staunch friend of the Hindus; because the papers in question wish to see a European District Superintendent of Police in trouble; and because the accused's appeals are pending before Mr. Justice Amír Ali. The Editor then takes the *Amrita Bazar Patrika* and the *Tribune* to task for casting aspersions on the last-named gentleman's impartiality and alleging that in cases between Hindús and Muhammadans he usually sides with the latter.

The case against the *Jami-ul-Ulúm* of Moradabad.

15. The *Rafiq-i-Hind* (Lahore), of the 6th April 1901, feels confident that the harsh sentence passed against Munshi Amba Pershád, Editor of the *Jami-ul-Ulúm*, will be reduced by the Sessions Judge, Moradabad, or the Allahabad High Court. The reason assigned by the Magistrate for passing such a severe sentence is that the Munshi's object in publishing the incriminating articles was to extort a bribe from the Nawáb of Rámpur. The only proof adduced in support of this allegation is that the accused sought an interview (which was refused) with His Highness previous to the publication of the aforesaid articles. What is there, however, to show that Amba Pershád's object in trying to see the Nawáb was to extort money from the latter?—The *Rafiq* adds that if native Editors are to be punished on such flimsy grounds, the days of independent journalism in India are numbered.

### *(b)—Police.*

A complaint against the Peshawar Police.

16. The *Watan* (Lahore), of the 5th April 1901, publishes a communication from one Abd-us-Salám, *Rafiqi*, who complains that the Peshawar Police perform their duties in a very indifferent manner, and that this not infrequently leads

to serious consequences. As an instance in point, he alleges that only about twenty police constables, &c., were told off to manage the immense crowd which attended the fair held at Pesháwar in connection with the last 'Id. The majority of the spectators, it need scarcely be added, were Patháns, who are prone to pick quarrels on the slightest provocation. As was, therefore, to be expected, several heads were broken and the greatest disorder prevailed at the fairs. One of the worst affrays took place in front of the house of Hakím Amín-ud-dín, a local Barrister, and was witnessed by that gentleman and several of his friends. The writer concludes by promising to revert to the subject at some future time.

*(c)—Municipal and Cantonment Affairs.*

17. The *Táj-ul-Akhbár* (Ráwalpindi), of the 6th April 1901, complains that it is a long time since the water post (No. 126) near the local Railway Station and opposite to the adjoining octroi post became unserviceable, but that so far no steps have been taken to restore it to working order. As a result of this, not only the people residing in the neighbourhood, but also the travelling public are put to great inconvenience in procuring drinking water. The Editor adds that certain residents of the adjoining Mohalla have more than once brought the grievance to the Cantonment Magistrate's notice, but without effect. He concludes by expressing the hope that the Water-Works authorities will earn the gratitude of the public by looking into the matter at an early date.

A complaint against the Ráwalpindi Water-Works authorities.

*(f)—Railways and Communications.*

18. The *Akhbár-i-'Am* (Lahore), of the 10th April 1901, publishes a communication in which the writer says that on the 4th idem one Mussammát Báyán, wife of Sultán, Ját, of Mauza Thes in the Jalálpur Jattán Thána, Jhelum District, started from Chiliánwála to Wazirabad in the No. 12 Down Train. Instead, however, of leaving the train at the latter station she travelled on to Lahore by mistake. Here . . . , Ticket Collectors, who were on duty at the time, handed her over to a chaukídár with a view to recovering the excess fare from her later on. She remained in charge of the chaukídár for a long time, and when about 10 P. M. the Ticket Collectors left the station, they took her away towards Mela Rám's tank without having made any report to the Station Master. On their way, however, they were seen by a police constable, and on the latter challenging them, they took to their heels leaving the woman behind. The writer does not think it necessary to name the object with which the Ticket Collectors were taking the woman towards the tank and expresses the hope that thorough inquiries will be made into the matter. He adds that although it is notorious that native passengers are subjected to gross indignities at the hands of European Ticket Collectors, the Railway authorities have so far taken no steps to redress the grievance. He concludes by suggesting that such occurrences can be put a stop to only by increasing the number of native Ticket Collectors.

A complaint against certain Ticket Collectors at the Lahore Railway Station.

19. The *Hamdard-i-Hind* (Lahore), of the 6th April 1901, publishes a communication in which the writer complains that 3rd Class passengers experience great inconvenience in purchasing their tickets at the local Railway Station. Not a few of them prefer to purchase their tickets through the police constable on duty at the station, and these worthies are earning large sums of money by this means. The writer adds that on the 5th instant he had occasion to purchase a ticket for a friend who was going to Pathánkot. There was, however, so great a crush about the ticket window that he was obliged to come back unsuccessful and so decided to return home with his friend. Just then a constable came to him and offered to purchase a ticket for him in consideration of some money. The writer declined to pay the bribe and advised the man to give up supplementing his income by such objectionable means. He was, however, rudely told to go home and mind his own business. In conclusion, he regrets that constables, whose duty it is to look after the comfort of passengers, should thus convert themselves into a source of trouble to the latter.

The difficulty experienced by 3rd Class passengers in purchasing tickets at the Lahore Railway Station.

20. The *Akhbár-i-'Am* (Lahore), of the 4th April 1901, publishes a communication in which the writer, after referring to the recent Railway collisions at Kartárpur and Shahdara, says that the Railway Department is not only undermanned, but that its employés are also overburdened with work, with the result that not unfrequently, they commit acts of gross negligence which lead to very serious consequences. After alleging that these unfortunate servants of Government are required to work for 18 hours daily and that Railway offices are not closed even for gazetted holidays, the correspondent observes that the only way to reduce the number of railway collisions is to increase the strength of the staff and reduce their hours of work. The Punjab Provincial Conference drew the attention of the authorities to the matter, and soon after the Okára collision certain respectable residents of Montgomery also submitted a memorial to Government suggesting several practical reforms in the Railway Administration. So far, however, nothing has come of this, and the railway employés continue in the same unenviable position. The correspondent adds that the Traffic authorities take severe notice of the least delay on the part of drivers in reaching different stations at the fixed time. As a consequence of this the drivers frequently increase the speed of the trains in order to reach the stations at the proper time, with the result that now and then they lose all control over their trains and collisions ensue. It may be mentioned here that native drivers are having a very bad time of it and that, unlike their European *confrères*, who fought their cases up to the Government of India and have got their grievances redressed, they have not the courage to lay their hard case before the higher authorities. The writer concludes by expressing the hope that the Loco. Superintendent will look into the matter and do justice to native drivers.

How to reduce the number of Railway collisions.

21. The *Siálkot Paper* (Siálkot), of the 1st April 1901, says that the Indian railways not only bring in large profits, but are also very useful concerns in several other respects. To begin with, their existence is essential for the

Indian Railways.

defence of India, and the immunity from foreign invasions enjoyed by the country under the present regime is due solely to the fact that Government can, at a moment's notice, transport thousands of trained troops to the north-west or any other frontier. Again, it is due to these railways alone that the number of British garrison in India is so small, for the celerity with which they enable Government to send troops to any part of the country renders it unnecessary to maintain a huge army of European soldiers here. They have also proved and will continue to prove of inestimable value in the industrial development of India, while they render very valuable aid in relieving distress during the prevalence of a famine. It is of course true that they have also led to some undesirable results, but these are more than counterbalanced by their advantages.

*(h)—Miscellaneous.*

Government and Mr. Pennel.

22. The following appears in the *Tribune* (Lahore), of the 11th April 1901 :—

" 'To see ourselves as others see us' is a wholesome doctrine, but one which is sweeter to speak of than to apply, excepting in the case of those we have no liking for. Mr. Pennell has suddenly grown to be the idol of the Native Press because he has given bold utterance to some unsavoury truths in regard to the dealings of the higher Executive authorities with their subordinates; and the Executive is blamed because it has not the courage to take the critic's utterances with good grace. None of Mr. Pennell's friends has, however, stopped to consider whether the dignity of the Judicial bench is best calculated to be maintained by such judgments, full of personal references on extraneous issues, as the one on the Noakhali case; also whether the indiscriminate applauding of it may not help to establish a very bad precedent. To-day it is the Executive Government and its agents, the *bête noir* of the Native Press, that is the subject of attack and ridicule, and we stand up and exclaim 'Bravo! Well done! Nothing could be better!' But to-morrow the tables may be turned; and some fine morning another judgment of 300 pages may be launched upon an unsuspecting public, by some reform-disposed English Judge, in which not the Executive Government and its methods, but, say, the social customs and prejudices of the country, and its public men and patriots like Messrs. Surendra Náth Banerji and Dádabhai Naoroji, may be ridiculed, abused, castigated, and held up to public contempt. How would then the Native Press like such a judgment? Would they not then with one voice exclaim that the judge had exceeded judicial limits, that the Government should take notice of his conduct and remove him from the Bench as a man unfit to sit on it? And would not Mr. Surendra Náth Banerji stand up in his place in the Legislative Council and heckle the Government with a string of questions as to why the Judge should not be immediately given his deserts and sent home by the first mail on medical certificate?"

The *Tribune* and the Deputy Commissioner of Gujrát.

23. The *Chaudhwin Sadi* (Rawalpindi), of the 8th April 1901, publishes a communication in which the writer remarks that in its efforts to please its subscribers, the *Tribune* has ceased to be just, and does not care even for the maintenance of the public peace. Whenever there is even the least prospect of

the Muhammadans being benefited in any way, that paper is at once thrown off its balance and resorts to diverse tricks in order to deprive the Musalmáns of the coming advantage. In support of this assertion, the correspondent refers to the *Tribune's* adverse criticism of Captain Elliott's sympathetic attitude towards the *samindárs* of the Gujrát District. He adds that the Captain has merely asked the *sáhúkárs* to employ as their tenants those *samindárs* who have no other means of earning their livelihood and are at present wandering aimlessly about the *iláka*. This arrangement would not only set up these homeless wretches on their legs again, but would also put on end to the existing lawlessness in the district of Gujrát. Nor is it calculated to prove disadvantageous to money-lenders ; nay, their new tenants have been made to agree to pay them a larger share of the produce than is the usual practise. It is, therefore, difficult to say why the *Tribune* should run down Captain Elliott and find fault with him for trying to restore order in his *iláka* by means of the aforesaid arrangement. At all events, the writer has no doubt that the Lahore tri-weekly's howling will not deter responsible officials from acting up to their resolutions. He concludes by promising to revert to the subject at some future time.

The same.

24. The *Vakil* (Amritsar), of the 8th April 1901, also publishes an article to the same effect. The Editor regrets that the *Tribune*, which performs its duty so ably and independently where Government and the people are concerned, should be unable to do justice between Hindús and Muhammndans. He then endeavours to show that the article about the relations between the *sáhúkárs* and agriculturists published in that paper's issue of the 30th March last is full of misleading and fallacious arguments.

The Native Press.

25. The *Shamim-i-Hind* (Jullundur), of the 6th April 1901, says that the residents of British India should feel highly thankful to Government for the freedom enjoyed by the Press. It is of course true that now and then a newspaper is involved in trouble owing either to its intemperate tone or to a misunderstanding on the part of the authorities. But there can be no denying the fact that nothing is further from their minds than to restrict the freedom of the Press or prevent Government's mistakes and shortcomings from being criticised in newspapers. All that they are anxious about is that this freedom should not be used to inflame the people against Government, or to defame or intimidate the rulers and servants of Native States, Raises, public officials, &c. The Editor then goes on to say that the native newspapers should not be so servile as to fear to differ with Government on any question. Nor, on the other hand, should they become so reckless as to defy the law or set one class of the people against another. The best course for them to pursue is to serve as interpreters between Government and the people and prevent misunderstandings from arising between the rulers and the ruled. To Native States they should prove themselves wise counsellors, especially as there is great room for improvement in the administration of these parts of the country. As regards public servants, they should criticise only their official acts and leave their private affairs severely alone. The Editor adds that with very few excep-

tions native newspapers are in the hands of half-educated persons, whose only support is the subsidies paid to them by Native States, or who earn their living by pandering to the religious prejudices of their readers and defaming respectable persons.

A suggestion to issue an Urdu edition of the *Gazette of India*.

26. The *Victoria Paper* (Siálkot), of the 4th April, 1901, suggests the publication of an Urdu edition of the *Gazette of India* for the benefit of the Urdu-speaking public and officials, and invites Lord Curzon's attention to the suggestion.

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[ Vol. XIV. ] [ No. 16. ]

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# NATIVE NEWSPAPERS

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**Received up to 20th April 1901.**

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# SELECTIONS
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# NATIVE NEWSPAPERS
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## I.—POLITICS.

### *(a)—Foreign.*

The Hedjáz Railway.

1. The *Watan* (Lahore), of the 12th April 1901, publishes a communication from Mulla Abdul Qayúm, of Hyderabad, who says that illness has so far prevented him from giving much of his time to the collection of subscriptions for the proposed Hedjáz Railway. Besides, his original idea was to begin the work with the Nizám, and request His Highness to head the subscription list with a princely donation. Certain considerations, however, have induced him to change his mind, and he has decided to appeal to his poor co-religionists first of all. Indeed, the work of collecting subscriptions from them has already commenced, and over Rs. 1,000 have been realized in a very short time. The writer then suggests that the most effectual way of collecting money for the aforesaid railway is to establish societies in different parts of the country with the object of popularising the movement by means of public lectures. He is also of opinion that the various Muhammadan Associations in Ceylon, Bengal, Bombay, Madras, the North-Western Provinces and the Punjab should unite forces and send selected members to every important city and town in connection with the Hedjáz Railway. These gentlemen should also wait upon the rulers of Bhopal, Rámpur, Tánk, Jáwara, &c., as well as upon every Muhammadan *taluqdár*, *jágírdar*, *saminddr* and merchant. In short, they should ask every follower of the Prophet in India to contribute his mite towards the cost of constructing the railway in question, and should realize a fixed sum of money from each Province. Mulla Abdul Qayúm has no doubt that if his suggestions were acted upon and the Muhammadan Ulemás were to interest themselves in the movement, it would not be difficult to collect a crore of rupees in India. Nay, if the rich Musalmáns of Bombay alone were to do their duty in the matter, sufficient money would be forthcoming for the construction of that portion of the proposed railway which is to connect Jeddah and Mecca. After stating that he intends touring shortly in Southern Deccan for the collection of subscriptions, the Mulla announces that the Nizam is now more favourably disposed towards the project and will give a large sum of money in its aid. He then asks His Highness to see that his donation at least equals those of the Amír of Bokhara and a certain widow of the late ruler of Manipur (?), who have subscribed over Rs. 1,00,000 each.

2. The same paper says that Munshi Abdul Ali, an Overseer at (Gwalior) and Syad Pír Shah, of Bhátkheri, com-

The same.

plain that the Muhammadans of India take little or no interest in the Hedjáz Railway movement. The Editor cannot deny that the complaint is substantially true, and that the Prophet's followers in the country do not feel that enthusiasm for the project which was to be expected from them. He does not, however, believe that the case is entirely hopeless, especially as many well-wishers of the Muhammadan community are busy popularising the proposed railway, and their efforts have begun to bear fruit. After remarking that the movement is attracting attention not only in cities and towns, but also in villages, the Editor announces that on the last 'Id day a sum of Rs. 24-4-0 was collected by Maulvi Muhammad Abdul Qayúm, a teacher in the Budhláda School (Hissar District), from the Musalmán and Hindu residents of the village. Certain *samíndars* of the place have also promised to give some grain in aid of the Hedjaz Railway at the time of the coming harvest. Similar promises have been made by the *samíndárs* of several other *iláḳás*, and a large sum of money is expected to be realized from this source. It may be mentioned here that the agriculturists are a large-hearted people, and that if an appeal for help were made to them they would respond to it in a liberal spirit. In conclusion, the Editor states that Munshi Husain Bakhsh, Settlement Tahsíldár, and Munshi Asad Ali, Deputy Inspector of Police, are doing their utmost to collect subscriptions in the Leiah Tahsíl (Dera Ismail Khan District).

3. The *Vakíl* (Amritsar), of the 12th April 1901, publishes a com-

The same.

munication from one Mirza Abdul Majíd, Secretary, Hedjaz Railway Fund Committee, Sahsrám, who says that on the 2nd idem a meeting of the Muhammadan residents of the place was held at the house of Maulvi Abdul S'aíd Khán, a local Honorary Magistrate and Municipal Commissioner, for the purpose of collecting subscriptions in aid of the said railway. The meeting was largely attended and several *Raises* and other respectable residents of Sahsrám took part in its proceedings. One Maulvi Husan Ján made an eloquent speech in support of the project and praised the Sultán for undertaking such a noble work. He also exhorted the audience to subscribe liberally towards the fund, and assured them that they would earn God's blessings by doing so. As a result of this speech Rs. 37-8-0 were collected on the spot, while a number of persons promised to subscribe later on. In conclusion, the writer says that it is under contemplation to establish branches of the Committee throughout the Sahsrám *iláka*.

4. The same paper publishes a communication from one Abdul Qayúm, a teacher in the Budhláda School (Hissar

The same.

District), who says that after the Friday prayers on the 22nd March last he read a short address on the Hedjáz Railway before the Muhammadans assembled in the local mosque, and called upon them to contribute their mite towards the cost of the construction of this railway. Several of them subscribed at once, and the rest promised to do so on the 'Id day. On that day the writer re-read his address at the local 'Idgah and succeeded in collecting some more money. As, however, villagers can afford to subscribe towards such objects only at harvest time the *samíndárs* of Budhláda have promised to make contributions of grain in aid of the said railway when the

next harvest is gathered. After stating that so far he has succeeded in collecting a sum of Rs. 24-4-0, the correspondent publishes the aforesaid address, in which he enumerates the advantages of the projected railway and appeals to the Muhammadans to win the favour of both God and the Prophet by facilitating pilgrimage to the Holy Ka'ba.

The same.

5. One Niáz Hasan, Chishti, of Mauza Masáni, Phillour Tahsíl, Jullundur District, writing to the same paper, says that after the 'Id prayers on the 31st March last he read out to the Muhammadans of the village the article about the Hedjáz Railway published in the *Vakil* of the 25th idem. He also never misses an opportunity of informing his co-religionists of the advantages of this railway and inviting subscriptions for it. He adds that Munshi Muhammad Azim, the local Patwári, is making strenuous efforts to collect money for the work, and that the *samindárs* of the village have promised to pay their quota at the time of the coming *rabi* harvest. In conclusion, the writer advises the remittance of Rs. 4-14-0 collected in Masáni up to the 4th instant.

The same.

6. The same paper publishes another communication from one Amjad-ud-din, of Onni, Moradabad District, who says that at the instance of Munshi Muhammad Tafazzul Husain, Amín, Munsif's Court, Chandausi, and a subscriber to the *Vakil*, he has undertaken to collect subscriptions from his Muhammadan fellow-townsmen and has already collected Rs. 25.

The same.

7. One Allahyár Khán, of Mauza Abúb, Sirsa Tahsíl, in the Hissar District, writing to the *Paisa Akhbár* (Lahore), of the 30th April 1901, reports that on the last 'Id day he and Muhammad Fawád, Lambardár of the village, appealed to the Muhammadans assembled at the local 'Idgáh to subscribe towards the Hedjáz Railway Fund, and that Rs. 40 were promised on the spot. The money will be collected within a month and remitted to the office of the *Akhbár*.

The same.

8. The *Watan* (Lahore), of the 12th and 19th April 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 181 | 8 | 0 |
| (1). Collections made by Munshi Abdul Ali, an Overseer at Ambah (Gwalior State) as per detail below :— | | | | |
| (a) Syad Abdul Karím, Inspector, Land Records Department | ... 5 0 0 | | | |
| (b) Lutf Ali Khán, Sub-Inspector of Police | ... 5 0 0 | | | |
| (c) Wajid Ali, Sub-Inspector of Police | ... 5 0 0 | | | |
| (d) Ishán Ullah Khan, Peshkár | ... 1 0 0 | | | |
| (e) Abdul Ali, Overseer (second donation) | ... 5 0 0 | | | |
| (f) Ahmad Ali, brother of (e) | ... 5 0 0 | | | |
| | | 26 | 0 | 0 |
| (2). Syad Pír Shah of Bhatkheri (fourth donation) | ... | 16 | 0 | 0 |
| (3). Received through Abdul Ali, aforesaid | | 60 | 0 | 0 |
| Total | ... | 283 | 0 | 0 |

9. The *Vakil* (Amritsar), of the 12th and 15th April 1901, also acknowledges the following subscriptions:—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | | 1,290 | 8 | 6 |
| (1). Syad Muhammad Borád-ud-dín of Aligarh | ... | 3 | 4 | 0 |
| (2). Sheikh Muhammad Husain of Cawnpore | ... | 30 | 0 | 0 |
| (3). Nazír-ud-dín Ahmad, of Onni, Moradabad District | ... | 25 | 0 | 0 |
| (4). Dr. Muhammad Imám-ud- dín | ... | 0 | 8 | 0 |
| (5). Abdul Quyúm, Teacher, Budláda School (Hissar District) | ... | 24 | 0 | 0 |
| (6). Hakím Abdur Rahmán of Kharkhauda, Rohtak District | ... | 6 | 2 | 0 |
| (7). Muhammad Azím, Patwári, Masáni, Phillour Tahsíl, in the Jullundur District | ... | 4 | 12 | 0 |
| (8). Hasan-ul-Manzúr of Banda | ... | 4 | 0 | 0 |
| (9). An anonymous contributor | ... | 4 | 0 | 0 |
| (10). Ditto | ... | 13 | 0 | 0 |
| (11). Munshi Azíz-ud-dín, Mír Munshi, Chitrál Political Agency (price of two copies of his *History of Chitral*) | ... | 2 | 0 | 0 |
| (12). Received through Khawája Ghulám Mohay-ud-dín, Shawl Merchant, Balhár, Rájsháhi District | ... | 20 | 0 | 0 |
| Total | ... | 1,427 | 2 | 6 |

The Boers of the Transvaal.

10. The *Sat Dharam Prachárak* (Jullundur), of the 12th April 1901, remarks that their unswerving faith in their religion is the strength of the Boers. It is said that during his recent visit to Paris, Mr. Kruger was asked to place offerings before the statue of the famous Joan of Arc, who once delivered France from her enemies. Oom Paul, however, flatly refused to do so, saying that this would be idol worship, and that his religion strictly forbade idolatory. He knew that his refusal was calculated to alienate from the Boers the sympathy of a great Power, whose support he had come to seek, but he had to choose between his duty to his religion and that to his subjects. The Editor concludes by remarking that the natives of this country have fallen so low that they do not hesitate to sacrifice their conscience for the sake of a mess of pottage.

China and the European Powers.

11. The *Vakil* (Amritsar), of the 12th April 1901, remarks that the China-Japan War of 1895 had the effect of revealing to the world the extreme weakness of the Celestial Empire. The European Powers (*lit.* hunters), which are always on the look-out for such weak and half-dead victims, were not slow to profit

by this revelation, and at once shifted the scene of their activities from the shores of the Bosphorus to Pekin and its neighbourhood. These chivalrous and high-souled States have since been carving out of prostrate China as much as it pleases them. It has, however, amused the Editor not a little to see Russia playing the rôle of a disinterested friend to John Chinaman. She disclaims all intention of territorial acquisition and is never tired of giving the world to understand that her sole desire is to preserve peace in that part of the Middle Kingdom which adjoins her own possessions. The Editor has more than once exposed the hollowness of her professions and has always been of opinion that she is playing a deep game in China. The fact that Great Britain also distrusts the Czar and has concluded an agreement with Germany in order to checkmate His Majesty helps to strengthen this opinion. The *Vakil* then goes on to say that Russia's occupation of Manchuria has created great uneasiness in Japan, and that her insolent reply to the Mikado's inquiry on the subject has deepened this feeling still further. Great military preparations are going on in Japan in consequence, and a war between her and Russia seems imminent. After deprecating the turn affairs have taken, the Editor observes that the struggle is certain to exercise a sobering influence on Russia and make her give up the idea of invading India or any other country for 20 or 30 years to come.

The Sultán and free-thinking.

12. The *Watan* (Lahore), of the 12th April 1901, after enumerating the reforms introduced by Abdul Hamíd in the administration of Turkey, says that the entire Muhammadan world ought to feel thankful to the Sultán for having restored Islám to its pristine purity among his subjects. It is a matter of history that irreligion and atheism were fearfully rampant among the Turks a quarter of a century ago, and that the evil was directly attributable to those unpatriotic men who wished to introduce Christian civilization in the Ottoman Empire. The Editor is fully convinced that had nothing been done to put an end to this deplorable state of affairs, the religious enthusiasm, for which the Turks have always been noted, and which has more than once stood them in good stead, would have cooled down long ago. It is, however, a matter for congratulation that from the very first day of his rule Abdul Hamíd set to work to stem the tide of scepticism which once threatened to deluge his kingdom and has thus prevented Islám from being banished from the Ottoman Empire. There can of course be no denying the fact that Turkish free-thinkers have not become wholly extinct as yet, but they find Turkey too hot for them and have had to flee to Egypt, &c., where they publish venomous articles against the Sultán every now and then. The Editor wishes the Muhammadans to place no faith in such writings, remarking that their authors are waging a crusade not against His Majesty but against the holy Qurán, which they have denounced more than once, and to the injunctions of which they prefer the social and other laws of Christian Europe.

## III.—Native States.

Mr. Warburton and the Regency Council of Patiála.

13. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 13th April 1901, deprecates the Patiála Regency Council's orders dispensing with Mr. Warburton's services, and says that the State Police have become more efficient under that

officer and are certain to become the equals of their *confreres* in British India at no distant date. It is likely, adds the writer, that Mr. Warburton's connection with the defunct Administrative Committee and the insight into State affairs gained by him in that capacity is regarded with suspicion by the Council; but, at the same time it is a fact that his removal from Patiála would greatly endanger the lives and property of the State subjects.

## V.—Native Societies and Religious Matters.

The Congress movement.

14. The *Paisa Akhbár* (Lahore), of the 13th April 1901, says that Sayad Murtaza, a Hyderabad official, has published a lengthy article in the Hindustáni, in refutation of Nawáb Sayad Husain Balgrami's attacks on the National Congress. In the course of this tirade the writer refers to certain issues of the *Akhbár*, and says that they contain ideas exactly like those preached by the Congress, meaning thereby that the Muhammadan opposition to that body is more imaginary than real. The Editor regrets that, in spite of his having had to examine a number of the *Paisa Akhbár's* files, Sayad Murtaza has failed to grasp its policy. The *Paisa* has never found fault with the Congress, or held it up to public opprobrium. As for its having at one time or other approved of the reforms advocated by the Congresswálás, there is nothing surprising in this. The Sayad cannot have the hardihood to deny that the Native Press used to fight for these reforms even before the establishment of the National Congress. Can he, for instance, say that these papers have ever expressed joy at the multiplication of taxes in the country or gone into raptures over the murders of coolies by European soldiers? The Editor adds that the people ought to feel thankful to the Congress for having brought all such grievances to a focus and for ventilating the same in a thoroughly public manner, which cannot but prove advantageous to the country. If, however, the Muhammadans are not educated enough to participate in this difficult work, why should Sayad Murtaza fall foul of them? The Editor has attended more than one session of the assembly in question, and it is his deliberate opinion that the Congress *menu* may be very tempting, but that certain items in it are two heavy for a sickly body like the Indian Musalmans to digest. At the same time he cannot deny that his co-religionists are not without political wants of their own, and should attend to them at once. At present, however, they are not in a position to do so; but they may be relied upon to join the National Congress or start a Congress of their own when they have sufficiently advanced in education. After remarking that the Congress is fast becoming a purely Hindu concern, the *Akhbár* observes that the fact that the Muhammadans cannot join hands with the Congresswálás does not necessarily mean that they are inimically disposed towards the latter.

The Anjuman-i-Muin ul Musilmin, Lahore.

15. One Farid-ud-dín of Dalmo, Rai Bareily District, writing to the *Paisa Akhbár* (Lahore), of the 13th April 1901, requests the Editor to prosecute the officials of the Anjuman-i-Muin-ul-Musilmin, Lahore, on behalf of its members, who will gladly remunerate him for the trouble. In case he cannot accept this responsibility, the correspondent expresses his own determination to institute legal proceedings against the Anjuman at Dalmo. Before doing so, however, he would like to be enlightened on the following points:—

(1) Against what persons should the case be instituted?

(2) What procedure should be adopted to get summonses served on them? Is there any likelihood of these worthies absconding?

(3) Is it possible to get any money by moving the law against them?

Commenting on the above, the Editor says that the local police are already making inquiries into the alleged misdoings of the Anjumans, and asks the correspondent to communicate to the Deputy Commissioner of Lahore anything he may have to say against that body. He adds that the Anjuman has only a small sum of money to its credit, and that the present is the only chance for the members to realize at least a part of their dues.

Complaint against the Manager of the Amritsar Golden Temple.

16. The *Public Gazette* (Amritsar), of the 8th April 1901, expresses regret that although Colonel Jawála Singh, Manager of the Golden Temple, has been openly charged with misappropriating the Temple funds, the authorities have not deemed it worth their while to make enquiries into the matter. This is perhaps due to the fact that of late the charge of the Amritsar District has changed hands so often that none of these officers has been able to attend to the affairs of the Temple. The Editor then goes on to say that some time back the Colonel issued an order prohibiting a Pujári (probably Naráin Singh by name) from entering the precincts of the temple for two weeks. This was done merely to intimidate the Pujári, but the man was not to be cowed in this way. He demanded from the Colonel his reasons for issuing such an illegal order, and in doing so openly charged the latter with mis-appropriating the Temple Funds. The fact that the Manager took no notice of the allegation is significant in the extreme. After remarking that the Colonel and the Pujári have had recourse to law, the Editor exhorts respectable and educated Sikhs to hold public meetings and request the authorities to put an end to the present mismanagement.

The same.

17. The *Ahlúwália Gazette* (Amritsar), of the 10th April 1901, also writes to a similar effect and adds that Colonel Jawála Singh's Munshi, Bhola Singh, is also enriching himself with illgotten gains. He allows no one to recite the Granth Sáhib, &c., within the Temple precincts without paying a sort of tax, which he appropriates to himself, instead of crediting to the Temple funds. The Editor concludes by remarking that a retired Extra Assistant Commissioner or Tahsíldár, or some educated Sikh, should be appointed Manager of the Golden Temple.

## VII.—General Administration.

### *(a)—Judicial.*

The case against the *Jámi-ul-Ulúm* of Morádabád.

18. The *Rafiq-i-Hind* (Lahore), of the 13th April 1901, says that the allegations contained in the articles for publishing which Munshi Amba Pershád, Editor of the *Jámi-ul-Ulúm*, has recently been sent to jail, may or may not be true. There can, however, be no doubt that if the Magistrate had not worked himself up into a passion over the case he would not have passed so harsh a sentence

against the accused. The Editor adds that in such libel cases it should never be forgotten that Urdu journalism is still in its infancy, and that the time has not come yet when its mistakes should be punished in a severe manner. Again, the fact should never be lost sight of that, in order to emphasise a statement in Urdu, much stronger language has to be used than is the case in English. Moreover, although ignorance of law is no excuse, it is well-known that the Indian law of libel is so intricate and complicated that only one or two persons in a lakh can thoroughly understand it. To make matters worse, in the case under reference, the parties were so ill-matched that the accused must have experienced considerable difficulty in inducing anybody to put in a good word for him. The *Rafiq* then endeavours to prove that Munshi Amba Pershád was not actuated by sordid motives in publishing the incriminating articles, and that the utmost that can be urged against him is that from certain facts placed before him he has drawn conclusions which the Magistrate holds to be erroneous. But is the mental constitution of all human beings, asks the Editor, so exactly alike that they invariably draw the same conclusions from the same facts, and do not two Magistrates often form quite different opinions from the same data? This being so, why should a poor journalist be charged with dishonesty for reading certain facts in his own way, especially when even his prosecutor admits that the former has never demanded a bribe from him? Besides, the object of a punishment is to reform an accused person and not to involve him in ruin. In the present case, however, the accused has been completely ruined and has had to part with all his property in order to meet the demands of the law. It is, therefore, to be hoped that the sentence passed against him will be reduced by the Sessions Judge or the High Court.

*(b)—Police.*

Gambling at Amritsar.

19. The *Public Gazette* (Amritsar), of the 10th April 1901, publishes a communication in which the writer alleges that on the day preceding the last Baisákhi fair certain persons set up a gambling table near the local Clock Tower and made a large amount of money. On being questioned as to why they had opened such a shop in a public place, they replied that they had been permitted to do so by the Deputy Commissioner. The writer is at a loss to account for that officer's action, and remarks that stringent measures should be adopted to prevent a repetition of the scandal, as gambling in public is certain to result in thousands of poor and simple people being ruined.

*(f)—Railways and Communications.*

A complaint against the Railway.

20. The *Akhbár-i-'Am* (Lahore), of the 10th April 1901, publishes a communication in which the writer complains that at several stations in the North-Western Railway, no quarters have as yet been built for Station Masters and their Assistants, with the result that officials of these ranks serving at the said stations are put to great inconvenience. After remarking that Ganda Singh Bunder is one of such stations, the correspondent requests the Manager to remove the complaint. He adds that pending the construction of quarters at the station in question, Station Masters, &c., should be sent there by rotation and recalled at once should they happen to fall ill.

21. The *Akhbár-i-'Am* (Lahore), of the 18th April 1901, publishes a communication in which the writer complains that the articles of food sold at railway stations are not only vile in the extreme but that such exorbitant prices are demanded for them that the poor cannot afford to buy them. This deplorable state of affairs is due to the rigour with which the Railway Department deals with the vendors of native articles of food. The writer adds that while the Railway authorities spare neither money nor pains to make European passengers comfortable, they pay no regard to the convenience of their native clients. It may be remarked here that refreshment rooms meant for Europeans are built and furnished at the Railway Department's expense and let on nominal hire. Again, the keeper of these rooms are allowed to import fresh articles of food from any station without having to pay freight for the same, which enables European passengers to procure wholesome articles of food at comparatively cheap rates. On the other land, native sweetmeat-sellers are treated in such an inconsiderate manner that they can derive little or no profit from their vocation. In the first place, contracts for selling the sweets are sold to the highest bidder and in the next, the contractors have to pay exorbitant rents for the wretched shops they are allowed to occupy. As a result of this, native passengers are put to great inconvenience and expense in procuring necessaries of life at Railway stations. The writer concludes by expressing a hope that the Railway authorities will see that wholesome articles of food are supplied to the luckless passengers in question.

The same.

*(h)—Miscellaneous.*

22. The *Tribune* (Lahore), of the 13th April 1901, after reporting that Mr. Pennell's memorial to the Secretary of State regarding his suspension from the public service has been returned to him by the Bengal Government, makes the following remarks :—

Government, Mr. Pennell and the public.

"As for Mr. Pennell, we honestly think he must be very ill-advised if he has been led to believe that he can get fair treatment from those whom he is not prepared to approach with the ordinary courtesies of official correspondence. In our humble opinion Mr. Pennell cannot get much redress from the Government ; and the sooner he and his friends find out that Government service is not the place for him the better. Independence is an admirable quality, but an excess of it is out of place in service, the very conditions of which mean the subordination of your own whims to those of your employers. An employer whom one has defied cannot be expected to extend to one his kindly protection, however noble may be the motives of the defiance. In this respect the people of India, we honestly think, have a greater duty towards Mr. Pennell than the Government. If he has defied the gods, it is because he wishes that the administration of justice to the people of India may be unfettered by executive cliquism. Indians who believe that he has rendered a service to their country, therefore, owe it to him as well as to themselves to stand by Mr. Pennell and see that he does not suffer in any way in his prospects of life. This would be showing their sympathy and appreciation for him like men.

The *Amrita Bazár Patrika* and the *Bengalee* have taken up Mr. Pennell's case most enthusiastically. In the way of legitimate newspaper enterprise it has helped to increase their business. The *Bengalee* has sold two large editions of Mr. Pennell's judgment in pamphlet form, and the *Patrika* has added to its reputation of giving its readers the lutest sensation earliest of all. These leaders of public opinion ought to exert their influence to see that, should Mr. Pennell have to leave the Civil Service after all, he may be started in his profession of Barrister in Calcutta under the best auspices with the help of the Native community. We would also suggest that, with Mr. Pennell's consent, a fund may be started and a purse presented to him to compensate him for his loss in case he should be compelled to forego the privileges of the best service in the world. The whole country should be invited to help the fund, and the Congress Committees in all parts of the country put to work if necessary. We in the Punjab would think it a privilege to work for such a fund if our brothers in Calcutta take the lead.

Are we prepared to show our gratitude to Mr. Pennell in this noble and manly way? If not, the less we talked of his services to the country the better, for it would prove that we had made so much of the case less out of admiration for Mr. Pennell than out of motives of fun. It is meaningless sympathy for Mr. Pennell's "troubles" that the Bar Libraries of Bengal are reported to be expressing by passing resolutions. Mr. Pennell requires no sympathy: what he requires is the substantial support of his admirers. A man of his abilities and prospects at the Bar should not suffer in the least if he is properly backed by his Native clientale. Rather as an independent man he would be better able to serve this country, if he is so minded, than as a Government servant, and would be an acquisition to our public movements. Surendra Náth Banerji has not been ruined because he had to leave the Service, although he was not allowed to join the Bar, and the country is the better rather than the worse for his separation from the service. The complaint has been made that Government has sacrificed Mr. Pennell to its policy of prestige. We rather think that Mr. Pennell has sacrificed himself for the people of India by reason of his strong sense of his judicial responsibilities. The people's obligation to him is therefore greater than that of the Government. And we have no respect for the sympathy which is prepared to leave him to his fate and expects redress for him from the Government whom he has done his best to wound. It look like the anxiety of the man who, according to the native proverb, looks about for ancther on whose head to break the heavy jack fruit, in order that he may enjoy the succulent pips himself. Let those who have enjoyed the music furnished by Mr. Pennell pay for the piper."

The *Tribune* and the Deputy Commissioner of Gujrát.

23. The *Victoria Paper* (Siálkot), of the 12th April 1901, says that there is not a grain of truth in the charges preferred by the *Tribune* against Captain Elliott, Deputy Commissioner of Gujrát. That officer looks with an equal eye on both the *zamindárs* and money-lenders, and it is his earnest desire to establish friendly relations between these two sections of the residents of his *iláka*. He has never favourd one community at the expense of the other and his ears are open to the complaints of both. The fact that since his transfer

to Gujrát not a single *Sáhúkár* has been ill-treated or looted is sufficient proof of the foregoing assertions. The *Paper* adds that there is nothing objectionable in Captain Elliott's advice to the money-lenders of his district to employ as their tenants the original owners of the lands now in their possession. Indeed, every right minded *Sáhúkár* has approved of this advice and is acting upon it. In conclusion, the Editor expresses the hope that Government will not fail to reward the Captain's efforts to restore order in the District of Gujrát.

Bribery in the public service.

24. The *Dost-i-Hind* (Bhera), of the 12th April 1901, remarks that corruption and bribery are rampant in the public service, and that it is high time that more stringent measures were adopted to stamp out the evil. It is surprising that while Government is anxious to suppress crime by taking securities from suspected or dangerous persons, it has so far done nothing in the way of punishing bribe-takers who are sucking the lifeblood of the people. The Editor then suggests that the most efficient way of putting down bribery is to punish dishonest officials in an exemplary manner and enter their names in the Register of Bad Characters. After remarking that this is likely to exercise a salutary effect on the *morale* of the subordinate service, he observes that the different soceities of India should co-operate with Government in rescuing the country from the clutches of corrupt officials.

Inconsiderate treatment of Native gentlemen at the Rám Bágh, Amritsar.

25. The *Public Gazette* (Amritsar), of the 8th April 1901, alleges that a few days ago while out for an airing, Rái Gopál Dás (retired District Judge), Rái Sáhib Ditta Mal (retired Civil Surgeon), and Rái Bahádur Lála Gágar Mal (a *Rás*), were not allowed to enter the local Rám Bágh. Presumably this was done at the instance of certain Europeans who had assembled in the garden for a special purpose on that day. The incident has created quite a sensation in the city, as the garden is maintained by the Amritsar Municipality, and is a place of public resort. The Editor adds that Lála Kanhya Lál, the public-spirited Pleader of Amritsar, has drawn the Deputy Commissioner's attention to the matter, and that that officer has expressed regret at the occurrence.

The Amír's proposal to translate scientific works into Persian.

26. The *Paisa Akhbár* (Lahore), of the 13th April 1901, is very sorry to learn that the Amír has given up the idea of establishing a department for translating standard scientific works into Persian. It is difficult to say what has induced a man of His Highness' strength of will to change his mind at the eleventh hour, but there can be no doubt that the translations would have proved of immense value to the residents not only of Afghánistan but also of Persia and Central Asia. The Editor cannot, therefore, believe that the Amír has finally given up the scheme.

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Punjab Government Press, Lahore—27-4-1901—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 17. ]

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FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

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# SELECTIONS
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# NATIVE NEWSPAPERS
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## I.—POLITICS.

### *(a)—Foreign.*

**The Hedjáz Railway.**

1. The *Vakíl* (Amritsar), of the 15th April 1901, says that it is reported that the Amír of Bokhára and his subjects have given Rs. 1,00,000 and Rs. 1,55,000 respectively for the Hedjáz Railway, and that the money has been remitted to Turkey through the Russian Ambassador at the Sultán's Court. The news, adds the Editor, is not only cheering, but should also serve to rouse the Muhammadan Chiefs and nobles of India to a sense of their duty in the matter. It should, besides, enable them to realize the fact that when even the Russian Government, which is an avowed and inveterate enemy of Islám, does not think of preventing the Mussalmáns under its sway from giving money in aid of the aforesaid Railway, the British Government, which follows a policy of strict neutrality in religious matters, would never interfere with native Princes, &c., in this connection. After observing that it is wrong to say that Government views the movement with suspicion, the Editor exhorts the rulers of Hyderabad, Rámpur, Bhopal, &c., to subscribe liberally towards the Fund. He concludes by remarking that if every Muhammadan Raís in the country were to undertake to construct a mile of the Railway, about 150 miles could easily be constructed with Indian money.

**The same.**

2. The same paper publishes a communication from one Abdul Hamíd Hásham, a resident of Strachey Street, Kimberley, who says that he is collecting subscriptions from the local Muhammadans in aid of the Hedjáz Railway, and advises the remittance of £12 out of the money realized by him. He promises to do his utmost in this connection and remit collections as they are received. The Muhammadans of Kimberley, being, however, a selfish and disunited body, cannot be expected to subscribe a very lage sum of money. The writer adds that there is no truth in the rumour that the Turkish Government has established a school in the town for the education of the Muhammadan emigrants' children.

The same.

3. The same paper of the 19th April 1901 reports that after the Friday prayers on that date Maulvi Abdul Haq (of Baghdad) and others exhorted the Muhammadans assembled in a local mosque to subscribe towards the Hedjáz Railway Fund, and that Rs. 81-2-0 were collected on the spot. The Editor feels confident that if the enthusiasm for the cause which has been kindled at Amritsar does not cool down, a considerable sum of money is certain to be realized from the Mussalmáns of the city. He adds that the amount collected in the aforesaid mosque is made up of the following donations :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| 1. Mír Habíbullah, Municipal Commissioner and Honorary Magistrate. | | 25 | 0 | 0 |
| 2. Mián Nizám-ud-dín, Contractor | ... | 5 | 0 | 0 |
| 3. Háji Háfiz Syad Jamáyat Ali Shah | ... | 5 | 0 | 0 |
| 4. Miscellaneous collections | ... | 46 | 2 | 0 |
| Total | ... | 81 | 2 | 0 |

The same.

4. The same paper says that some time back the Ulemás of Constantinople, &c., issued a *fatwa* to the effect that it was lawful to give the skins of the animals sacrificed on the occasion of the *'Id-uz-Zuha* in aid of the project, and that upon this the Sultán directed all his subjects to remit the sale proceeds of such skins to the Hedjáz Railway Committee. The Editor does not know the exact amount of the money realized from this source, but he has no doubt that it must be a very large one. He then regrets that a similar appeal made by him has not met with a liberal response in this country, and expresses a hope that the Indian Muhammadans will acquit themselves more creditably in this respect next year.

The same.

5. The same paper is gratified to learn that the Muhammadan residents of Bombay are beginning to evince greater interest in the Hedjáz Railway, and that a meeting of the local Anjuman-i-Islámia was recently held in support of the movement under the presidency of Mr. Justice Badr-ud-dín Tyabjee. This, adds the Editor, is an auspicious beginning and great results may be expected from it. The incident should also serve to undeceive certain native Chiefs and Raíses who have been misled into believing that Government views the said Railway with disfavour. The identification of Mr. Tyabjee with the movement is alone sufficient proof that such a belief is an injustice to the present rulers of India. The Editor, therefore, expresses the hope that Muhammadan Chiefs and nobles in the country will subscribe liberally towards the Hedjáz Railway Fund.

The same.

6. The same paper of the 22nd April 1901 acknowledges the following subscriptions :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 1,428 | 2 | 6 |
| 1. Muhammadan residents of Mahoba (North-Western Provinces). | | 19 | 0 | 0 |
| 2. Mirza Sa'dulla Khán of Wazirabad | ... | 50 | 0 | 0 |
| 3. Azíz-ud-dín, Mír Munshi, Chitrál Political Agency (price of 22 copies of his *History of Chitrál*). | | 22 | 0 | 0 |
| 4. Dr. Nabi Bakhsh | ... | 1 | 4 | 0 |
| 5. Maulvi Nasír Ahmad, of Lahore | ... | 5 | 0 | 0 |
| 6. Habíbullah, a student at Lahore | ... | 2 | 0 | 0 |
| 7. Munshi Muhammad Hasan Khán and Ghaur Khán, of Fálán. | | 11 | 4 | 0 |
| 8. Received through Sheikh Abdul Qádir, an Imám at Jhánsi. | | 4 | 10 | 0 |
| 9. An anonymous subscriber | ... | 1 | 0 | 0 |
| 10. Collections made in a mosque at Amritsar on the 19th April (*vide* para. 3 *ante*). | | 81 | 2 | 0 |
| Total | ... | 1,605 | 6 | 6 |

*(b)—Home.*

Lord Curzon and Native Christians.

7. A correspondent writing to the *Wafadár* (Lahore), of the 15th April 1901, deprecates Lord Curzon's attempts to favour Native Christians at the expense of their Hindu and Muhammadan fellow-subjects. Had his Lordship tried to befriend either of the last named communities, no offence could have been taken, as neither of them professes the religion of the present rulers of India. To deprive both the Hindús and Muhammadans of certain of their established privileges in order to do Native Christians a good turn is, however, a more serious matter. The said followers of Christ have not so far been able to win the esteem either of the people or of the powers that be. Besides, the classes from which they are usually drawn are looked down upon by both the Hindús and Muhammadans. To exalt them, therefore, over the heads of other communities is a step which should not be taken without due consideration. It is of course only natural that the authorities should be anxious to lend a helping hand to persons professing the same religion as themselves, but at the same time it should never be forgotten that the proposed exaltation of such a low class of the population would be a serious political mistake, inasmuch as it is calculated not only to deprive the Hindús, Muhammadans, &c., of certain of their existing privileges, but also to create an impression that their

loyalty is suspected by Government. The correspondent then deprecates the Viceroy's orders regarding the employment of a fixed number of Native Christians in the Public Works Department, Bengal, and requests His Excellency to do something for the Muhammadans who, he says, were once the brightest stars in the political firmament of India.

Military Pension Rules.

8. The *Watan* (Lahore), of the 19th April 1901, publishes a communication in which the writer suggests that the pension rules for the Military Department should be revised and made a little more elastic. Under the existing rules those who joined the Indian Army previous to November 1886 can claim a retiring pension after 15 years' service; but those who did so subsequent to that date must serve for 21 years to entitle them to this pension. This arrangement not only entails a hardship on the sepoys, &c., but is also detrimental to the interests of Government, inasmuch as it prevents the infusion of fresh blood into the Army. The writer then suggests that as Military service wears out a man in a very short time, the officers, &c., of the Indian Army should be retired on pension after a shorter term of service than is the case at present, thereby affording a greater latitude for the employment of younger and more energetic men.

## V.—Native Societies and Religious Matters.

The Congress and the Government.

9. The *Rafiq-i-Hind* (Lahore), of the 20th April 1901, says that while certain traitorous persons are misleading the Muhammadans into the belief that in official quarters the Congresswálas are regarded as sedition-mongers, Government's treatment of the prominent members of the Congress leaves no room for doubt that it looks upon them as veritable towers of strength. In support of this assertion the Editor refers to the confirmation of the Hon'ble Mr. Chandavarkor as a Judge of the Bombay High Court and the appointment of Mr. Wacha, the redoubtable General Secretary of the Congress, as President of the Bombay Corporation.

The Christian religion.

10. One Guru Piára writing to the *Sat Dharam Parchárak* (Jullundur), of the 19th April 1901, says that the *Núr Afshan* of the 22nd February last reprints from the *Indian Witness* an article headed "Christianity and other religions—A comparison." The writer of this article is a Mr. W. R. James, B. M. S., and among other proofs of the superiority of Christianity, he refers to the miraculous birth of its founder. He should, however, remember that in these days of enlightenment it is labour lost to claim superiority for the Christian religion on the score of such improbabilities. The correspondent then contests Mr. James' assertion that a belief in Christ cleanses a man's heart of all impurities, and enquires if this is the case how is it that the followers of the Prophet of Nazareth have raped many a Chinese woman to death. Again, how is it that bastards, pickpockets, drunkards and adulterers are to be found in large numbers in Christendom.

## VII.—General Administration.

### (a)—Judicial.

The Noakhali murder case and Mr. Pennell.

11. The *Vakil* (Amritsar), of the 15th April 1901, says that the Calcutta newspapers report that Mr. Pennell is always present in the Court of Justices Amír Ali and Pratt during the hearing of the accused's appeal in the Noakhali murder case. It is difficult to understand why he should pay no regard to judicial decorum, or be anxious about the result of the appeal if he had tried the case in a fair spirit. The Editor cannot help remarking that the conduct imputed to Mr. Pennell leaves no room for doubt that either that officer is a very light-headed man or that he is strongly interested in getting the accused punished, which attitude no justice-loving Magistrate ought to adopt.

The same.

12. The same paper of the 19th April 1901, writing on the same subject, says that Mr Pennell's conduct in addressing a letter to the Bengal Government on the manner in which the appeal is being heard in the High Court, and asking the Government Advocate to change his line of argument, cannot be too strongly condemned. The incident is also calculated to raise a suspicion in the public mind that Mr. Pennell could not have tried the case in that frame of mind in which every Judicial Officer should perform his work. Indeed, the *ex*-Sessions Judge of Noakhali seems so bent on getting the accused punished that evidently there is nothing too low for him to stoop to in the attainment of that end. It is no exaggeration to say that had any Native Magistrate or Judge misbehaved himself in this manner, he would at once have been dismissed the service. The Editor adds that Sir Elijah Impey's excesses and the tussels between the Supreme Court and the Supreme Council are undoubtedly ugly blots on the early judicial administration of India. It was, however, reserved for Mr. Pennell to run down the Viceroy, a Lieutenant-Governor, a Chief Justice, &c., in a judicial pronouncement and try to intimidate the authorities into confirming a sentence passed by him. To make matters worse, the Bengali newspapers, which ought to have known better, have joined forces with him and are belauding him to the skies Their real object in doing so, however, is to defame Mr. Justice Amír Ali, who is a thorn in their sides.

The same.

13. The same paper says that since writing the above the news has been received that the High Court has accepted the accused's appeal. This confirms the Editor's suspicion that Mr. Pennell had not decided the case in a judicial spirit.

The Amritsar Honorary Bench.

14. The *Ahlúwália Gazette* (Amritsar), of the 16th April 1901, says that some of the members of the local Honorary Bench cannot read or write either Urdu or English, and are like wax in the hands of their Readers. Again, a certain colleague of theirs, Lála Diwán Chand by name, has recently been prosecuted for forgery, and the case is pending before the Deputy Commissioner. The

Editor then says that at present there are two vacancies on the said Bench, and suggests that both of them should go to the Sikhs, especially as there is not a single Sikh Honorary Magistrate in Amritsar. He further suggests that Amritsar being the centre of the Sikh religion, the Sikh element in the local Municipality should also be strengthened.

*(b)—Police.*

Police Officers and riding.

15. The *Akhbár-i-' Am* (Lahore), of the 20th April 1901, publishes a communication in which the writer alleges that, contrary to the old practice, Police Sergeants are now promoted to Deputy Inspectorships without having to qualify themselves in riding. The innovation cannot be too strongly condemned, inasmuch as riding is an essential qualification for a Police officer. It is, however, a matter for satisfaction that the present Deputy Inspector-General of Police, Eastern Circle, is testing the proficiency of Deputy Inspectors in riding. The correspondent adds that that officer might have discovered by this time that only those members of the Police force who have not undergone the riding test at the Phillour School lack horsemanship. It, therefore, appears desirable that no Sergeant should be promoted to a Deputy Inspectorship unless he is certified to be an efficient rider by a District Superintendent of Police. The writer concludes by suggesting that the horses of the Police sowárs who are sent to the Phillour Training School should be utilized for giving riding lessons to the students of the Upper class.

*(c)—Municipal and Cantonment Affairs.*

The Amritsar traders and the octroi officials.

16. The *Ahlúwália Gazette* (Amritsar), of the 16th of April 1901, states that a deputation consisting of the more respectable traders of Amritsar recently waited on the Secretary, Municipal Committee, and brought their grievances to the notice of that official. The latter took note of their representations, and promised an inquiry into the matter. The Editor trusts that the Secretary, who is deservedly held in great esteem by the public, will be able to see his way to meeting the wishes of the trading community and obviate the necessity of their troubling the Deputy Commissioner in the matter. The members of the Municipality, some of whom have grown rich by evading payment of the octroi duty, are naturally partial towards the Octroi Tahsíldár and can scarcely be expected to take action in connection with complaints made against that official. The Editor also states that bitter complaints are being made against the octroi officials posted at Dháb Basti Rám. The Inspector posted at the Basti in question is the same man who was dismissed in consequence of an inquiry made in 1895 into charges of embezzlement brought against octroi officials. The *Gazette* promises to give, in the next issue, the names of the officials who were dismissed in 1895, but have since been reappointed. After stating that a representation will shortly be made to the Secretary regarding the doings of octroi officials attached to the Dháb Basti Rám (Octroi Post) the Editor asks the Secretary to bear in mind the fact that the Tahsíldár, Hikmatulla Khan, was originally employed as Octroi Superintendent at Allahabad, but was dismissed on a charge of embezzlement (*lit.* theft) of octroi.

17. A correspondent of the *Akháwália Gazette* (Amritsar), of the 16th April 1901, alleges that the octroi for goods received at the Amritsar Railway Station for despatch to outstations is in the first instance collected at Amritsar and kept in deposit in the Municipal Office. Refunds are, of course, granted on the production of certificates that such goods have actually reached their destination, but this is invariably done after a great deal of unnecessary fuss. After remarking that the Octroi Tahsíldár or Inspector Nath Mal is responsible for this state of affairs, the writer requests the Municipality to put an end to the practise complained of.

The same.

*(d)—Education.*

18. The *Akhbár-i-'Am* (Lahore), of the 22nd April 1901, publishes a communication purporting to come from certain Schoolmasters, who complain that so far nothing has been done to place the employés of the Education Department on a footing of equality with other Government servants in regard to the grant of retiring pension, and requests the Lieutenant-Governor to do justice to the said employés.

A grievance of the employés of the Education Department.

*(f)—Railways and Communications.*

19. The *Paisa Akhbár* (Lahore), of the 20th April 1901, after referring to the *Akhbár-i-'Am's* report regarding an attempted outrage on a native female passenger by certain Ticket Collectors at the Lahore Railway Station (*vide* paragraph 18 of the Selections No. 15), observes that such cases have become very frequent of late, and suggests that more stringent measures should be adopted to remedy the evil. The Editor is also of opinion that grown up men should be appointed Ticket Collectors in place of beardless raw youths.

A complaint against the European Ticket Collectors at the Lahore Railway Station.

20. A correspondent of the *Akhbár-i-'Am* (Lahore), of 18th April 1901, after referring to the ill-treatment which native passengers experience at the hands of European Ticket Collectors, alleges that at about 9-30 A. M. on the 13th idem Police Constable No. 134 was beaten by a certain Ticket Collector of the local Railway Station in such a merciless manner that the man fell down insensible on the platform. His relations took him to the office of the District Traffic Superintendent and reported the occurrence to that officer. Incredible, however, as it may appear, on being called upon to explain his conduct the Ticket Collector had the impudence to assert that he had beaten the constable in self-defence, which is not a fact.

The same.

The writer further alleges that the same day another Ticket Collector accorded a similar treatment to a passenger named Tára Singh, and that the occurrence was reported to the Station Master as well as to the Police. In conclusion, the correspondent requests the Railway authorities to adopt stringent measures to prevent a repetition of such scandals.

21. The *Vakíl* (Amritsar), of the 19th April 1901, complains that native passengers, especially Muhammadans, cannot obtain wholesome articles of food even at the principal stations on the North-Western Railway, and requests the authorities to look into the matter without delay.

A complaint against the Railway.

22. The *Akhbár-i-'Am* (Lahore), of the 22nd April 1901, publishes a communication in which the writer complains that the clerks employed in the office of the District Traffic Superintendent, Lahore, experience great difficulty in obtaining leave of absence for an hour or so, and requests that officer to earn the gratitude of his subordinate clerks by relaxing the severity of the leave rules obtaining in his office.

A grievance of the employés of the Lahore District Traffic Superintendent's Office.

23. The *Akhbár-i-'Am* (Lahore), of the 20th April 1901, after deprecating Mr. Pennell's suspension, alleges that another official, Mr. Soaler (?) by name, who is known for his strong sense of duty and independence of character, has also fallen a victim to the wrath of the Indian bureaucracy. This gentleman was a clerk in the Engineering Department of the East Indian Railway, and had the temerity to complain to the higher authorities of the corrupt practices of his superior officer. Strangely enough, however, the only reply to his representation was his dismissal from the service. The poor man has laid his hard case before the Viceroy, and His Excellency's orders are anxiously awaited by the public. The Editor adds that this case has created a great sensation in the country revealing as it does the fact that no public servant can consider himself safe in his appointment. He then goes on to say that a certain officer of the North-Western Railway is in the habit of demanding bribes from his subordinate clerks, and that some time back he asked a certain clerk working under him to give him 300 rupees, and that the poor quill-driver had to raise the money by selling off his wife's ornaments. The Editor promises to divulge the name of this officer after the receipt of the Viceroy's orders on Mr. Soaler's case.

A hard case.

### *(h)—Miscellaneous.*

24. The *Victoria Paper* (Siálkot), of the 19th and 20th April 1901, says that the revised plague regulations display rare foresight on the part of Government, and show that they have been framed for the good of the people alone. After referring to the constitution of the proposed Sanitary Wards Committees, and remarking that forcible examination of corpses as well as compulsory segregation has been strictly prohibited, the Editor observes that not one of the new regulations is calculated to give offence to any section of the population. He then suggests that Urdu and Gurmukhi translations of the rules should be distributed in the Province and that local leading men should be required to make the public realize the true spirit of these rules. He also suggests that the Sanitary Wards Committees should consist only of sensible men who can understand the regulations, and should be heartily desirous of enforcing the same. He concludes by remarking that the Punjábís are highly thankful to Sir Mackworth Young and Mr. Douie for issuing the regulation in question.

The revised plague regulations.

25. The *Curzon Gazette* (Delhi), of the 23rd April 1901, publishes a summary of the revised rules, and says that if plague officials were to carry out Government's instructions in an honest manner, the people would have no cause to complain of the plague administration.

The same.

26. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 20th April 1901, says that there is no truth in the complaints made against the Plague Officer, Zafarwál, Siálkot District. They are the work of certain mischievous persons who are working to lower him in the estimation of the public. The writer adds that the gentleman in question is a sympathetic and hard-working officer and deserves well of both Government and the people.

The Plague Officer, Zafarwál.

27. The *Watan* (Lahore), of the 19th April 1901, says that there is no truth in the charges preferred by the *Tribune* against Captain Elliott, Deputy Commissioner of Gujrát. The Captain has merely advised the *sáhúkárs* of his *ilaka* to employ as their tenants the mortgagors or original owners of the lands now in their possession, and that on better terms than can usually be secured in the district. Money-lenders who cultivate their lands themselves have not been interfered with in any way and are free to make their own arrangements. It should, therefore, be clear to the meanest intellect that so far from complaining against Captain Elliott, the *sáhúkárs* ought to feel thankful to him. Indeed, generally speaking they *are* thankful to that officer, for the arrangements suggested by him is certain not only to increase their incomes but also to make their lives and property more safe. The Editor then alleges that the *Tribune* has been misled into attacking the Deputy Commissioner of Gujrát by certain officials whose powers have been greatly curtailed of late, as well as by certain *sáhúkárs* who have been brought to book by the Captain for the illicit manufacture of liquor, &c.

The *Tribune* and the Deputy Commissioner of Gujrát.

28. "A Gujráti *Zamindár*" writing to the *Rafiq-i-Hind* (Lahore), of the 20th April 1901, says that the proceedings on the part of the Deputy Commissioner, Gujrát, for which the *Tribune* is running down that officer, deserve praise and not condemnation. Besides, an analysis of the articles which have so far appeared in that paper against Captain Elliott would show that the Lahore tri-weekly is of opinion that the authorities should always subordinate the interests of the poor to those of the rich! It is a pity, adds the writer, that a newspaper, which claims to be a sincere well-wisher of the Punjábís, should have put forward such a preposterous theory. He then recapitulates the charges preferred by the *Tribune* against the Captain, and expresses his intention to repute the same. Before doing so, however, he wishes to state that the *samindárs* of the Gujrát District are having a very bad time of it, and that their present condition is pitiable in the extreme. After alleging that the majority of them have been rendered homeless through the rapacity of money-lenders, he observes that the Native Deputy Commissioners and other officers posted to the district from time to time have never cared to relieve the sufferings of

The same.

the agriculturists of the *ilaka*. Nor has any "national" newspaper ever put in a good word for them or interceded with Government on their behalf. The correspondent adds that the complaints which are appearing in the *Tribune* against Captain Elliott are the result of a recent visit to Gujrát by a certain representative of that paper. This worthy was disguised as a Punjábi and interviewed certain persons, who shall, however, be nameless.

The Sikhs and the public service.

29. The *Akhbár-i-'Am* (Lahore), of the 17th April 1901, publishes a communication in which the writer complains that in the matter of appointments to the Public service, the Sikhs are treated in a very illiberal manner. It is a pity, he adds, that respectable descent and social status should have little or no weight with the powers that be. He further observes that it should be the duty of Government to promote the well being of the descendants of old rulers and administrators by employing them in responsible posts. Besides, the Sikhs have rendered splendid services in the Military Department and are ever ready to shed their blood in the defence of the Empire. It is, therefore, hardly just that they should be deprived of their fair share of the appointments in the Civil Department and that others should be favoured at their expense.

Munshi Siráj-ud-dín of Ráwalpindi.

30. The *Watan* (Lahore), of the 19th April 1901, announces that Munshi Siráj-ud-dín, Editor and Proprietor of the *Chaudhwin Sadi* (Ráwalpindi), has again gone to England with the object of completing the terms which he must keep before he can be called to the bar. The Munshi left Ráwalpindi on the 10th idem and is expected to return to India in December next.

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[ Vol. XIV. ] [ No. 18. ]

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# SELECTIONS
## FROM THE
# NATIVE NEWSPAPERS
## PUBLISHED IN THE PUNJAB,

**Received up to 4th May 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

THE *Watan* (Lahore), of the 26th April 1901, after announcing that no subscription for the Hedjáz Railway was received in its office during the preceding week, expresses satisfaction that several influential Muhammadan gentlemen and associations have begun to evince greater interest in the movement. As an instance in point, the Editor refers to the recent meeting of the *Anjuman-i Islám*, Bombay, in support of the projected railway (*vide* paragraph 5 of the Selections No. 17), and remarks that the rich Musalmáns of that city may be relied upon to subscribe lakhs of rupees for the work.

The Hedjáz Railway.

2. The *Vakíl* (Amritsar), of the 26th April 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 1,605 | 6 | 6 |
| 1. A gentleman of position who does not wish his name to be divulged | ... | 100 | 0 | 0 |
| 2. Dr. Imám-ud-dín (price of the eye powder prepared by him) | ... | 3 | 8 | 0 |
| 3. Collections made by Sheikh Abdul Azíz, Vakíl, Katoha (?), Kashmír State ... ... ... | | 25 | 0 | 0 |
| 4. Munshi Abdul Haq of Government Bír, Hánsi, Hissar District | ... | 2 | 0 | 0 |
| 5. Munshi Azíz-ud-dín of the Chitrál Political Agency (price of five copies of his *History of Chitrál*) | ... | 5 | 0 | 0 |
| 6. Received through Mirza Akram Ali Beg, Subedár, Regiment No. 7, Bengal Infantry ... ... | | 17 | 0 | 0 |
| 7. Received through Hakím Jamál-ud-dín | | 4 | 0 | 0 |
| Total ... ... | ... | 1,761 | 14 | 6 |

The Editor further announces that the following gentlemen have given the following donations in aid of the aforesaid Railway :—

| | | |
|---|---|---|
| 1. | Muhammad Amír-ud-dín, Proprietor, Sámi-ul-Nur Press, Agra ... | (1) 15 copies (Rs. 5-8-0 each) of an annotated edition of the Qurán.<br>(2) 15 copies (Re. 1-4-0 each) of an annotated edition of the Qurán.<br>(3) 6 copies (Rs. 3-8-0 each) of the *Shams-ul-Tawárikh*.<br>(4) 5 copies (Rs. 2-8-0 each) of the *Insáf-i-Muhammadi*. |
| 2. | Maulvi Muhammad Husáin, Professor, Municipal Board College, Amritsar ... | 100 copies (Re. 0-8-0 each) of his *Ikhtira-i-Riyási*. |
| 3. | Sheikh Ahmad Husain of Faridabad ... | (1) 25 copies (Re. 0-6-0 each) of his *Rafiq-i-Naujawánán*.<br>(2) 25 copies (Re. 0-6-0 each) of his *Insha-i-Fais Mansha*. |

The Sultán of Turkey.

3. The *Watan* (Lahore), of the 26th April 1901, says that certain Turkish refugees in France and England have of late been attacking the Sultán's private character in a most dastardly manner. The worst offenders in this respect are certain of His Majesty's Christian as well as Muhammmadan subjects, who live abroad and all of whom are in the pay of the Christian Governments of Europe. One of these wretches has recently published in the *Pall Mall Gazette* a lengthy article in which he tries to find fault with Abdul Hamíd's private life. After quoting extracts from this article the Editor remarks that His Majesty is not only an able and sympathetic ruler, but also leads an examplary moral life.

Grievances of the Native employés of the Uganda Railway.

4. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 23rd April 1901, regrets that Government has so far taken no notice of the unbearable hardships to which the Native employés of the Uganda Railway are subjected by their European superiors. He then alleges that the recent appointment of Inspecting Station Masters is a source of constant oppression to Station Masters, and that the latter officials are having a very bad time of it in consequence. After observing that the railway in question does not stand in need of the former's services, the writer complains that almost all the Traffic Inspectors of the line are given to using abusive language towards Station Masters, &c. He further alleges that the present European Head Clerk of the Traffic Manager's Office is a stiff-necked gentleman and treats Guards, &c., like coolies. This worthy is also in the habit of suppressing representations made to the Manager, and is addicted to several other reprehensible practices. The correspondent adds that up to the present quarters for Native Guards have not been built even at the principal railway stations, and that the want is keenly felt by the officials named. To make matters worse, should any of them venture to complain of this, he is at once dismissed the service. It may be

mentioned here that but for the existence of the East Africa Protectorate thousands of Punjábi employés of the Uganda Railway would have died by this time, so cruel is the oppression practised on them. In conclusion, the writer says that this deplorable state of affairs is due to the Traffic Manager's indifference, and requests that officer to evince greater interest in the welfare of his native subordinates.

### *(b)—Home.*

Advice to the people of India regarding memorials to the late Queen-Empress by Munshi Azíz Ahmad of Glasgow.

5. The *Watan* (Lahore), of the 26th April 1901, publishes a communication from Munshi Azíz Ahmad, of Glasgow, who advises the natives of India to give nothing in aid of the memorials proposed to be erected in honor of the late Queen-Empress. He adds that the best way for the people to perpetuate Her Majesty's memory is to let not a single coin bearing the impress of her face on it go out of the country. The writer further remarks that the residents of Glasgow are very niggardly in the matter of giving alms, and regrets that the natives should be fools enough to pour out crores of rupees at the biddings of Britons like these. He then goes on to say that it is impossible for the people of India to become a nation so long as they do not learn to give money for works like the one in which he himself is engaged. He adds that whenever in Great Britain he asks for money for his mission, he is told that people must first think of their own kith and kin. Justice, however, compels him to acknowledge that he is indebted for his living to the generosity, not of his countrymen, but of the Britons. He concludes by remarking that he is unable to write more.

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## III.—Native States.

Gove-nment and the Mahárája of Kashmír.

6. The following appears in the *Tribune*, (Lahore), of the 27th April 1901:—

"A King 'under authority!' This is perhaps the pithiest and the most apposite description of the status of the poor ruler of Kashmír we have come across. It is that plain spoken champion of the Temperance cause, the Reverend Thomas Evans, who thus in a flash of sympathetic feeling reveals to the world the true position of the good and gentle Mahárája of Kashmír. In the notes of his last winter campaign, published in the current *Abkári*, the following passage occurs:—

I had hoped to be able to go to the city of Juma (Jammu) to advocate Temperance in that country. Through a kind friend who knew the Mahárája, he gave his ready consent, but the Agent of our Government, who resides in Siálkot, and without whose approval I could not go, objected to my visit, and said he did not think it necessary; so in this I was frustrated. I was glad to hear on good authority that the Mahárája is a total abstainer from all strong drink, and would be glad to have Temperance work promoted among his subjects, with the consent of the British Government; but, though a King, he is a man 'under authority,' and is not able to act alone even in this matter—which I venture to think is a great pity, if not a reflection upon the policy of the supreme authorities.

This venerable apostle of Total Abstinence differs from his great leader Mr. Caine in that he scrupulously abstains from any reference, in his powerful speeches, to political or semi-political subjects. But he is a Briton, and in his veins runs the blood of the honest and blunt British sea-captain. So, he cannot help speaking out when he sees a sovereign prince, having every right to rule his own principality without outside interference, reduced practically to the position of a puppet, as a matter of policy. And no fair-minded Englishman, who would see for himself, and not through the tinted spectacles of the Indian 'Foreign Office,' can help echoing the words of the aged Pádrí:—'it is a great pity, if not a reflection, upon the policy of the supreme authorities.'

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There is nothing, however vile and ugly, which we may not in time grow accustomed to, or even come to like. Why is it that the path of reform is so beset with thorns? Because people get blind to the dark side of things with which they have long been in contact. Those who try to draw public attention to old abuses or evils are very often regarded as fussy busybodies, if not something worse. What a profound stir was caused throughout India when first it became known that the ruler of practically Independent Kashmír had, by the stroke of a pen, been reduced to the position of a ruler only in name. The late Mahárája Runbír Singh would not brook a Resident at his Court; and with all his loyalty to the Paramount Power—as was manifested by his at once sending a strong contingent to Delhi during the Mutiny and on other occasions—was averse even to allowing Europeans to freely enter his territories. While one may not fully approve of his old-world notions of exclusiveness, one cannot but admire his determination to let it be seen in every way that, by Treaty rights, he was not liable to any interference or control in internal affairs from the Government of India. A greater change than between the state of things in the State in Runbír Singh's reign and that of his mild successor can hardly be conceived. And that all classes of Indians throughout the Empire do not feel the change with such painful keenness now as they used to do when it was first wrought, is simply due to the benumbing effect of time. But the consciousness that the good Mahárája has been hardly dealt with will never be deadened, and there is scarcely any one thing by doing which our rulers would win as much heartfelt gratitude and popularity as by restoring His Highness General Sir Partáp Singh, G.C.S.I., to the position which is his by birthright.

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'The Mahárája is a total abstainer from all strong drink,' says the Reverend Mr. Evans. There have been ruling Chiefs in the Punjab recently whose lives were one long carousal, and yet they were in the enjoyment of full princely powers to the last. But the Mahárája of Kashmir, though an abstainer, though a model nobleman in every way, is not considered fit to be freed from the bonds of tutelage. Granting for argument's sake that he is too gentle and good-natured to successfully rule a great State with its diverse interests, can this seriously be put forward as an excuse for keeping him as a figurehead? Those who have witnessed the ability and tact displayed by His Highness in controlling big public meetings at Lahore, noted the shrewd common sense characterizing his remarks, his sound

practical advice on intricate matters, and above all his strict impartiality in adjudicating between the orthodox Hindús (of which community he is the head) and the Arya Samájists on points of doctrinal difference referred to him, cannot help wondering that a Prince of his sense of fairness, sweetness and intelligence should, by the decree of our Foreign Officer, be a King 'under authority.' Is it necessary for a ruling Chief in India that he should rule personally? We, along with all our countrymen and Europeans who know, hold that the Mahárája is fully qualified to govern his splendid *ráj* directly; but suppose he were of a too 'restful' and unworldly disposition to look after such a great charge, would that justify the suzerain authority to take away all real power from him! We had hoped the uneasy thoughts and painful feelings first aroused by the Kashmír incident had been smothered by the subsequent trials and anxieties of our people. But the brief reference in *Abkári* has shown that we had only resigned ourselves to what we considered as past remedy, the sense of injustice remained vivid as ever, however deep-seated. And we cannot help saying that it would be a sad day for the Empire when any injustice would come to be regarded as 'past remedy'!"

A complaint against the Rája of Chamba.

7. The *Ahlúwália Gazette* (Amritsar), of the 24th April 1901, says that the Rája of Chamba has become a thorough votary of Bacchus and takes no interest in the management of his State or the welfare of his subjects. To make matters worse, the State officials are also sunk in such gross licentiousness that it is impossible to convey an idea of it in words. The natural result of all this is that the people are being fleeced without mercy and the majority of them live constantly on the verge of starvation. The Editor concludes by promising to revert to the subject in detail at some future time.

## V.—Native Societies and Religious matters.

The Nadwat-ul-Ulema.

8. The *Vakíl* (Amritsar), of the 22nd April 1901, publishes a communication from one Syad Hásham Ali, of Simla, who says that the Nadwat-ul-Ulema's efforts to promote union among the Muhammadans in general and the Ulemás in particular have a fair prospect of proving successful. In support of this assertion the writer states that the Nadwa's meeting at Patna was attended by Musalmáns of all shades of opinion, and that he was overjoyed to witness this pleasing spectacle. He then requests the promoters of the movement to employ preachers for the propagation of Islám and says that Maulvi Ghulám Muhammad, Arabic Teacher, Municipal Board School, Simla, is willing to resign his appointment to participate in this noble work. The correspondent also exhorts his co-religionists to help the Nadwat-ul-Ulema with funds in the attainment of its objects. He concludes by praising the Anjuman-i-Himáyat-i-Islám, Lahore, for its endeavours to rescue Muhammadan orphans from the clutches of the Christian Missionaries (*lit.* beasts of prey).

Mirza Ghulám Ahmad and the Cross.

9. The *Hákam* (Kádián), of the 17th (received on the 29th) April 1901, says that Mirza Ghulám Ahmad is determined to prove that the Christians are mistaken in worshipping the Cross. He is always devising plans to put down this false worship and is reported to have said that he has been sent into this world for

this very purpose. The Editor then endeavours to prove that Christ was never crucified and that the tomb (in Kashmír) known as that of Yauz Asaf is really the burial place of the founder of Christianity. He adds that it is reserved for the "promised Messiah" of Kádián to put an end to the superstitions which cling round the Cross.

Pandit Bhím Sain of Attawáh.

10. A correspondent writing to the *Akhbár-i-'Ám* (Lahore), of the 25th April 1901, says that Pandit Bhím Sain of Attawáh has severed his connection with the Arya Samáj and is now touring in the country with the object of laying the true Vedic religion before the Hindús and preventing them from being imposed upon by the Dayánandís. On the occasion of the last anniversary of the local Sanatán Dharm Sabha, the Pandit also visited Lahore and delivered several lectures before large audiences. In the course of one of these lectures he stated that he had joined the Samáj merely in his search after truth, and that as his knowledge of the Vedás became enlarged he came to know that idol worship, the performance of the *shrádhas*, &c., were not contrary to the teachings of these sacred books. He communicated his convictions to his co-religionists, but the latter, who wish to interpret the Vedás in their own way, paid no heed to his words. This induced him to sever his connection with the Dayánandís, as he wished to follow the Vedic religion and not the Arya Samáj. Bhím Sain, however, added that he was neither hostile to the Samáj nor friendly inclined towards the Sanatán Sabha, but that he wished to work independently of both these bodies.

The same.

11. The *Arya Gazette* (Lahore), of the 25th April 1901, says that some time back a certain rich man asked Pandit Bhím Sain to officiate at a *yaga* and offered to pay him a large sum of money for doing so. The bait proved too tempting for the Pandit to resist and he accepted the offer without much ado. He then consulted certain books regarding the ceremonials to be observed in connection with the proposed *yaga* and discovered that the sacrifice of some animals was essential to make it serve its purpose. He could not, however, bring himself to countenance the sacrifice, but at the same time he was anxious to pocket the promised money. He, therefore, hit on an ingenious plan in order to overcome this difficulty, *viz.*, he decided to sacrifice a toy representing a quadruped. A belief in the *shrádhás* was the necessary corollary of this, for Pandit Bhím Sain could not defend the sacrifice of animals at *yagás* without defending the *shrádhás*. This, adds the Editor, seems to have opened the Pandit's eyes to his degradation and he hastened to announce through his paper, the *Arya Sidhánt*, that his disagreement with the Arya Samáj on the above two points could not make him sever his connection with that body, or join societies hostile to it. When, however, a person once begins to move down-hill it is difficult to say where he will stop. Accordingly, Bhím Sain has now openly joined the Sanatán Sabha and in his recent lectures in Lahore went the length of defending idol worship and pilgrimage. After remarking that he has left the Samáj merely for the sake of lucre, the *Gazette* challenges the renegade of Attáwah to quote even a single verse from the Vedás in support of idolatory, pilgrimage and the performance of the *shrádhás*.

## VII.—General Administration.

### (a)—Judicial.

Appointment of commissioners in civil suits.

12. The *Victoria Paper* (Siálkot), of the 17th (received on the 26th) April 1901, says that if the civil suits, in which, according to the prevailing practice, commissioners would be appointed, were referred to arbitrators, there would not only be a greater chance of the parties obtaining justice, but the judiciary would also be relieved of a part of their heavy work. The Editor also suggests that the fees paid to commissioners in civil suits should never exceed five per cent. of the value of the suits.

The Noakhali case.

13. The *Vakil* (Amritsar), of the 22nd April 1901, says that there is no justification for Mr. Pennell's conduct in using his official position to give vent to his likes and dislikes. It is of course true that every judicial officer is bound to prevent the dignity of his office from being interfered with by the Executive, but this does not mean that he should, on merely imaginary grounds, publicly attack those servants of the Crown whose position prevents them from replying to him. It is, therefore, a matter of shame that the *ex*-Sessions Judge of Noakhali should have used insolent language towards Lord Curzon, Sir John Woodburn and Mr. Justice Rampini, who, he knew perfectly well, were wholly powerless to defend themselves. If he was dissatisfied with certain of their doings he should have used proper means to set things right and abstained from breathing fire against the objects of his wrath in a judicial pronouncement. The *Vakil* adds that a sense of imaginary personal wrongs and the sympathy of certain newspapers, which consider it their duty to attack responsible Government officials in season and out of season, seems to have so upset Mr. Pennell as to make him forget that he was a judge and not a defender of public liberties. The Editor then quotes extracts from Mr. Justice Amir Ali's judgment in the Noakhali murder case and says that these should help to convince every fair-minded person that the case had not been tried in a judicial spirit in the Sessions Court. It is, however, to be feared that Mr. Pennell's impulsive nature will not let him sit silent and that most probably he has yet another surprise in store for the public. To add fuel to the fire, a grand public reception was accorded to him on the occasion of his recent return to Noakhali and this is calculated to make him forget himself still further. It is a pity that Mr. Pennell should be unaware that the Bengálís are past masters in the art of getting up meaningless agitation and that such shows can never prove longlived.

The same.

14. The *Watan* (Lahore), of the 26th April 1901, also writes to a similar effect, but adds that the treatment alleged to have been accorded to Mr. Pennell since his exposure of what is known as the Chupra scandal is calculated to make even an angel swear, and that he could have ventilated his grievances in a telling way only in a judgment like the one delivered in the Noakhali murder case. Justices Amir Ali and Pratt have condemned Mr. Pennell's conduct in doing so, but strangely enough they have taken no notice of the doings of the Noakhali District authorities, who seem to have been justly attacked by their *ex*-Ses-

sions Judge. The Editor then refers to Mr. Griett's recent denunciation of Messrs. Cargill, Reilly, &c., in connection with the "stolen notes case" and calls upon Government to take due notice of the conduct of these gentlemen.

*(c)—Municipal and Cantonment affairs.*

15. The *Ahlúwália Gazette* (Amritsar), of the 24th April 1901, says that as soon as the news of the appointment of the present Municipal Secretary of Amritsar was received in the citycertain persons hastened to Mooltan, where he was serving at the time, to pay him their respects. It is hardly necessary to add that their ulterior object was to ingratiate themselves in the Secretary's favour, and that the incident is regarded with suspicion by the Amritsar public. The Editor then deprecates that gentleman's endeavours to enforce Section 34 of the Police Act in a rigorous manner in Amritsar on the occasion of the last Baisákhi Fair, and alleges that the action taken was a source of great inconvenience and trouble to the bucolics who are in the habit of flocking to the city on that occasion. Nor is this all. The objectionable manner in which the said section was enforced had the effect of decreasing the income from the cattle market by about Rs 5,000. The *Gazette* adds that the new Secretary would do well to give a wide beet to undesirable counsellors and discharge his duties in a diligent manner. In conclusion, the Editor remarks that the Assistant Secretary's pay is very small and suggests that the same should be raised at an early date.

The new Municipal Secretary of Amritsar.

16. The *Victoria Paper* (Sialkot), of the 24th April 1901, says that several years ago the North-Western Railway started a Family Fund for the benefit of such of its employés as do not hold pensionable appointments, and that the institution has proved a thorough success. The Editor then suggests that similar funds should be started for the benefit of Municipal and District Board employés, who have at present nothing to fall back upon on their retirement from the service.

A suggestion to establish Relief Funds for the employés of Municipalities and District Boards.

*(d)—Education.*

17. The *Paisa Akhbár* (Lahore), of the 27th April 1901, expatiates on the advantages of a commercial education and quotes extracts from the writings of Lord Curzon, Sir George Cotton, &c., in order to show that the introduction of this branch of knowledge in India is calculated to prove beneficial to the interests of both Government and the people. The Editor then calls upon the Local Government to encourage commercial education in the Punjab and not to lag behind other Provincial Governments in this respect. He also suggests that in the matter of appointments to the public service preference should be given to candidates who have passed the clerical and commercial examinations of the Punjab University.

Commercial education.

18. The *Victoria Paper* (Sialkot), of the 1st May 1901, suggests that the Aitchison College should be raised to the status of an Arts College, and exhorts Government and the native gentry to provide funds for the purpose.

The Aitchison College, Lahore.

19. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 27th April 1901, complains that there is not a single Muhammadan teacher in the local Training College, and that even the posts of Persian, Arabic and Gymnastic teachers are held by Hindús. The writer does not mean to complain against the Hindús now working in the College, but wishes merely to invite the authorities' attention to the entire exclusion of Muhammadans from the teaching staff of the institution.

Exclusion of Muhammadans from the teaching staff of the Training College, Lahore.

### (e)—Agriculture and questions affecting the land.

20. The *Victoria Paper* (Siálkot), of the 22nd April 1901, remarks that if the local officials were to adopt Lord Curzon's recent suggestions regarding the extension of the means of irrigation in the country, famines would soon become a thing of the past. The Editor adds that these suggestions can be carried into practice only if His Excellency's term of office is at least doubled.

How to extend the means of irrigation in the country.

### (f)—Railways and Communications.

21. The *Paisa Akhbár* (Lahore), of the 27th April 1901, says that it has received several complaints to the effect that native passengers cannot procure wholesome articles of food even at an important station like Lahore. The only eatables available are sweetmeats, but one cannot live on these alone. Besides, the Shía Muhammadans have strong objections to eating things prepared by Hindús, and have not infrequently to go without food for days together. Hindu Játs, who cannot afford to feed themselves on sweetmeats, have also to suffer tortures in the course of long journeys undertaken by them. After complaining that so far, a single Hindu *halwái* owns the monopoly for selling sweetmeats at the Lahore Railway Station, the Editor suggests that the contract should in future be given to four *halwáis*, one Muhammadan and three Hindús.

A complaint against the Railway.

22. A correspondent writing to *Akhbár-i-'Am* (Lahore), of 29th April 1901, complains that the Goods Clerks at Amritsar have not infrequently to work till 12 at night or 2 A. M., and suggests that extra hands should be entertained for night duty.

The same.

### (g)—Postal matters.

23. A correspondent writing to the *Wafadár* (Lahore), dated the 22nd April 1901, deprecates the decision to convert the Branch Post Office at Mauza Mehráj, Ferozepore District, into a sub-office, and alleges that the income from the office is far short of the expenditure which the change is certain to entail. He then suggests the establishment of a Sub-Post Office in Nathána to which, he says, more villages are attached than to the Mehráj Office.

The proposal to convert the Mehráj Branch Post Office into a sub-office.

*(k)—Miscellaneous.*

A plague disturbance at Sháhzáda, Siálkot District.

24. A correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), of the 29th April 1901, says that recently the Assistant Commissioner of Siálkot paid a visit to Mauza Sháhzáda (Zafarwál Tahsíl) in connection with the outbreak of the bubonic plague in the *iláka*. All the men of the village were working in the fields at the time and their females alone were at home. The latter used abusive language towards the *Sáhib* and attempted to maltreat him. That officer reported the matter to the Deputy Commissioner, who repaired to the village without delay and sent for the men. These, however, refused to obey the summons and turned a deaf ear even to the remonstrances of their *zaildár*. Some time later, adds the writer, several of them went to the Deputy Commissioner of their own accord, and were informed that the leading residents of the village should appear before him at Zafarwál. They would not, however, agree to this, upon which Mr. Tollinton sent for the Police to help him. But the villagers still proving recalcitrant the military had to be called in to quell the disturbance.

The same.

25. The *Victoria Paper* (Siálkot), of the 30th April 1901, writing on the same subject praises Mr. Tollinton for having taken prompt steps to suppress the disturbance, which, the Editor alleges, certain mischievous residents of the village were bent upon raising. Deputy Inspectors Gurdit Singh and Habíb Shah also deserve credit for having induced certain ring-leaders to surrender themselves to the Police, which led to the riot being nipped in the bud.

The plague at Zafarwál.

26. The *Hamdard-i-Hind* (Lahore), of the 27th April 1901, says that on the 12th idem the residents of Zafarwál, Siálkot District, were, without any previous notice, ordered to evacuate the town and live in a segregation camp. This took them quite by surprise and caused them no small amount of inconvenience. To make matters worse, the number of thatch huts prepared for their reception was not sufficient for their requirements, and many of them had consequently to take shelter under trees or in temples outside the *abádi*. Again, the step has thrown not a few persons out of employment and these are living on the verge of starvation. The Editor adds that in spite of all that has been done the plague is daily gaining in virulence in Zafarwál, and that presumably this is due to the hardships to which the plague patients are subjected. He concludes by requesting the authorities to insist on the revised plague regulations being enforced in the town.

The plague in the Jullundur District.

27. The *Victoria Paper* (Siálkot), of the 22nd April 1901, says that arrivals from the plague-infected places are not allowed to enter Jullundur without undergoing quarantine, and that the local leading men are co-operating with the authorities in preventing the epidemic spreading to the city. As a result of this, so far not a single case of plague has occurred in Jullundur, and if the precautionary measures now in force there are not relaxed the city is certain to remain immune from the disease. The Editor adds that the case of Jullundur should serve as an illustration to convince the people that if they unite forces

with Government in concerting measures to arrest the progress of the plague their efforts are certain to be crowned with success. Indeed, the local leading men should follow the example of Government servants and do their best to stamp out the epidemic. They should always be ready to contradict mischievous rumours set afloat in infected areas, and advise the people to undergo inoculation. In conclusion, the Editor remarks that inoculation and segregation are sufficient to stamp out the plague and release the people from its deadly fangs.

The *Tribune* and the Deputy Commissioner of Gujrát.

28. The *Victoria Paper* (Siálkot), of the 20th April 1901, says that there is absolutely no truth in the *Tribune's* allegation that those *sáhúkárs* in the Gujrát District who do not employ *samindárs* as their tenants are required to furnish securities under Section 110 of the Criminal Procedure Code, or have the amount of income tax assessed from them enhanced in a summary manner. The Editor challenges the Lahore tri-weekly to quote a single instance in support of this allegation and remarks that not one money-lender has been treated in the manner alleged. Securities for good behaviour have been taken only from those persons who used to receive stolen property or were in collusion with notorious *badmáshes*. No respectable *sáhúkár* has so far had to furnish such security or pay income tax at an enhanced rate merely for refusing to employ a *samindár* as his tenant. The Editor then regrets that the *Tribune* should have preferred unfounded charges against a popular and justice-loving officer like Captain Elliot and expresses a hope that Government will treat that paper's writings with the contempt they deserve.

The same.

29. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd April 1901, writing on the same subject, says that the *Tribune's* complaint that the Captain is making the *sáhúkárs* employ as their tenants the mortgagors or original owners of the lands now in their possession is rather a compliment to him. The arrangement complained of is statesmanlike in the extreme, and lawlessness is certain to become rampant in the *iláka* in its absence. The *Tribune* cannot, adds the Editor, be unaware that crime was fearfully on the increase in the Gujrát District previous to Captain Elliott's appointment to his present post and that that officer was far-sighted enough to realize the fact that the only way to remedy the evil was to restore homeless agriculturists in the district to their original calling. So far, therefore, from complaining against him the paper in question ought to feel thankful to the Captain for having rendered the lives and property of its protegés, the *sáhúkárs*, more safe.

The same.

30. The *Rafiq-i-Hind* (Lahore), of the 27th April 1901, publishes a communication from "A Gujráti *samindár*," who, in continuation of his previous remarks (*vide* paragraph 28 of the Selections No. 17), says that the Deputy Commissioner of Gujrát has done nothing wrong in ordering that the produce of a mortgaged land should be equally divided between the mortgagor and the mortgagee. The practice is already prevalent in several districts (Hoshiárpur, &c.) of the Punjab and has so far given rise to no complaint. Besides although Revenue laws are silent on the point, there can be no doubt that the Collector of a district can legitimately pass orders of the

kind objected to by the *Tribune*. The correspondent adds that that paper's remark that Government should show more consideration for the well-to-do money-lender than for the poor agriculturist leaves no room for doubt that the Lahore tri-weekly regards the *zamíndárs* as a negligible quantity. It should, however, never be forgotten that they pay a larger part of the Government revenues and are of more help in the defence of the country than the *sáhúkárs*. Consequently, adds the writer, they have stronger claims to Government's consideration than the latter and should be looked upon as more important members of society than money-lenders.

The same.

31. Commenting on the above the Editor remarks that the correspondent does not seem to have read all the articles published by the *Tribune* against Captain Elliot; otherwise he would not have confined himself to a consideration of a single aspect of the question.

The same.

32. The *Hamdard-i-Hind* (Lahore), of the 27th April 1901, writing on the same subject says that it is rumoured that Captain Elliott has been transferred from Gujrát with a view to enabling the people to lay their grievances before Government. The Editor, therefore, expresses the hope that the Captain's victims will profit by this opportunity and communicate their complaints to the Press.

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Punjab Government Press, Lahore—10 5-01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 19. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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**Received up to 11th May 1901.**

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# SELECTIONS
## FROM THE
# NATIVE NEWSPAPERS
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### I.—POLITICS.

*(a)—Foreign.*

The Hedjaz Railway Fund.

1. The *Vakíl* (Amritsar), of the 3rd May 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged ... ... | | 1,761 | 14 | 6 |
| (1). Fazl-ud-din of Amritsar ... | | 0 | 2 | 0 |
| (2). Mián Dáud Muhammad of Dasúya, Hoshiárpur District ... ... | | 1 | 8 | 0 |
| (3). Mián Muhammad Ismail of the Lucknow Saddar Bázar ... | | 2 | 0 | 0 |
| (4). Allah Bakhsh and others ... | | 7 | 0 | 0 |
| (5). Doctor Imám-ud dín (price of one phial of the eye powder prepared by him) ... ... ... | | 0 | 8 | 0 |
| (6). Munshi Azíz-ud-dín of the Chitrál Political Agency (price of one copy of his *History of Chitrál*) ... | | 1 | 0 | 0 |
| (7). Fakír Muhammad Dora (?) Khán, a contractor at Hofflang (?) ... | | 40 | 0 | 0 |
| Total ... | | 1,814 | 0 | 6 |

The same.

2. The *Watan* (Lahore), of the 3rd May 1901, also acknowledges the following subscriptions :—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... | 283 | 8 | 0 |
| (1). Maulvi Sana Ullah of Amritsar ... | 1 | 0 | 0 |
| (2). Received through Munshi Nazar Husain, Tahsíldár of Kárah, Gaya District ... ... ... | 0 | 14 | 0 |
| Total ... | 285 | 6 | 0 |

## III.—Native States.

The Rája of Nábha and his heir-apparent.

3. The *Paisa Akhbár* (Lahore), of the 4th May 1901, says that the *Singh Sahái* of Amritsar reports that some coolness has arisen between the Rája of Nábha and his heir-apparent in connection with the latter's approaching marriage. The Rája wants the marriage ceremony to be performed by Brahmins according to the ancient practice, but the Tika seems determined to have it done according to Sikh rites. Neither the father nor the son shows any signs of giving way, and strained relations are likely to result.

A complaint against the Holkar.

4. The following appears in the *Tribune* (Lahore), of the 2nd May 1901 :—

"Complaints against the Mahárája Holkar of not doing the right thing by his subjects have now and then come into public notice; but being generally anonymous, and attributed by his friends mainly to disappointed office-seekers or adventurers bent on 'hooking' His Highness, they have as a rule been discredited. We have, however, before us a printed and authenticated memorial submitted by one of His Highness's wealthy subjects, complaining to His Excellency the Viceroy of the confiscation of six villages, the possession of which has been enjoyed by the family of the memorialist for upwards of a century. Balwant Ráo Jagan Náth Sirmandal, a Jagírdár in Nemawar District in the Holkar's dominions, states that the villages yielded to him an annual income of Rs. 5,000, besides other rights and privileges, and that his appeal to the British Resident at Indore, Colonel Jennings, has been of no avail, that officer declining to interfere. Probably Colonel Jennings understood the case to be one beyond his jurisdiction, and we do not see what redress the memorialist can expect from the Government of India, which would be going beyond its treaty rights to interfere with the domestic concerns of any of its Feudatory States. At the same time we cannot but feel apprehensive for His Highness the Mahárája Holkar, that any of his subjects should have been forced or induced to appeal against him to the Paramount Power. For, after all, the phrase 'Paramount Power' is not a meaningless thing, and the instances have not been few within the experience of the youngest generation of our public men in which that Power has asserted its authority to regulate the inner affairs of its feudatories. The memorial under notice tends to show that there are among the Mahárája Holkar's own subjects influential men who wish for such interference and try to show grounds for the same. We heartily wish His Highness's advisers would suggest to him the necessity of putting his house in order instead of proceeding on the principle that his actions are beyond anybody's control. 'Eternal vigilance is the price of liberty.'"

## V.—Native Societies and Religious Matters.

The Anjuman-i-Hámi-i-Auqáf, Lahore.

5. The *Paisa Akhbár* (Lahore), of the 4th May 1901, publishes a communication in which the writer asks the following questions regarding the Anjuman-i-Hámi-i-Auqáf, Lahore :—

(1) How much money has so far been collected for the Anjuman in Lahore and the Mufassil ?

(2). Who are the trustees of the institution? Are the subscriptions received deposited in some Bank? Has the Anjuman any money to its credit in any Bank?

(3). Does the Anjuman keep accounts of the moneys paid to it?

(4). Does it still receive subscriptions?

(5). Are its employés paid regularly? What is its permanent monthly expenditure?

(6). Has the Anjuman repaired or furnished any old mosque, and if so, which one?

(7). Who, if any, are the office-bearers of the Anjuman and where do they reside?

(8). Is its President, Feroz-ud-dín, the same person who once held the post of Secretary to the Anjuman-i-Muín-ul-Musilmín? Is it also a fact that its Auditor, Altáf Husain, is the same person who is under suspicion in connection with the mismanagement of the latter concern?

Mirza Ghulam Ahmad and Christianity.

6. The *Hakam* (Kádián), of the 24th April (received on the 6th May) 1901, in continuation of its previous remarks (*vide* paragraph 9 of the Selections No. 18) says that the chief object of Mirza Ghulám Ahmad's life is to break the Cross and reform the Muhammadan religion. So far, however, the greater part of his time has been devoted to the attainment of the latter end alone. To make up, therefore, for lost time it has been decided that in future some space in each issue of the *Hakam* should be set apart for articles written in refutation of the Christian religion. The Editor adds that the Mirza's followers should co-operate with their spiritual guide and do their utmost to expose the hollowness of Christianity. He then publishes an article from the pen of the "Prophet" of Kádián, who says that according to the Christians the founder of their religion having become an accursed being for three days following his crucifixion, and the curse thus laid upon him being their only hope of attaining salvation, the doctrines of vicarious punishment, remission of sins, &c., fall to the ground, for one accursed of God cannot ensure the salvation of mankind. After quoting certain lexicons to show that a person under such a curse is no whit better than Satan, Mirza Ghulám Ahmad remarks that it cannot be believed for a moment that an exalted being like Christ could ever have been cursed by the Almighty. This being so, and the Christians' theory of salvation being built upon the unfounded belief regarding Christ having become an accursed being at a certain time, the doctrines of vicarious punishment, &c., cannot but be regarded as false. In conclusion, the Mirza challenges the entire world to refute his argument.

The Aryas and the Sanátanists.

7. The *Sanátan Dharm Gazette* (Lahore), of the 15th April (received on the 6th May) 1901, complains that the Arya Samajists are in the habit of attacking the Hindús in season and out of season, and miss no opportunity of wounding the latter's feelings. They took advantage even of the death of the late Queen-Empress to give vent to their spleen against the Hindús, which, by the way, would show that the sorrow expressed by them at that melancholy event was not sincere. The Editor then goes on to say that the verses published in the

*Arya Musáfir Magazine* (Jullundur) for January last in connection with Her Majesty's demise are full of abuse for the Sanátanists, and that the pain they caused himself as well as certain of his co-religionists cannot be described in words. After remarking that it was reserved for the followers of Dayanand to drag the dead Queen's name through the mire in this manner, the Editor quotes some of the aforesaid verses the gist of which may be expressed as follows :—

"The most noteworthy feature of the late Queen-Empress' reign was our reversion to the Vedic religion which we had come to forget completely. It is an open secret that in the beginning of the 19th century our religious condition was pitiable in the extreme and that we knew nothing about the faith taught in the Vedas. We were enveloped in utter darkness and entangled so fast in the nets spread by the 'Popes' (Brahmins) that there seemed no way of escape for us. We used to worship stones, animals, &c., instead of the Almighty God, and everybody loved to sing the praises of the Puránás. In short, all of us (*lit.* the entire world) had become impure, and our beliefs lacked spirituality and partook of the character of legends and improbable stories. Brahmins in the true sense of the term had become extinct, and the Vedas were a sealed book to us. In such a dark hour Swámi Dayanand appeared on the scene and invited our attention to the Vedic religion."

The Editor has no doubt that a perusal of the above extracts will convince Government that the expression of the sentiments embodied therein was wholly out of place in connection with Her Majesty's death. Again, these extracts not only contain insulting references to the Hindús, but also speak of the entire non-Arya world as impure, which should not be tolerated for a moment. The Editor does not wish to dilate on the point, but would conclude by remarking that Government should not continue for ever to overlook the misdeeds of the Aryás.

The doctrine of *Niyog*.

8. The same paper is at a loss to understand why the Arya Samájists, who are endeavouring to increase licentiousness and adultery in the country by openly preaching the doctrine of *Niyog*, should not be interfered with in any way. The Editor invites Government's attention to the matter, and also calls upon his co-religionists to do something to save their children from the pernicious influence of the teachings of the Aryás, who, he says, are bent upon banishing caste, conjugal fidelity and religiousness from among the Sanátanists.

The same.

9. One Kirpa Rám, a member of the Jhang-Maghiána Arya Samáj, writing to the *Sat Dharm Parcháric* (Jullundur), of the 3rd May 1901, takes Pandit Gopi Náth to task for his absurd remarks on the doctrine of *Niyog* (*vide* paragraph 18 of the Selections No 13), and says that the institution does not owe its origin to the Aryas. On the other hand, it was first taught by Manu, who enjoins the practice in the clearest possible language. Had the Pandit studied the great Hindu law-giver in a careful manner, he would not have failed to discover that *niyog* is the only effectual way to stamp out adultery. He then puts the following questions to the Editor of the *Sanátan Dharm Gazette* :—

(1) Is or is not the *Samriti* of Manu a reliable book?

(2) Does it not enjoin the practice of *Niyog*?

(3) How does Manu define *Niyog*?

(4) Is there any difference between this definition and that given in the *Sanátan Dharm Gazette*?

(5) Does the *Mahábhárat* contain any reference to the practice of *Niyog*? How were the Sanátanists' Pándús, Dhritráshtra and Widur born, and did Kunti, Mádri, Amlika Amba, Ambálika and Vyása ever enter into *Niyoga*?

The writer promises to revert to the subject on Gopi Náth's replying to the foregoing questions.

## VII.—General Administration.

### *(c)—Municipal and Cantonment affairs.*

The refund of octroi and the Amritsar Municipality.

10. The *Ahlúwália Gazette* (Amritsar), of the 1st May 1901, remarks that at a general meeting of the local traders held on the 21st April last in the house of Bhái Mehtáb Singh it was resolved that steps should be taken to protest against the Municipal Committee's recent resolution fixing three months as the period within which refunds of octroi could be claimed. An Executive Committee was also formed to collect money to carry on a systematic agitation in the matter. The Editor approves of the scheme, but adds that there is very little hope of the traders obtaining redress from the Committee, seeing that their interests are very inadequately represented on it. Only two of the local Municipal Commissioners are connected with trade, and they are quite powerless against the odds arrayed against them. The traders, therefore, intend taking up their case to higher authorities and will be assisted by able Lawyers. The Editor, however, hopes that the Deputy Commissioner, who is also Chairman of the Municipality, will carefully consider the said resolution before approving of it.

Complaint against the Amritsar Municipality.

11. The same paper alleges that the local Municipality has reinstated certain officials who, not long ago, were dismissed for embezzling octroi money. The Editor is continually receiving letters complaining of the highhanded and corrupt practices of these officials and promises to publish the communications in the next issue of his paper.

The same.

12. The same paper says that some time back Sant Singh, Jamadár of the local Municipal Tramcar horses, reported to the Municipal Secretary that Bhái Tára Singh, Dárogha of the horses, had appropriated to himself several articles from the godown and was in the habit of giving the horses grass and gram much below the sanctioned scale. The Secretary directed Sant Singh to submit his report through the Dárogha, which was done. No steps have, however, been taken in the matter up to the present, and the Jamadár has not even been called upon to prove his allegations. The Editor, therefore, requests the Deputy Commissioner to ascertain why no action has as yet been taken on the report.

### *(d)—Education.*

Lord Curzon at the Aligarh College.

13. The *Watan* (Lahore), of the 3rd May 1901, says that the Viceroy's speech in reply to the address presented to His Excellency by the trustees of the Aligarh College on the occasion of his recent visit to that institution breathes

sincere sympathy with the objects of the College and is full of friendly advice to those interested in its welfare. It will not, however, be out of place to remark here that Lord Curzon has so far entirely failed to impress upon the Indian Musalmáns their duty towards their great educational institution. For instance, His Lordship says that if he "were a Muhammadan Prince or a man of wealth in India to-day" he would concentrate his attention upon the education of his co-religionists alone. When, therefore, he saw Muhammadan *Raises*, etc., subscribing lakhs of rupees towards the Transvaal War or the National Memorial Fund he ought to have dissuaded them from doing so. It is no exaggeration to say that if the present Viceroy had on all occasions advised the Prophet s followers in the country to give donations only for the education of their co-religionists, several Islamic Universities would have been established in Hindustán by this time. At all events, it is not unreasonable to conclude from His Excellency's words that in future he will accept no donation whatever from Muhammadan noblemen, etc., and will advise them to spend their superfluous money in spreading education among men of their own religion. The Editor then goes on to say that the praise bestowed by Lord Curzon on the British Government for flinging "wide open the gates of the temple of knowledge" is fully deserved. No well-informed person, however, can deny that this is not the first instance in which a Government has placed knowledge within the reach even of persons differing with it in religion and nationality. Were this so, a standard work like the *Bahár-i-Ajam* would not have been written by a Hindu ; nor would the Kayasth community have produced a single Persian scholar. Nay, Europe itself would not have been the enlightened part of the world it is to-day, for the foundation of its present knowledge was laid by those Christian students from France, Italy, Germany and England, who used to flock to the Islamic Universities of the Middle Ages. It may also be mentioned here that the rulers of the Ottoman Empire have never made the slightest distinction between its Turkish and other subjects in the matter of education. Nevertheless, adds the Editor, the people of India are deeply grateful to the British Government for its liberal educational policy, the beneficial results of which are fully realized by them. He, however, regrets that signs are not wanting to show that the authorities are opposed to the further spread of higher education in India. In any case, this is the only civilized country in the world where tuition fees are realized from the students of Primary classes, and this does not reflect credit on Government.

### *(f)—Railways and Communications.*

A Railway complaint.

14. A correspondent writing to the *Vakil* (Amritsar), of the 3rd May 1901, alleges that passengers experience great difficulty in obtaining drinking water at the railway stations between Hyderabad and Wári, and suggests the employment of more than one man at each of these stations for the distribution of water to the travelling public. He adds that the watermen at Wári are very seldom to be found at their post and that the same is the case with their *confrères* at all other stations up to Allahabad. The writer also complains of the absence of bath rooms in third class carriages on the Nizám's Guaranteed Railway, and requests the authorities concerned to take

early steps to supply the want. He further alleges that although Katra (Allahabad District) is not a plague-infected place, not a few passengers are detained there by the Police for about ten days. This, he observes, should enable the authorities to form an idea of the hardships to which people travelling in infected areas are subjected by the guardians of the public peace.

The same.

15. The *Paisa Akhbár* (Lahore), of the 4th May 1901, publishes a communication in which the writers allege that female passengers are put to great inconvenience for want of a third class compartment reserved for them in Mail Trains on the Oudh and Rohilkhand Railway. He suggests that the evil should be remedied at once, and that if necessary the required compartment should be reserved for females travelling for more than 200 miles.

Grievances of the clerks of the Lahore District Traffic Superintendent's Office.

16. The *Akhbár-i-'Am* (Lahore), of the 2nd May 1901, publishes a communication in which the writer complains that while the work in the office of the District Traffic Superintendent, Lahore, has of late considerably increased, the office establishment has not so far been strengthened in the least. The natural result of this is that the clerks employed in that office are made to work till late at night and have been deprived of all holidays. Nor is this all. Even casual leave is denied them, and a clerk applying for this leave for say two or three days on account of illness is granted privilege leave, with the result that he cannot apply for the latter leave till after the lapse of another six months. To make matters worse, it has recently been decided that in future sick leave will not be granted on the strength of medical certificates obtained from Dr. Dhari Mal, *i.e.*, in future a clerk standing in need of this leave will have to procure a certificate from Dr. Tommy (?), Assistant Surgeon, who lives in Naulucka far away from the city. This is very hard on the very poor employés of District Traffic Superintendent's Office, as this is nothing short of compelling them, when ill, to undergo the inconvenience and expense of going to Naulucka. It is a pity, adds the writer, that the poor quill-drivers in question should be treated, not like human beings, but like beasts of burden. They have not the courage to represent their grievances to the higher authorities and are obliged to suffer every hardship in silence. The correspondent then draws the attention of the Railway authorities to Sections 574 and 580 of the Traffic Code, and trusts that something may be done to mitigate the hardship of the clerks of the District Traffic Superintendent's Office. He also calls upon other newspapers in the Punjab to take up the matter in right earnest.

### *(g)—Postal Matters.*

Rough on the Amritsar postmen.

17. The *Public Gazette* (Amritsar), dated 1st May 1901, alleges that the local postal peons are so overburdened with work that they can hardly find time to attend to their private affairs. Formerly they were allowed a half holiday on Sundays, but of late they have been deprived even of this concession. To add to their hardships, the Post Master has recently issued orders to the effect that before returning home for the night, they should deposit their letter bags in

the post office, with the result that after finishing their day's work they have to waste considerable time in returning to the Post Office for that purpose. The Editor concludes by expressing a hope that the Postal authorities will look into the matter without delay.

*(h)—Miscellaneous.*

The plague in the Siálkot District.

18. The *Rafiq-i-Hind* (Lahore), of the 4th May 1901, is very sorry to learn that the plague is daily gaining in virulence in the Siálkot District and that some misunderstandings seem to have a risen between the local authorities and the residents of the infected villages. The Editor would request the former to treat the latter in a considerate manner at this juncture and relax the rigour of the policy of maintaining official prestige. Likewise, he would advise the people of the district to lay their grievances before the Deputy Commissioner, &c., in a respectful manner, and never think of taking the law into their own hands, which can only have the effect of adding to their hardships.

The same.

19. The *Siálkot Paper* (Siálkot), of the 1st May 1901, says that the plague seems to have come in the Siálkot District to stay, and that residents of the infected villages in the *iláká* are greatly disturbed. It is, by the way, an enigma that, while the authorities are doing their utmost to save life, the people should look with distrust upon the former. The Editor adds that recent plague disturbances in the district should prompt Government to discover the real causes of such deplorable occurrences. It will appear on inquiry that the plague administration is not all that could be desired, seeing that it has everywhere led patient and obedient natives to defy their present powerful Government. Instead, therefore, of sending the Police or the Military to terrorize the residents of the infected villages in the Siálkot District, efforts should be made to find out the causes which compel the people to take the law into their own hands. The *Paper* then suggests that if the revised plague regulations were enforced in the villages in question, peace and order would at once be restored.

The same.

20. The *Hamdard-i-Hind* (Lahore), of the 4th May 1901, also writes to a similar effect, and says that disturbances like those which have recently occurred in the Siálkot District are invariably due to the residents of infected places being maltreated, looted and insulted by plague officials. The Editor, therefore, suggests that experienced officers alone should be selected for plague duty and that they should be instructed to invite the people's co-operation in the work of stamping out the epidemic.

The same.

21. The *Punjab Observer* (Lahore), of the 8th May 1901, writing on the same subject makes the following remarks:—

"Most often—we do not wish to refer to any particular place—it is not the rules that gall the people so much as the way in which they are enforced. It must be confessed that the fault lies mostly with some of our own countrymen in subordinate official capacities, and it is their doings that are responsible for the

bitter feeling, suspicions, misery and bloodshed that ensue the affrays that occur in consequence of the harsh enforcement of plague rules. We have been informed—and one's blood curdles as one listens to such information—that even in the very jaws of death some people think no evil too serious to be refrained from and all sorts of misdemeanours, from illegal exactions and extortions, to inhuman insults on the honors of families, may be observed in or about infected places. Whenever any disturbances occur, we think inquiries as to their ring-leaders may, with advantage, embrace investigation into the problem of plague riots with special reference to this latter head as well."

The same.

22. The *Siálkot Paper* (Siálkot) of the 8th May 1901, writing about the recent plague riots in the Siálkot District, says that it has been decided to quarter punitive police in the villages which have misbehaved themselves. The Editor takes exception to this step, and alleges that the residents of the villages in question have not as yet recovered from the effects of the last famine and are not consequently in a position to pay the cost of maintaining the said police. Indeed, if some other and milder punishment is not inflicted on them they are certain to be reduced to a state of beggary.

The same.

23. The same paper of the 8th May 1901 says that a few plague cases, three of which proved fatal, have also occurred in Mianapura, a part of Siálkot. The residents of the city need not, however, feel alarmed at this, as all the cases have occurred in a single house. It has, besides, been ascertained on inquiry that the house in question was recently visited by several persons from an infected village in the Zafarwál Tahsíl. All that the people should, therefore, do in order to prevent the spread of the epidemic to other quarters of the city is to decline to receive visitors from the plague-stricken places, follow the directions the local authorities may issue for the suppression of the disease and keep their houses in a thoroughly cleanly state.

The plague in Nawashahr.

24. The *Paisa Akhbár* (Lahore), of the 4th May 1901, publishes a communication in which the writer says that, although the residents of Nawashahr, Jullundur District, have been inoculated twice or thrice and their houses and property thoroughly disinfected, the plague shows no signs of abatement in that part of the Province. Certain persons, he adds, are never tired of proclaiming to the world that inoculation and disinfection are sure preventives against plague, but facts do not bear this out. He further remarks that it is laid down in the plague rules that only those residents of a place who are attacked with plague should be removed to a segregation camp. As a matter of fact, however, the whole population is turned out and subjected to all sorts of trouble. To make matters worse, the people thus treated find themselves utterly helpless and no body listens to their tales of woe. Even kind-hearted and conscientious officers are misled by *Lambardárs* and *Sufedposhes* into the belief that the plague measures leave no room for improvement and that the people have nothing to complain of. The authorities thus remain absolutely ignorant of facts and do not know that inoculation has a very injurious effect on eyesight as well as on the general health.

25. The *Sidlhet Paper* (Sidlhet), of the 1st May 1901, suggests the following amendments to the revised plague rules :—

The revised plague rules.

*Rule* 9.—There can be no doubt that in framing the rules Government has been fully alive to the necessity of giving as little trouble to the people as possible, and has with that view made it compulsory for the District Magistrate to give previous notice (of his intention of entering a house and carrying out sanitary measures) and left it to his discretion to recover the expenses incurred. Rule 9, however, does not say whether such expenses will be recovered from all persons, rich or poor, or whether they will be recovered from well-to-do persons alone. It must be apparent to the meanest understanding that a person who, in spite of the notice given to him by the authorities, fails, for want of funds, to make the necessary sanitary arrangements, will not be able to pay the expenses incurred by Government in carrying out the measures specified, and that it will be difficult to recover such expenses from him except by an attachment of his property. The following words should, therefore, be added to Rule 9 :—

"If any person on receipt of notice fails to make arrangements for the cleansing and lighting (of his house) on account of poverty, the expenses incurred in carrying out such measures by the Health Officer shall be paid by the Committee."

*Rule* 18.—A portion of this rule deals with the examination of persons suffering from plague and lays down that in case of disagreement between the Health Officer and the Baid or Hakím, the decision of the Health Officer or, if he be not a medical man, that of the Civil Surgeon will be final. It is, however, difficult to understand why the Health Officer should be accompanied by a Hakím or Baid in this examination if the opinion of the latter is to carry no weight. The Editor urges that the following amendment should be made to the rule in question :—

"If the Baid or Hakím and the Health Officer disagree, the Chief Health Officer will decide."

The same rule provides that "in the case of females who, according to the custom of the country, do not appear in public, and, if practicable, in the case of all females, the examination shall be made by a female doctor or *Dhái*." The proposal, however, that the *Parddnashin* females alone should be so examined is open to objection, inasmuch as although there are very few families who observe the pardah, no class of people like their females to be examined by male doctors. In these circumstances, justice demands that all females should be examined by female doctors or *Dháis*, especially as the examination of women by male doctors very frequently leads to riots and disturbances.

*Rule* 20.—The amendment suggested in connection with Rule 9 should also be incorporated in this rule.

*Rule* 22.—This rule lays down instructions for the demolition of certain huts and other temporary structures. It is, however, possible that its working may subject the people to unnecessary inconvenience, and may create un-

pleasantness between the Government and the people. The Editor therefore suggests that before ordering a hut or other temporary structure to be burnt, the Health Officer should be required to serve a notice on its owner to the effect that if the latter has any objections to raise against the demolition of the hut, &c., he should lay the same before the District Magistrate.

*Rule* 23.—The last sentence of this rule runs as follows :—

"If the owner of any such premises is dissatisfied with the Health Officer's decision, an appeal will lie to the District Magistrate, whose order will be final."

The Editor suggests that the District Magistrate's orders should not be final, but that an appeal against it should lie to the Commissioner. Should this suggestion fail to commend itself to the authorities, it should at least be ruled that the District Magistrate should hear the objections of the owner of a hut, &c., before sanctioning its demolition.

*Rule* 44.—The concluding sentence of this rule lays down that the owner of a vacated house may remove his valuable property to a segregation camp, but that "if he declines to remove it, it will remain at his risk." The Editor is, however, of opinion that it being unsafe to keep valuable articles in thatch huts, Government should, in case such property is left behind, make satisfactory arrangements for its safe custody. Otherwise it should take charge of the articles in question (an inventory of which should be made) and restore the same to the owner on his recovery, taking from him a receipt for the articles returned.

A census complaint.

26. The *Watan* (Lahore) of the 3rd May 1901, says that the complaint is general that the Patwáris from the Mofassil deputed to Lahore in connection with the census operations have to work from 7 A. M. till sunset and that they are not allowed leave even for Sundays. The rumour that they will not draw their pay and the deputation allowance due to them, but will be paid at wage rates, has disappointed them still further. After alleging that so far they have not been paid a single pie, the Editor draws the Census Superintendent's attention to their hard lot, and exhorts that officer to do justice to these poor servants of Government. He adds that while the proposed economy cannot replenish the public treasury it is certain to press heavily on a number of poor wights.

A suggestion to introduce thumb impressions in the *sáhúkárs' bahis.*

27. The *Vakil* (Amritsar) of the 3rd May 1901, says that a Jhelum correspondent suggests that *sáhúkárs* should be required to obtain the thumb impressions of their debtors against all loan entries made in their *bahis.* The Editor invites Government's attention to the suggestion, and observes that its adoption would be certain, not only to decrease litigation in the country, but also to afford the simple *zamindárs* some protection against the tricks of money-lenders.

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[ Confidential. ]

[ Vol. XIV. ] [ No. 20. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 18th May 1901.**

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[ Vol. XIV. ] [ No. 20. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

Received up to 18th May 1901.

### I.—POLITICS.

*(a)—Foreign.*

China and the Powers.

1. The *Sialkot Paper* (Siálkot), of the 8th May 1901, in referring to the present political complications in China, remarks that this state of affairs is mainly due to the various punitive expeditions which are being sent into the interior of the country by the allied Powers, especially by Russia and Germany. After ridiculing the Powers' claim for an indemnity, the Editor remarks that the interests of trade and commerce demand that England should intervene between China and certain greedy European States and rescue the Celestial Empire from the financial collapse which will otherwise certainly overtake her. It is, besides, very necessary that, with a view to checkmate Russia's designs in the Far East, England should conclude an alliance with Japan.

The Hedjáz Railway.

2. The *Paisa Akhbár* (Lahore), of the 11th May 1901, regrets that so far it has taken very little active part in collecting subscriprions for the proposed Hedjáz Railway. Sometime back certain of its subscribers put forward a suggestion to the effect that it should collect one rupee from each of its constituents by sending them copies of the *Akhbár* by Value Payable Post. But although the suggestion was an excellent one, it could not be acted upon for various reasons. Something, however, should be done to collect money for the sacred work in question. After exhorting his co-religionists to pay their share of the cost of the construction of the said Railway, the Editor remarks that the authorities cannot possibly be opposed to the project, seeing that Government is a staunch advocate of the extension of commerce and railways. He adds that the movement is gradually becoming popular in the country, especially in Southern India, through the exertions of Mulla Abdul Qayum and others.

3. The same paper acknowledges the following subscriptions towards the Hedjáz Railway Fund:— The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Hakím Ghulám Nabi (first instalment towards the payment of Rs. 500 promised by him) ... | 100 | 0 | 0 |
| The *Paisa Akhbár* establishment ... | 20 | 0 | 0 |
| Syad Shah Fakhar-ud-Dín, Súfi of the Ootacamund Mission School ... ... | 1 | 0 | 0 |
| Karím Bakhsh Khán, Head Draftsman, and five others of the Shibsagar District, Assam | 5 | 0 | 0 |
| Háji Mír Ahmad, an Overseer in the Kohát District ... ... ... | 3 | 0 | 0 |
| The Sub-Divisional Officer, Military Works, Duki, Biluchistán, and three others ... | 4 | 0 | 0 |
| Munshi Muhammad Shábir Khán of the Shahpur District ... ... ... | 2 | 0 | 0 |
| Muhammad Anwár-ul-Haq, Delhi ... | 2 | 0 | 0 |
| Muhammad Mujib-ul-Rahím Khán of Mujibnagar in Kheri District, North-Western Provinces ... ... ... | 17 | 0 | 0 |
| Háfiz Alláyár Khán of Bubshahar, Hissar District ... ... ... | 33 | 0 | 0 |
| | 187 | 0 | 0 |

4. The *Vákil* (Amritsar), of the 10th May 1901, also acknowledges the following subscriptions:— The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 1,814 | 0 | 6 |
| 1. Munshi Azíz-ud-dín of the Chitrál Political Agency (price of three copies of his *History of Chitrál*) ... ... | 3 | 0 | 0 |
| 2. Munshi Muhammad Sulaimán, Tahsíl Kánúngo, Zíra, Ferozepore District ... | 1 | 0 | 0 |
| 3. Received through Muhammad Mahbúb-ul-Rahmán of Saháranpur ... ... | 3 | 15 | 0 |
| 4. Received through Maulvi Abdul Julíl of Jaipur ... ... ... | 2 | 8 | 0 |
| 5. Maulvi Atta Muhammad, Manager of the Rámpur Kalán, Rai Bareilly District ... | 15 | 0 | 0 |
| Total ... | 1,839 | 7 | 6 |

5. The *Watan* (Lahore), of the 10th May 1901, announces that no subscriptions for the Hedjáz Railway were received by it during the preceding week. It has, however, been pleased to learn that the *Paisa Akhbár* has also opened a subscription list. The same.

(*b*)—*Home.*

6. The *Vakil* (Amritsar), of the 6th May 1901, says that on the 23rd April last a Sub-Committee, with Maulvi Imám Ali as President, was formed at Siálkot with the object of deciding what form the proposed local memorial to the late Queen-Empress should take. It was eventually resolved that the money collected for the purpose should be spent on encouraging technical and agricultural education among the residents of the district. The Editor approves of the proposal, and says that the example set by Siálkot should be followed throughout the Province.

Siálkot's memorial to the late Queen-Empress.

## II.—Afghanistan and Trans-Frontier.

7. The *Vakil* (Amritsar), of the 13th May 1901, after referring to the rumour that the Amír of Kábul has presented to the Shah of Persia a copy of the Qurán valued at Rs. 4,50,000, says that it has always advocated the establishment of friendly relations between these two Muhammadan Rulers, and not long ago enumerated the advantages of this in the course of a series of articles headed "A Triple Alliance" (*vide* paragraphs 1 and 2 of the Selection No. 48 of 1900). It may be mentioned here that the Sultán and the Shah are already on friendly terms, as was shown on the occasion of the latter's recent visit to Europe. The news, therefore, that a friendship has also been established between Abdur Rahmán and the King of Persia is cheering in the extreme, and the Muhammadans deserve to be congratulated on this happy event.

The Amír's attitude towards the Shah of Persia.

8. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th May 1901, says that soon after the Chitrál Expedition an order was issued to the effect that the *Ulemás* and students from the tribal territory should be allowed to reside in the Pesháwar District only if they furnished securities for good behaviour. A representation on the subject was made to the authorities at the time, with the result that the rigorous enforcement of the order was not insisted upon. It has, therefore, taken the Editor quite by susprise to learn that the students, &c., from beyond the frontier are again being expelled from the district. He adds that a residence in British territory makes the persons in question friendly disposed towards Government, and that on their return to their native country they help to remove the prejudices entertained by the tribesmen against the present rulers of India. The treatment, however, which is now being meted out to them is calculated to induce them to intensify these prejudices still further.

The alleged expulsion of trans frontier *Ulemás* and students from the Pesháwar District.

## III.—Native States.

9. The *Rafiq-i-Hind* (Lahore), of the 11th May 1901, understands that the young Nawáb of Baháwalpur is shortly to be invested with limited powers of government, and that for the present he will work under the supervision of the Superintendent and the members of the State Council. His Highness can hope to get full powers of administration only if he satisfies these gentlemen with his work and

The young Nawáb of Baháwalpur.

they are pleased to recommend him for the investiture. The Editor is of opinion that the Nawáb should not (consent to) excercise limited and tentative powers, and that he should defer assuming the government of his State till such time as he is considered fit to wield full powers of administration.

## V.—Native Societies and Religious matters.

Colonel Jawála Singh and the *Ahlúwália Gazette.*

10. The *Singh Sahái* (Amritsar), of the 9th May 1901, publishes a communication in which the writer remarks that in its anxiety to throw mud at Colonel Jawála Singh, the local *Ahlúwália Gazette* has in its issue of the 10th April last (*vide* paragraph 17 of the Selections No. 16) preferred certain unfounded charges against that gentleman. The truth is that that paper is entirely under the influence of the Arya Samáj, the members of which are actuated by feelings of rancorcus enmity towards the Sikhs, and miss no opportunity of maligning the latter. The *Gazette* suggests that some pensioned Government official should be appointed Manager of the Golden Temple, but seems to have forgotten how grossly the affairs of the Temple were mismanaged during the time of Sardár Arjan Singh. It may be added that the present Manager has been performing his duties in a praiseworthy manner, and enjoys the confidence of the Sikhs. The writer concludes by remarking that unfounded statements like those published by the *Gazette* can never injure the Colonel in any way.

## VI.—Legislation.

The Land Alienation Act.

11. The *Rafiq-i-Hind* (Lahore), of the 11th May 1901, regrets that the enforcement of the Punjab Land Alienation Act is being unnecessarily delayed, and alleges that the evil the Act was intended to remedy is likely to become chronic by the time the Act is given effect to in the Province. This is the more probable as money-lenders have been dispossessing the *zamíndárs* of their lands since the law in question was introduced in the Viceregal Council.

The same.

12. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th May 1901, also publishes similar remaks.

## VII.—General Administration.

### (*a*)—*Judicial.*

Corruption in the Courts.

13. The *Siálkot Paper* (Siálkot), of the 8th May 1901, regrets to have to say that corruption is on the increase in the Courts, and that the evil is due to presiding officers delegating much of their powers to their "Amla," who being a low-paid lot do not hesitate to resort to bribery in order to swell their earnings. It is, therefore, very necessary that these harpies should be carefully watched and prevented from fleecing the litigating public, especially the poor *zamíndárs*.

A complaint against the Assistant Commissioner, Murree.

14. The *Akhbár-i-'Am* (Lahore), of the 13th May 1901, understands that the Assistant Commissioner, Murree, is acquiring unenviable notoriety there, and that he does not allow even the members of the local bar to enter his Court with shoes on. Sometime back a native barrister was ordered to leave his shoes outside the Court room, and the poor man could not but obey the order. A local pleader, named Sáin Dás, who refused to obey a similar order, was directed to

be driven out of the Court room, and has not since appeared before the officer in question. It may be mentioned here that on the very day on which he took charge of his present appointment the Assistant Commissioner issued an order to the effect that no native, whatever his rank or position, should ever enter his Court with shoes on. The Editor concludes by inviting the attention of the Local Government and the Chief Court Judges to the scandal, and suggests that prompt steps should be taken to put it down.

*(b)—Police.*

Alleged cruelty to animals in Amritsar

15. The *Ahlúwália Gazette* (Amritsar), of the 8th May 1901, alleges that the local cartmen (especially Balanda, Nur Dín and Mirán Bakhsh), who carry merchandise between the city and the railway goods shed, are a heartless lot. They usually attach only one bullock or buffalo to their carts and overload them to such an extent that the poor animals can hardly manage to walk, especially during the hot weather. It is, however, to be regretted that the Police do not seem to think it their duty to prevent this heartless cruelty to animals. The Editor then suggests that every cartman who works his animals in the manner alleged should be hauled up before a Magistrate and punished in an exemplary manner.

*(c)—Municipal and Cantonment Affairs.*

The printing work of the Amritsar District Board an alleged job.

16. The *Ahlúwália Gazette* (Amritsar), of the 8th May 1901, alleges that the entire printing work of the Amritsar District Board is always given to a certain person, and that this favoured individual (who, by the way, is backed by a certain gentleman) is paid four times the rates obtaining in the *bazár*. After remarking that this is nothing short of a waste of public money, the Editor suggests that in future the contract for the work should be sold by public auction, and that failing this, only ordinary rates should be paid to the present contractor.

A complaint against the Dárogha of the Amritsar Municipal tramcar horses.

17. The same paper, in continuation of his previous remarks (*vide* paragraph 12 of the Selections No. 19), alleges that during the time of the late Mr. Nicholl the present Dárogha of the local tramcar horses was prosecuted criminally in connection with a theft case in the stables. Subsequently he was transferred to the Octroi Department, and during his stay there not a single complaint was heard in connection with the feed, &c., of the horses. His reversion to his former appointment, however, has revived the complaints which were rife during his first tenure of this office. The Editor, therefore, expresses the hope that the Deputy Commissioner will look into the matter and cause prompt enquiries to be made into the conduct of the Dárogha.

*(d)—Education.*

Technical Education.

18. The *Paisa Akhbár* (Lahore), of the 11th May 1901, publishes a communication from Sayad Altáf Husain, Head Master, Public Secondary School, Chhachhrowli, Kalsia State, who takes exception to the present educational policy

of Government, and suggests that steps should be taken to impart technical education—the crying need of the hour—to the people. He alleges that a number of Primary and Secondary Schools in villages, which cost Government a large sum of money, are fast losing their importance owing to the establishment of private schools in all parts of the country, and suggests that the money now spent in the maintenance of the former institutions should be utilized for improving Government Technical Schools. It may be mentioned here that if the Local Government were to establish such schools in each Division of the Province, the people would be only too glad to supplement its work. The writer concludes by exhorting the people to take the necessary steps to popularize technical education in the country.

The Amritsar Clerical and Commercial School.

19. The *Vakil* (Amritsar), of the 10th May 1901, says that sometime back the Amritsar Municipality adopted a resolution to the effect that the Local Clerical and Commercial School should be incorporated with the Municipal Board College. Certain leading merchants and traders of the city have recently decided to submit a memorial to the Lieutenant-Governor on the subject, and pray His Honor to direct the Municipality to continue to maintain the school as a separate concern. After remarking that the existence of the institution is of considerable advantage to the people, the Editor expresses the hope that Sir Mackworth Young will see his way to grant the memorialists' prayer.

Selection of text-books for Primary and Secondary Schools.

20. The *Sirájul Akhbár* (Jhelum), of the 13th May 1901, publishes a communication in which the writer takes exception to the existing arrangements for selecting text-books for use in Primary and Secondary Schools, and suggests that School Masters should invariably be consulted in the matter, and that text-books should be prescribed by a *majority of votes*.

The Aligarh College and politics.

21. The *Vakil* (Amritsar), of the 6th May 1901, deprecates the conduct of the members of the Aligarh College Committee in meddling with politics, and remarks that Government being the chief patron of the institution, the gentlemen in question should never take part in any political movement. The Editor adds that the most serious mistake committed by the Managers of the College since the death of the late Sir Sayad Ahmad Khán is their participation in the political agitation set up against Sir Antony MacDonnell's Nágri Resolution. The worst offender in this respect is Nawáb Mohsin-ul-Mulk, who being the Secretary of the College Committee ought to have had nothing to do with such a movement. It is of course true that the late Knight of Aligarh never hesitated to resort to political agitation when the interests of his co-religionists necessitated this step on his part. But it is an open secret that not once did he oppose Government in his capacity of Secretary to the said Committee. Again, the fact should never be lost sight of that not a single Muhammadan in India occupies, or can hope to occupy in the near future, the exalted position to which Sir Sayad had succeeded in raising himself. After advising Nawáb Mohsin-ul-Mulk to sever his connection with the College, if he is still desirous of fighting for the withdrawal of the Nágri Resolution, the Editor observes that an eductional institution should eschew politics in the most careful manner.

*(e)—Agriculture and questions affecting the land.*

22. The *Paisa Akhbár* (Lahore), of the 11th May 1901, publishes a communication in which the writer reports that recently the Umballa District has been visited by several swarms of locusts, and that these are causing great injury to the sugarcane crops, especially in the Naráingarh and Jagádhri Tahsíls. The writer, therefore, requests the authorities to take steps to extirpate the pest and prevent the *samindárs* from being subjected to further loss.

Locusts in the Umballa District.

*(f)—Railways and communications.*

23. The *Siálkot Paper* (Siálkot), of the 8th May 1901, remarks that sometime back it suggested the extension of the local goods shed, but that so far the suggestion has not been acted upon. The present goods shed, adds the Editor, is too small for the requirements of the city. He, therefore, expresses the hope that the Railway authorities will take early steps to remove the complaint.

The Siálkot goods shed.

24. The *Siráj-ul-Akhbár* (Jhelum), of the 13th May 1901, remarks that there being no platform at the Háfizabad Railway Station, passengers, especially old persons and children, not infrequently sustain a fall in entering and leaving a carriage. The Railway authorities should look into the matter, and supply the want at an early date.

Want of a platform at the Háfizabad Railway Station.

25. The *Watan* (Lahore), of the 10th May 1901, remarks that the Railway authorities have not been well advised in opening Parcel Offices in Anárkali and at Charing Cross, as the parcels received and despatched from the Dabbi and the Kashmíri Bazárs far exceed in number those received and despatched from the first named two places. That this is true will appear from the fact that whereas a Post Office has only recently been opened in Anárkali, there are three Post Offices in or about the Bazárs in question. It is, therefore, desirable that a Parcel Office should at least be opened in the Dabbi Bazár, and the traders concerned should draw the attention of the Railway authorities to this matter.

The opening of Railway Parcel Offices in Anárkali and at Charing Cross.

26. The *Akhbár-i-'Am* (Lahore), of the 8th May 1901, publishes a communication in which the writer endeavours to show that the District Traffic Superintendent has been misled into the belief that his subordinates are in the habit of applying for casual leave on false pretences of illness, and invites that officer's attention to his letter.

The District Traffic Superintendent of Lahore, and his subordinates.

*(h)—Miscellaneous.*

27. The *Public Gazette* (Amritsar), of the 8th May 1901, after publishing the facts of the case in which one Nawáb Khán, a Police Constable on plague duty at the Beas Railway Station, stands charged, under Section 354 of the Indian Penal Code, with attempt to violate the chastity of a female passenger, says that it is wretches like the accused who help to inflame the people against the authorities in connection with the plague administration. Were

The plague.

such *badmáshes*, who oppress and fleece the people in a most cruel manner, dealt with as they deserve to be, the residents of infected places would never think of taking the law into their own hands. This is the more probable, as the people know perfectly well that they can achieve nothing against their present powerful Government. In conclusion, the Editor would request the authorities to make plague riots impossible in the future, as these help to spread unrest and panic among the populace.

The same.

28. The *Akhbár-i-'Am* (Lahore), of the 14th May 1901, reprints the above, and observes that the incident should open Government's eyes to the gravity of the situation. It may be mentioned here that according to the *Tribune* the real cause of the plague disturbance at Zafarwál was the attempt to take a *Sáhúkár's* daughter into the murdered Náib Tahsíldár's camp. The Editor adds that Government is at liberty to punish plague rioters, but that at the same time it should respect the feelings of the people.

The same.

29. The *Siráj-ul-Akhbár* (Jhelum), of the 13th May 1901, publishes a communication in which the writer remarks that Doctors and the Police should never be employed on plague work, as these officials usually abuse their authority and thereby cause riots The plague rules, it must be conceded, are of a lenient character, but the fault lies with those who are called upon to enforce them. Again, the purdah system being very strictly observed in the Punjab, the least interference with females leads to grievous consequences. In these circumstances it is highly desirable that the people should be given a free hand in the suppression of the plague. Indeed, the recent plague riots alone ought to be sufficient to induce Government to let the people severely alone.

The same.

30. The *Paisa Akhbár* (Lahore), of the 11th May 1901, says that the general belief is that the recent plague riots in the Siálkot District were due to carelessness on the part of some inexperienced Native Doctors on plague duty in the infected villages. It is possible, adds the Editor, that Government is unaware of the fact that these medicos practise gross oppression on the people, but the Press is literally being overflooded with complaints against them. All Doctors are not necessarily bad, but it is undeniable that there are some among them who do commit acts of indiscretion through foolishness or motives of avarice.

The same.

31. The *Rafiq-i-Hind* (Lahore), of the 11th May 1901, writing about the recent plague riots in the Siálkot District, remarks that the worthies, who are in the habit of posing before the authorities as leaders of the people, and expect from Government titles of honor in return for this, seem to be hiding in inaccessible nooks and corners at this critical time. If they are really what they represent themselves to be, they ought to use their influence with their followers and prevent the latter from defying the law. Certain persons, adds the Editor, seem to be under the impression that the only way to raise oneself to the position of a leader of the people is to run down the National Congress before the

authorities. Such misguided individuals should know that the real leaders are those who endeavour to avert breaches of the public peace and prevent misunderstandings from arising between the rulers and the ruled. In conclusion, the *Rafiq* observes that gentlemen having influence with the people should join hands with Government in reassuring the residents of the plague-infected places.

The same.

32. The *Vakil* (Amritsar), of the 13th May 1901, say that it is possible that the recent plague disturbances in the Zafarwál Tahsíl were due to the oppression alleged to have been practised by the murdered Náib Tahsíldár and his co-adjutors. There can, however, be no gainsaying the fact that not one of the revised plague regulations is open to the least objection. It is, therefore, to be regretted that the people should have the bad taste to find fault with rules framed with the express object of saving life. If, adds the Editor, they have any complaints to make against plague officials, they should lay the same before Government by means of representations or through the Press. He then expresses his willingness to publish well-founded complaints, and promises to revert to the subject at some future time.

The same.

33. A correspondent, writing to the *Ahlúwália Gazette* (Amritsar), of the 8th May 1901, says that the plague has assumed such a virulent form in Phagwára, Kapurthala State, that almost every seizure proves fatal, and whole families are falling victims to it. The Rája is doing his utmost to save life, but the disease shows no sign of improvement and is working havoc in the town. As was, therefore, to be expected, nearly half the population has migrated to other places, leaving behind property worth lakhs of rupees. It may be mentioned here that those who have so far been unable to leave Phagwára are having a very bad time of it, and that a recital of the hardships suffered by them would be certain to extort tears from the stoniest heart. Even religious distinctions seem to have ceased to exist among them, and cases are on record in which Hindu and Muhammadan corpses have been buried and cremated respectively. The writer then suggests that the only way to stamp out the plague in the town is to disinfect every house and turn out the remaining population, satisfactory arrangements being first made for the safe custody of the property left behind. He adds that serious complaints are rife against the head Medical Officer and a certain *Hakim* on plague duty and exhorts these officials to treat the people committed to their charge in a considerate manner.

The same.

34. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 14th May 1901, says that the provision in the revised plague rules that no officer below the rank of an Assistant Surgeon or a Tahsíldár should be selected to work as a Health Officer cannot be expected to prove of much service to the residents of small towns. To obviate this difficulty, adds the writer, it is very necessary that Hospital Assistants of the First Grade and Náib Tahsíldárs should also be allowed to work as Health Officers. He also disapproves of the decision to place quarantine arrangements in the hands of the people, and observes that this is calculated to lead to the spread of the epidemic even to places which have so far been immune from it.

35. The *Civil and Military News* (Lucknow), of the 15th May 1901, says that the advent of the bubonic plague in the country is a punishment for those acts of omission and commission of which natives are almost daily guilty in connection with sanitation. They live in insanitary houses, breathe vitiated air and have given up bathing daily. It is not, therefore, surprising that they should every now and then fall victims to pestilence and die off by thousands. The Editor then states that it is impossible to stamp out the plague so long as the sanitary condition of Indian towns and villages is not improved in the most thorough manner.

The same.

36. The *Watan* (Lahore), of the 16th May 1901, publishes a communication in which the writer, after praising Government for its sympathetic attitude towards the *zamínddrs*, remarks that it is a matter of notriety that *sáhúkárs* not infrequently make fictitious loan entries in their *bahis*, and thereby fleece the poor agriculturists in a most merciless manner. The correspondent suggests that the most effectual way to remedy the evil is to require money-lenders to obtain the thumb impressions of their debtors against all such entries. He adds that this would also have the effect of decreasing litigation in the country.

A suggestion to introduce thumb impressions in the *bahis* of money-lenders.

Punjab Government Press, Lahore—30-5-01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 21. ]

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# NATIVE NEWSPAPERS

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Received up to 25th May 1901.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 25th May 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

England and Russia in the East.

1. The *Watan* (Lahore), of the 17th May 1901, quotes extracts from the *Daily Express* and other newspapers to show that Russia is concentrating her forces in Central Asia as well as on the borders of Afghánistán. The Editor adds that if the Muscovites invade Herát they are certain to find themselves involved in serious trouble. He then regrets that of late England's treatment of Persia and Turkey has been such that she cannot expect these countries to stand by her in her hour of difficulty. He, therefore, exhorts the British ministry to establish friendly relations with the Shah and the Sultán as the only way of checkmating Russian designs in Asia.

China and the Powers.

2. The *Akhbár-i-Am* (Lahore), of the 16th May 1901, writing about affairs in China says that so far the Chinese Government has not offered the slightest opposition to the Powers. It might have secretly sympathized with the Boxers, but there is absolutely no proof that the rebels were Government soldiers. The Editor then deprecates the atrocities committed by the allied forces in Pekin and other places, and says that they remind one of the dark deeds of which the mutinous sepoys were guilty in 1857. He adds that China has been completely ruined and that it will be long before she regains her former prosperity.

The same.

3. The *Sialkot Paper* (Siálkot), of the 16th May 1901, says that signs are not wanting to show that a universal war is imminent and that in all probability the war torch will be kindled in China. The Editor then observes that in the event of Great Britain going to war with another European Power in Africa, Asia or Europe, His Majesty's native soldiers should be allowed to take part in it and that no invidious distinctions should be made between them and their white *confreres*.

4. The *Vakíl* (Amritsar), of the 17th May 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund:—

The Hedjáz Railway.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged ... ... | | 1,839 | 7 | 6 |
| (1) Through Munshi Muhammad Ibráhím, School Master, Sanor, Patiála State | | 16 | 0 | 0 |
| (2) Through Abdul Hakím of the Western Ganges Canal Department, Sariva, District Allahabad ... ... | | 7 | 2 | 0 |
| (3) Kázi Ali Muhammad, Officiating Tahsíldár, Dera Ismail Khan ... | | 2 | 7 | 0 |
| (4) Dr. Imám-ud-dín (price of one phial of eye powder prepared by him) ... | | 0 | 8 | 0 |
| Total ... | | 1,865 | 8 | 6 |

*(b)—Home.*

5. The *Akhbár-i-'Am* (Lahore), of the 17th May 1901, remarks that certain newspapers every now and then draw public attention to the question of the poverty of India. But how, enquires the Editor, is one to know that the country is really poor? England, he adds, is suffering from a plethora of wealth, but she has not given more than 10 or 12 lakhs of rupees for a memorial to her late Queen. On the other hand, India, which is alleged to be very poor, has already subscribed about Rs. 40,00,000 for the same purpose. It is not, therefore, easy to see why India should be considered a poor country. To make matters worse, instead of discussing the question in an impartial manner, the Native Press is reasoning on false premises, and its attitude is, therefore, likely to be misunderstood in official quarters. The Editor then goes on to say that of late the newspapers in question have been agitating for a reduction of the British garrison in India on the ground of the poverty of the country. It is not, however, unlikely that the agitation may lead the authorities to suspect the loyalty of Natives and thereby induce Government not to reduce but to increase the strength of this garrison. This is the more probable as the present Government of India is an alien one; and the creation of the said impression on its mind would be certain to prove injurious to the best interests of the country.

The poverty of India.

## II.—Afghanistan and Trans-Frontier.

The Amír and England and Rússia.

6. The *Koh-i-Núr* (Lahore), of the 14th May 1901, remarks that the Amír of Kabul is such an astute ruler that even the most keen-witted Statesmen of Europe have so far failed to understand his foreign policy. Russia has done its utmost to fathom this policy, but to no purpose, and Abdur Rahmán's mind in this respect is likely to remain a mystery to the end of the chapter. The Editor adds that Great Britain has always treated His Highness in a more generous manner than Rússia and has proved of far greater help to him in the defence of his kingdom. It is of course true that the Amír has certain complaints to make against the British Government, but these are of such a nature as not infrequently arise even between very intimate friends. It is, therefore, quite certain that he can never prove false to England and favour the Czar at her expense. The writer concludes by remarking that Abdur Rahmán's request regarding the appointment of an Afghán Ambassador at the Court of St. James is perfectly reasonable and should be granted unhesitatingly.

## III.—Native States.

Government and the Mahárája of Kashmír.

7. The *Tribune* (Lahore), of the 11th May 1901, publishes the following :—

"There is no end of theories and conjectures as to the rapidly growing degeneracy of the Native Chiefs. Many causes have been assigned, but, as we have several times pointed out, the chief cause, that the unhappy Princes feel that thay are shadows—pale and trembing shadows at that—and not realities, is almost always lost sight of. When a Prince, born in the purple, finds himself again and again thwarted in even trivial matters, realizes that his humiliation is perfectly understood by his so-called subjects, and sees such of his own servants or people as he does not like (may be for some very good reason) snapping their fingers at him, knowing how powerless he was, is it at all surprising that he should feel life a burden and take to the bottle and other vices if weak-minded, or seek consolation in devotional exercises if religiously inclined? A most touching example, illustrative of the deplorable state of things, has just been brought to our notice by a correspondent, who has favoured us with some excellent comments on our recent notes on the anomalous position of His Highness General Sir Mahárája Prataáp Singh Báhádur, G. C. S. I., of Kashmír. There was a man in one of the Departments of the Kashmir State whose services the Mahárája did not wish to retain, as His Highness knew that he was in the habit of libelling him in a certain class of vernacular newspapers, and making mischief in other ways. His Highness represented the matter to the Resident and State Council and pressed earnestly for his removal from the State service. He wrote :—

'To keep . . . . . in the State service any longer would mean to encourage people to have me disgraced and scandalized in public, while the benign and just Government of India and its subjects are kind enough to hold me in very high esteem. I am strongly of opinion that . . . . should be turned out of the State and no consideration for the man should be shown

by the Council and the Resident, who, I am quite sure, would not like to see that my paid servants of not very high order should venture to offer insult and shameful wrongs to me.'

And will it be believed that still the man remained for four years in the State employ, defying its ruler to do his worst? Comment is needless."

The Rája of Kapurthala's intended visit to Simla.

8. The *Victoria Paper* (Siálkot), of the 16th May 1901, understands that the Rája of Kapurthala is about to pay a visit to Simla. His Highness, adds the Editor, stays in his State for only a short time and spends the greater part of his time at Simla or in Europe. Evidently he does not know that under Lord Curzon's recent circular, no Native Chief can absent himself from his State except in cases of extreme necessity.

Lawlessness in the Biláspur State.

9. The *Akhbár-i-'Am*, (Lahore), dated 17th May 1901, publishes a communication in which the writer alleges that on the 8th idem about 200 Rájpúts assembled under a certain banyan tree at Biláspur and hatched a conspiracy to overawe the Rája and his advisers. Bábu Kesho Rám, Tahsíldár, who on his way back from his office happened to pass by the assemblage, was severely beaten and afterwards kept in wrongful confinement. Some of the conspirators then went to the house of Díwán Chand, Kapúr, Chief Secretary, and informed him that the Tahsíldár had sent for him. On that gentleman hesitating to leave his house, some of them pounced upon him, gave him a sound thrashing and took him to the place of the meeting. The conspirators then declared that they would not allow any outsider to remain in the State, nor would they pay land revenue. They also announced their intention to instal a certain patron (Sarparast) of theirs at Simla in the *Gaddi* of the State, saying that he had remitted arrears of land revenue (amounting to about four lakhs of rupees) due from them. After making this declaration they entered the city, plundered a rich trader (Sardár Uttam Singh by name), bound him head to foot and took him to the place of the meeting. This created a fear of general loot and all shops in the city were closed instantaneously. On the report of this lawlessness reaching the ears of the Rája, Mián Rám Singh, Mir Munshi, and Rúr Singh, and afterwards Miáns Sohan Singh and Raghbír were sent to induce the conspirators to disperse and release the officials and traders arrested by them. The conspirators, however, remained obdurate and repeated their declarations, upon which the Superintendent, Hill States, Simla, was telegraphed to for help. In the meantime, the rebels collected a large number of bludgeons and prepared themselves for a fight. They also managed to secure about 300 prisoners consisting of *Sáhúkárs*, &c., whom they would have killed but for the timely arrival of the military and the police, who succeeded in dispersing the mob and arresting nine ringleaders. The writer promises to revert to the subject in some future issue.

## VII.—General Administration.

### (c)—*Municipal and Cantonment affairs.*

The Amritsar Municipality and the refund of octroi.

10. The *Public Gazette* (Amritsar), dated 16th May 1901, remarks that the recent resolution of the Amritsar Municipal Committee reducing to three months the period within which refunds of octroi can be claimed is calculated to seriously

affect the commercial prosperity of the city. It is therefore very necessary that prompt steps should be taken to carry on a systematic agitation against this resolution. Unfortunately there are no Traders or Rate-payers Associations in the city which might have tackled the subject in right earnest. The Editor adds that it is true that just now the Municipality is in sore need of funds, but in its anxiety to raise money it should not cripple trade, which is the sole source of the present prosperity of Amritsar.

*(d)—Education.*

Want of a Boarding House for the students of the Lahore Medical College.

11. The *Sada-i-Hind* (Lahore), of the 19th May 1901, remarks that the students of the Lahore Medical College experience great inconvenience and loss for want of a Boarding House, and owing to their having to live in the city they are frequently eased of their clothes and books by thieves. It is a pity, adds the Editor, that while all the Colleges at Lahore have Boarding Houses attached to them, an institution like the Medical College should be an exception to the rule. The Editor, therefore, draws the attention of the authorities to the matter and requests them to supply the want at an early date.

*(f)—Railways and Communications.*

Waiting-rooms for Intermediate Class passengers.

12. The *Paisa Akhbár* (Lahore), of the 18th May 1901, publishes a communication in which the writer remarks that Intermediate Class passengers, who are generally native gentlemen of respectability, experience great inconvenience for want of separate waiting rooms at Railway Stations, and urges the desirability of supplying the want at an early date.

*(g)—Postal Matters.*

A suggestion to print V. P. P. Forms in Vernacular.

13. The *Victoria Paper* (Siálkot), dated 16th May 1901, suggests that Value Payable Parcel Forms should also be printed in Urdu, Nágri and Gurmukhi with a view to enable persons unacquainted with English to fill in the same.

*(h)—Miscellaneous.*

The plague.

14. The *Akhbár-i-'Am* (Lahore), of the 16th May 1901, publishes a communication in which the writer alleges that quite a number of natives do not seem to be grateful to Government for what it is always doing for their country. As an instance in point, he says that in these days wherever educated natives in want of employment happen to meet they discuss Government's plague policy and give out that the highhandedness of Medical and Police officials is at the bottom of plague riots. This, adds the correspondent, is not a fact. No one can deny that Government has spared neither pains nor expense in its efforts to stamp out the epidemic and rescue the people from its deadly clutches. If, therefore, the authorities have so far been unable to accomplish this task, they cannot justly be blamed for the failure. There can, besides, be no doubt that but for their efforts the disease would ere long have spread to all parts of India. The writer then goes on to say that plague rioters help to prejudice Government against the entire population, and that consequently even their relations ought to have no sympathy with these breakers of the law.

He admits that certain doings of Medical and Police officials on plague duty are calculated to give provocation to the residents of infected places. This, however, does not mean that the latter should lash themselves into fury and take the law into their own hands. All that they should do is to lay their grievances at Government's feet in a respectful manner and pray for redress for the same. It may be mentioned here that none of the officials named dare insult any female resident of a plague-stricken village or town in the presence of her relations, &c. The only complaints so far heard have been to the effect that not infrequently persons suffering from a disease other than plague have, from sordid motives, been pronounced to be plague patients and that similar devices have been resorted to in order to get hold of beautiful women, or to extort bribes. Even this, however, is impossible under the revised plague rules, in framing which due regard has been paid to the prejudices of native society and which seem to have met with approval from all sections of the population. After remarking that the people should never be treated in such a lenient manner as to make them impertinent, the writer advises his fellow-countrymen to implicitly obey all orders issued by Government with the object of putting down the plague. He concludes by observing that if plague rioters were punished with the confiscation of their movable as well as immovable property, disturbances like those which have recently occurred in the Siálkot District would soon become a thing of the past.

15. The *Akhbár-i-'Am* (Lahore), of the 17th May 1901, writing about the recent plague disturbances, says that the best way for Government to reassure the people is to approach them through their real leaders, who would not flinch from laying the former's legitimate grievances before the authorities in a firm but respectful manner. The worthies who are in the habit of saying ditto to whatever may fall from the lips of highly-placed officials and do not hesitate to suggest measures calculated to wound the feelings of the general public, cannot be expected to prove of any help to the authorities at this juncture. After remarking that the residents of the plague-stricken places deserve to be treated in a very considerate manner and deprecating the decision to quarter Punitive Police in certain villages in the Zafarwál Tahsíl, the Editor says that strange rumours are afloat in the villages in question. One of them is to the effect that Medical officials are in the habit of throwing some (poisonous) medicine into wells used by the people. Indeed, so firm is the belief in this canard that quite recently a certain Munshi was handled very roughly on the mere suspicion of having poisoned the water of a well.

The same.

16. The *Rafiq-i-Hind* (Lahore), of the 18th May 1901, says that the Zafarwál plague rioters are said to have murdered their Náib Tahsíldár in a most cold-blooded manner. It must, however, be added that extreme provocation is alleged to have been given to these unfortunate persons. At all events, it is to be hoped that inquiries into the case against the rioters will bring the true facts to light. The Editor then adds that he has more than once expressed the opinion that the people should never oppose Government and take the law into their own hands. He would also request the authorities to see that in no case are the innocent punished along with, or in place of, the guilty.

The same.

The same.

17. The *Victoria Paper* (Siálkot), of the 13th May 1901, praises Mr. Casson Walker, Commissioner and Superintendent of the Ráwalpindi Division, for the tact displayed by him in restoring order in the plague-stricken villages of the Zafarwál Tahsíl without the assistance of the military. That officer gave a very attentive hearing to the representations of the people and did his best to calm their fears. He also informed them that they were free to place their plague patients under Government Medical officials or employ *Hakims* or *Vaids* for the purpose. As a result of this conciliatory attitude on the part of the Commissioner several rioters have been arrested, and there is every likelihood of the murderer of the late Náib Tahsíldár Rám Dás being run to earth. After praising Mr. Tollinton, the Deputy Commissioner of Siálkot, for his share in restoring peace in the infected villages, the Editor reports that the plague is steadily on the decrease in the district.

The same.

18. The *Public Gazette* (Amritsar), of the 16th May 1901, expresses the hope that the authorities will not be in too great a hurry to quarter Punitive Police on the offending villages in the Zafarwál Tahsíl. It is incredible that the timid and law-abiding residents of these places should have defied the law without being provoked to do so. Indeed, the *Tribune* has made it abundantly clear that the recent disturbances in the tahsíl were due solely to certain oppressive practices of the subordinate plague officials. The Editor, therefore, trusts that the authorities will think twice before deciding to burden the said villages with the cost of maintaining the proposed Punitive Police. They should also take severe notice of the officials who have been guilty of malpractices in connection with the enforcement of the plague rules.

The same.

19. The following appears in the *Tribune* (Lahore), of the 11th May 1901 :—

"An illustration of the state of feeling created in the affected tract of the Siálkot District is furnished by the wild rumours that are prevalent there and are flying from mouth to mouth with all the authority of gospel truth. It is curious that none of these rumours affect the character of the Government or the higher officials, and that they have assumed a fixed type probably from repetition, but more probably because of the conviction of the people that they are absolutely true. How this conviction has come about it is worth the while of the authorities to enquire if they care to carry on their administration smoothly in the future. It would be trifling with things to say that the masses are an ignorant lot and can be made to believe any absurd thing. How is it that none of the rumours attribute any motives to the Sircár, but are all directed against the subordinate staff with whom they are in direct contact? There is not the slightest doubt that the subordinate staff have by their conduct utterly forfeited the confidence and good will of the masses."

The same.

20. The *Siálkot Paper* (Siálkot), of the 16th May 1901, remarks that there must be some truth in the complaints prevalent against the subordinate plague officials, otherwise the residents of infected places would not have risen against Govern-

ment. It may be mentioned here that the officials in question are giving out that the rigour of the plague rules alone is responsible for the disturbances which are taking place in different parts of the country. This, however, is not a fact, and the Editor has never heard any complaints about the said rules, of the humane character of which the entire population seems to be thoroughly convinced. He then praises the plague officials of Siálkot for their considerate treatment of the residents of the city and their readiness to listen to reasonable complaints.

The same.

21. The same paper complains that the thatch huts into which the residents of infected places are removed cannot afford shelter against either heat or cold. It is, besides, very unsafe to reside in them, and their inmates live in constant fear of being looted by thieves. Again, every one of these huts is so small that no family can manage to live in it in comfort. The Editor, therefore, trusts that the authorities will look into the matter and remedy the evils complained of.

The same.

22. The *Victoria Paper* (Siálkot), of the 16th May 1901, suggests that every doctor who declares a person suffering from fever to be a plague patient should be rigorously imprisoned for not less than two years and that a law to this effect should be introduced in the Viceroy's Legislative Council.

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[ Vol. XIV. ] [ No. 22. ]

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

# PUBLISHED IN THE PUNJAB,

**Received up to 1st June 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

The Mail dispute in Turkey.

1. The *Punjab Observer* (Lahore), of the 18th May 1901, publishes the following under the heading "The Mail dispute in Turkey:—

"The spirit which animates the Foreign Powers and their representatives towards Turkey is singularly well illustrated by the various phases of the dispute which has recently arisen between the Turks and the foreigners over the disbursement of the foreign mail in the Ottoman dominions. The dispute is of an entirely novel nature and, though its character may not differ radically from that of previous points of difference between Turkey and the European Powers, it is certain that such a conflict could not have cropped up in any other country. For of all the more or less important sovereign international States, Turkey is the only Power which does not enjoy the rights and privileges of an independent State. Those who go into other countries, either temporarily or permanently, have to abide to a large extent by the rules, the administration, the laws and the procedure of these. Even Japan is no exception, though European prejudice against Asiatic Governments is strong. But that Turkey should be the mistress of her own territories, should promulgate within her dominions the laws that her statesmen think conducive to her welfare, should decide, without the help of her European rivals, upon questions relating to her social, political, military and financial condition, should govern her people according to her own lights and should generally enjoy the full privileges of a sovereign international State—oh! that would be intolerable. She may be the vassal of no other Power; she may have an army as numerous and as efficient as that of Germany or Russia; her territories may be as large as those of France—there may be all this; still she is not Russia, Germany or France, and is not entitled to a treatment of equality with them. The present position of Turkey we believe to be the most anomalous of its kind, which is absolutely without any paralled in history. Nominally an independent

Kingdom, she is treated as if she were the slave of every one of the Powers of Europe, a position which is much worse than being the vassal of any one of them."

* * * * * * *

"In order to understand the nature of the dispute, it is necessary to explain that till recently the postal administration in Turkey was defective, and justified the foreigners residing in Turkey in making their own arrangements for the conveyance of their mails. Now the Turkish Government has vastly improved its postal system, but there are certain obstacles in the way of further reform. One of the most important of the obstacles is the existence of a large number of postal arrangements, independent of each other and often conflicting with one other. It will thus be seen that of the reforms which would strike the Porte as urgently called for, not the least important would be the abolition of all foreign Post Offices and the introduction of a uniform postal system. However, that is not the only, or the chief, reason why the Porte insists on the abolition of the foreign Post Offices. This consists in their dangerous character and in the incidental political results which are identified with the working of the system. An English paper, while noticing the version of the affair as wired by Reuter, admits that the foreigners have a habit of using the Post Office to evade the customs and also to convey forbidden articles out of the country, while an Indian contemporary thinks the Sultan justifiable in his shrewd suspicion inasmuch as the Foreign Post Offices are so many secret bureaus of intrigue, 'threatening the integrity of his Kingdom,' conspirators safely devising murderous plans through the medium of the Foreign Post Offices. The above will make it clear how very important it is for effecting necessary reforms in the Turkish Post Office and for averting the political crimes which are planned through the Foreign Post Offices that the latter be abolished altogether; and it is difficult to understand the objections of the Embassies, if they have no ulterior motives.

There is one point which deserves notice in this place. Reuter tells us that the Sultan has demanded the suppression of the Foreign Post Offices three times, that the Porte has sent three emphatic notes to the same effect; but the ambassadors have treated the representations most contemptuously by returning them, which has led to a diplomatic rupture between Turkey and the Foreign Embassies. Now the question is, will the Turkish Government make a determined stand or will it pocket the insult and ignore the insolent conduct of the Envoys, while the repetition of similar conduct on their part in Berlin, Paris, St. Petersburg or London would have been followed by their passports having been handed over to the Ambassadors? The question is not easy to answer, considering on the one hand the usual firmness of the Sultan which has always characterised his conduct on critical occasions and on the other, the unanimous opposition which the Ambassadors are offering to the demand. The next few days will answer the question as the controversy may be expected soon to reach a stage beyond which it is impossible for any dispute to proceed without the prospect of immediate settlement either by an appeal to arms or through the more peaceful agency of diplomacy."

The Hedjáz Railway.

2. The *Paisa Akhbár* (Lahore), of the 25th May 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... | 187 | 0 | 0 |
| (1) Sardár Khán Bába Khán, Ráis, Pesháwar | 5 | 0 | 0 |
| (2) Money given in the name of the late mother of Sardár Ali Khán of Peshawár. | 5 | 0 | 0 |
| (3) Received through Mohamad 'Ijáz Husain, of Rasúlpur. | 18 | 0 | 0 |
| Total ... | 215 | 0 | 0 |

(*b*)—*Home.*

The late Queen Empress.

3. The *Akhbár-i-'Am* (Lahore), of the 24th May 1901, publishes a communication from "A Loyal Punjábi," who says that although it is impossible to mourn the late Queen Empress' death too much, from a Punjábi's point of view, the occasion calls for the display rather of joy than of sorrow. After stating how the death of an old person, who dies full of years and leaves behind a large and prosperous family, is not mourned in the Punjab, the writer remarks that looked at from this standpoint, Her Majesty's demise must be regarded as an envious one. She has died at the ripe age of 83, after having reigned over one of the largest empires for no less than sixty-three years. Again, she has left behind an unusually large family, several members of which occupy very exalted positions. To crown all, she has died after an illness of only three or four days, and her death was almost a painless one. There can, therefore, be no gainsaying the fact that such a happy death seldom falls to the lot of mortal man, and that every one would like to die like the late Queen Empress. Consequently, her passing away should call forth feelings not of grief but of joy, nay, it should be marked by a display of wit (*thatholi*). Accordingly, the writer proceeds to express joy at the event and indulge in pleasantry in connection therewith. He then goes on to say that Her Majesty's demise deserves to be rejoiced at for the following reasons :—

(1) It has furnished proof of the great love which the people of India bore the illustrious dead.

(2) It has removed from the minds of old-fashioned natives the absurd impression that Queen Victoria was a mythical being. These simpletons used to argue that they had been hearing of her since their childhood, and that if any such personage were a reality she would have died long ago.

(3) It has released men from the thraldom of women. Owing to India having been under the rule of one of their sex, the latter used to lord it over the former, and it was the common belief that the courts were partial to the fair sex. God has at last heard the prayers of (or taken pity on) men and transferred the reigns of Government from a woman's into a man's hand.

(4)—(7) It has proved a source of immense profit to the Telegraph Department. The Post Office has also made some money by it, while it has proved a veritable windfall to the manufacturers and sellers of mourning cloths and stationery.

(8) It has furnished journalists with matter wherewith to fill as many columns of their newspapers as they like.

Muhammadans and political agitation.

4. *The Punjab Observer* (Lahore), of the 22nd May 1901, publishes the following article under the heading "Political Organization :—"

"A letter in another column from an educated and experienced Muhammadan of Calcutta opens the important question that a political association for the whole of Muhammadan India is urgently needed. We have found place for the letter only to start discussion on this momentous topic, otherwise the letter is by no means as exhaustive and comprehensive as one dealing with so thorny a question should have been. The writer is, however, remarkably decided and clear on one point, and that is that a coalition for common political gains between Hindús and Muhammadans on the platform of the Congress is as much an impossibility to-day as it was fifteen years ago, when the late Sir Syad Ahmad Khán first took his stand against it. What he suggests is that apart from the Congress and for the representation of grievances peculiarly affecting Muhammadans, there ought to be a distinct Muhammadan Association. That there are many grievances peculiar to Muhammadans is generally admitted, that some of these hardships often continue only because no agency exists for bringing them to the notice of the authorities is also obvious. It is equally evident that if there were a representative and well-constituted body of the Muhammadans of India, calmly and dispassionately inviting the attention of the benign Government of the day to Muslim grievances from time to time, things might improve considerably. There should be no two opinions therefore about the question that some sort of political organisation of Muhammadans is required. But as to what should be the constitution and the function of such a political organisation, there is a considerable difference of opinion. There is a class of persons who think, with the writer of the present letter, that constitutional agitation, in the sense in which it is understood in England and other advanced countries of the West, would be the best ideal for such an Association. There are others who think, as the late Sir Syad Ahmad Khán thought, that the circumstances of this country are not suited to agitation, that the ignorance of the masses makes it undesirable and that it is specially unsuited to the educational condition of the Mussalmáns."

"Not long ago the difference of opinion alluded above was not so marked among educated Muhammadans and the majority of them are still inclined to adhere to the policy hitherto followed by the community. But the unanimity has been broken of late, owing to several causes. In the first place, some extraordinary lifts have been given to a number of Congressmen, which circumstance has been taken advantage of by the latter, and rumours have been assiduously circulated to the effect that the policy of the Government is to propitiate agitators by throwing official plums at them. Several high officials have been, consciously or unconsciously, encouraging this impression instead of checking it and hence they have themselves to thank if some of the people who have held aloof from the Congress join its ranks, tempted by the chance supposed to be offered by agitation. In the second place, there have been marked instances of official neglect of respectful Muhammadan representations and of ignoring of Muslim claims that did not characterise the preceding generation of officials, and this changed official attitude has awakened many to the need of adapting themselves to the altered circumstances. In the third place, the want of a political leader among Muhammadans since the death of the late Sir Syad Ahmad Khán has disturbed the unanimity of political views that existed in his life-time among a large majority of educated Muhammandans. On the other hand, those who still adhere to the old policy know that the "force of numbers," though a powerful factor in the free institutions of the West, has but little meaning in India, where the politically wise constitute an infinitesimal minority. In the case of Muhammadans especially the force of numbers dwindles into still further insignificance, as their number in the total population is small and the proportion of educated men among them smaller still. They know, moreover, that the Congress, with all the misunderstandings pervailing about it, has yet obtained but little, and any agitation by Muhammadans on those lines cannot be of much practical good. They are also conscious that agitation requires sacrifices for which very few among them are prepared, and without preparation it would be foolish to undertake a work to which they are not equal. They do not, however, shut their eyes to the fact that Muhammadan interests require to be guarded and carefully looked after and that the present politically disorganised condition of the community is very unsatisfactory. They believe, therefore, in striking out a golden mean between the two extremes and chalking out for themselves a course particularly suited to their special circumstances in this land. What the outlines of their plan are will be described in another article."

5. The same paper of the 25th May 1901, writing on the same subject remarks as follows:—

The same.

"We have given serious thought to this question, and the conclusion we have arrived at is that some arrangement for the protection of the political rights of Muhammadans is absolutely indispensable, but we side with the moderationists in methods of work and are firmly of opinion that those who advocate the adoption of all the weapons of agitation used in the West under quite different constitutional conditions want to run too fast and are regardless of their environments in this country.

"Loyal Muhammadans of India, however, have always felt a real and complete confidence in the sense of justice of their rulers. Nay they have cherished this feeling to such an extent as to foolishly neglect even their own duty of bringing their own rights to the notice of the authorities and constantly reiterating their claims, and have left the rulers to *ascertain* as well as to *award* their dues. This was a mistake and it is this that requires to be mended by the political organisation, the need of which is now being felt. We should have a central institution, at Calcutta, if possible, responsible for continually representing the political needs of Muhammadans to Government with branches in every important city prepared to keep themselves in intimate touch with the central assembly. The central body may consist of a committee of as many non-official gentlemen of strong and resolute character belonging to the locality which is selected to be the centre for beginning this work, as may be brought together in face of the unhappy dissensions dividing prominent men of the community almost everywhere. It may be strengthened by the names of influential representatives of every branch Committee. Being so organised the Committees may begin work by reporting the grievances of the community to Government and respectfully urging their removal. If a grievance is one that affects the community in general the Central Committee may make a representation about it and refer it to the branch Committees for memorials in support of its representations. If a complaint touches a Province then the Provincial Committee may take the initiative, inviting the co-operation of its branches and the support of the central one. If a matter concerns the interests of only a locality then the Local Committee may take the first step and move the central body to exert its influence in favour of the Local Committee, if it admits the reasonability of the complaint. Such is a brief and rough outline of the plan that may be adopted pointed with advantage to the community and without any fear of official displeasure, if properly and cautiously worked out."

## III.—Native States.

6. The *Ahluwália Gazette* (Amritsar), of the 16th (received on the 27th) May 1901, says that it has received several complaints regarding the oppression practised on the State subjects by certain corrupt officials of Farídkot State. After divulging the names of the officials, the correspondents allege that owing to the highhandedness of these worthies, several cases have been pending for the last 14 years; that certain persons belonging to a respectable family have been rotting in jail since a long time; that the subordinate officials of the State have not received their salaries for several months past; and that there is no hope of their doing so at an early date. It may also be mentioned here that no payments are made to merchants for goods bought for the State, and that also under the regimé of the present just and generous Rája. One of the corrupt officials in question is Maulvi Wali Ullah, who is in the habit of withholding all payment for all work done for him. For instance, recently, he got a number of his books bound by a certain book-binder, but has not so far paid anything to the man. After expressing his unwillingness to disclose the names of the other officials, the Editor urges the Rája to put a stop to such scandals by punishing the officials complained against.

Complaint against some corrupt officials of the Farídkot State.

7. The *Punjab Samachár* (Lahore), of the 18th (received on the 27th May 1901), learns from a correspondent that a very serious riot has recently taken place in the Biláspur State. The letter conveying the news, adds the Editor, contains grave charges against several highly-placed officials, and constitute a severe condemnation of the State administration and certain servants of Government. It would also appear from this communication that certain influential officials of the Simla District were concerned in the riot in question. The Editor trusts that the Lieutenant-Governor is aware of the true facts of the case, and requests His Honor to cause secret inquiries to be made into the matter. He also suggests that a detective belonging to some other district should be told off to conduct these inquiries.

Biláspur affairs.

8. The *Tribune* (Lahore), of the 14th May 1901, publishes the following :—

Native Chiefs and racing.

"The successive retirement from the turf of some of the leading Indian Princes has for some months past furnished matter for comment and conjecture to the leading Anglo-Indian journals. It seems the matter has attracted attention in the English Press also. A London paper has the following :—

'Gradually, Indian Chiefs and noblemen are dropping out of racing. The late Mahárája of Durbhanga sank a mint of money before retiring from the turf. The late impulsive and generous Mahárája of Patiála captured some valuable prizes, but in one way or other must have quite lost a huge fortune. The Patiala stable is now broken up. The Cooch Behar horses have not figured this year in the Calcutta races. The Maháráná of Dholepur is not *en evidence*. Finally, the Jodhpur racing stable is to be entirely broken up at the close of the Calcutta meetings, and the Mahárája of Jodhpur finally retires from the turf.'

"The dispersion of the Patiála stables, and the resolve to withdraw for good from the turf on the part of the young ruler of Marwar, was regarded with satisfaction by the *Pioneer*. The Allahabad paper rightly observed that with such rich and powerful competitors in the field, sporting Anglo-Indians had little chance to win distinction ont he race course, so the break-up of the great native stables must be to their advantage. Quite so. For our part, we are glad that so many Indian Highnesses have at last discovered the extreme expensiveness and 'childish nature' of the pastime, and have decided to give it up. We only hope that the sudden and unanimous disinclination to indulge in *ghordaur*, of which our Chiefs only a short while ago seemed to be so fond, is not the result of a hint or pressure from above. For, even with a good object, the slightest interference with the independence—in the literal as well as the wider sense of the term—of the Feudatory Princes cannot be approved of by any right-thinking person.

It goes without saying that every native of India would be glad at this decision. Not for the reason that has afforded the *Pioneer* so much satisfaction, but simply because the poor Princes would be saved a great deal of needless expense and botheration. The fact that a particular sport is favoured of the white gods should be no proof—as some of our simpler countrymen regard it to be—of its wholesomeness. Horse-racing is simply a form of

gambling, and it is only because of its being a long-established national institution that even the highest Enghlismen seem to be blind to this aspect of it. We can recall many sad instances in which young and promising British officers and merchants have been ruined by their passion for betting. Some of the "book-makers" could recount horrible stories of ruin and degradation brought on by this racing fever, which not even the nearest friends of the victims suspected. At first it was to please the sporting Political, or the young officers in neighbouring cantonments, that the Chiefs had established racing stables. Very soon their Courts became the resort of 'horsey' Europeans of all types—jockeys, trainers, breakers, and all sorts of 'white vultures,' who left no means untried to pluck the poor 'pigeon' of a Prince. Aye, we know of at least one instance, in which a titled and high-placed English friend of a Chief used to palm off the refuse of the English stables on him as 'blood stock' at frightfully high prices. Our Chiefs, if they can keep up their resolution, will at any rate, get rid of this kind of pest."

## IV.—Kine-Killing.

A cow-killing case at Ráwalpindi.

9. The *Táj-ul-Akhbár* (Ráwalpindi), of the 18th (received on the 27th) May 1901, says that recently a cow belonging to a Muhammadan woman was taken ill near the Mái Wíro Tank in the Ráwalpindi City. The woman brought the animal to her house situated in the heart of the *abádi*, and killed it with the help of the Sergeant and Constables of the Police Post No. 4. The incident has given great offence to the local Hindús, and a few days back quite a number of them (including Chaudhri Wáris Khán, Ráís and Municipal Commissioner) waited upon the Deputy Commissioner in connection therewith. That officer directed them to file a regular complaint which was done, the case being sent to the Court of Mr. Stephens, a Magistrate of the 2nd Class.

## V.—Native Societies and Religious Matters.

The Arya Samáj.

10. The *Sanátan Dharm Gazette* (Lahore), of the 30th April (received on the 27th May) 1901, says that on the occasion of the last anniversary of the local Sanátan Sabha a pamphlet from the pen of one "Master" Ishri Parshád and addressed to the Arya Samájists was distributed in hundreds and thousands. The publication was issued by the Sanátan Dharm Tract Society, and endeavours to expose the hollowness of the Arya religion. It also raises the following objections against the Samáj, and calls upon its members to reply to the same:—

(1) That the *Sattiarth Parkásh*, &c. are full of mis-statements and that the objections raised in these books against Hinduism are not only frivolous, but are also couched in ungentlemanly language.

(2) That the interpretations of the Vedas issued under the auspices of the Arya Samáj abound in mistakes and interpolations.

(3) That the Aryas' religion is un-Vedic and that several of their practices are opposed to the teachings of the Vedas.

(4) That practically Dayanand's followers do not believe in God, and that they are helping to increase licentiousness, drunkenness, gambling, dishonesty in business dealings, shamelessness, &c. in the country.

(5) That the efforts of the Samáj to reform the Hindús are impairing the strength of the latter and weakening their feelings of nationality and national sympathy.

The Amritsar Golden Temple affairs.

11. "A Sikh" writing to the *Ahlúwália Gazette* (Amritsar), of the 16th (received on the 27th) May 1901, asks the following questions regarding the management of the Amritsar Golden Temple :—

(1) What portion of the property of the late Mussammát Sada Kaur, Malwáin, which was made over to the Golden Temple by the authorities, has been spent up to date, and where is the balance deposited?

(2) Why have not the sale-proceeds (Rs. 60) of the fruits of the mango trees growing in the precincts of the Golden Temple been credited to the Temple Funds?

(3) What has become of a sum of Rs 200 offered at the Temple by a Sikh about two years ago and deposited with a banker named Sukhráj Mal under the Manager's advice? Was the amount spent in connection with the Temple, and if so, how?

(4) Why have not the Deputy Commissioner's orders regarding the removal of shops from the *Parkarman* been obeyed up to the present?

Immoral doings of a Sádhu in the Golden Temple.

12. The same paper alleges that a certain Sádhu and his disciples, who are on a visit to Amritsar, and live in the precincts of the Golden Temple, are carrying on intrigues with some women. The Editor had no intention of meddling with the affairs of these men, but the fact that they are attempting to seduce women visiting a public place like the Temple has compelled him to expose their doings. He then regrets that although the Sádhu's character has become well-known in Amritsar, nothing so far has been done to turn him out of the Har Mandir, probably through the intercession of some influential disciples of his. After remarking that the scandal should be put down at once, the Editor publishes a love-letter alleged to have been addressed to the Sádhu by some woman of Amritsar.

The Kalki *Avatár*.

13. The *Khairkhwáh-i-'Alam* (Delhi), of the 24th May 1901, remarks that the Hindús believe that an incarnation of God will some day appear on earth in the person of Kalki *Avatár*. The signs, however, which were to herald his advent are described in the Puránás, and a critical examination thereof will show that Kalki *Avatár* has already appeared, and that he was no less a personage than the Great Prophet of Arabia.

## VII.—General Administration.

### (a)—*Judicial.*

Crown witnesses.

14. The *Punjab Observer*, (Lahore), of the 25th May 1901, publishes the following under the heading "Crown Witnesses" :—

"A very telling instance of the hardships to which Crown witnesses are put through the indiscriminate, and sometimes oppressive, procedure of legal tribunals in summoning them to their presence is given by the Calcutta *Weekly Notes*, giving the paper an occasion to draw attention to the question as a whole. Referring to the statement of a witness in the Calcutta Court of Sessions, who had been brought down to town from a distance, that he and other witnesses had been starving for three days, the *Weekly* characterisies the law as unjust enough which requires poor people to come such long distances away from their homes and work; and adds that it is much worse to pay them only a rupee each altogether for the fortnight they have been in attendance to drag on their existence. The Code of Criminal Procedure makes it optional with the Court to grant or refuse subsistence allowance; and witnesses belonging to the labouring classes are paid at the rate of 2 annas per day, the rate being much lower than even the minimum wages in the country." The paper continues: "It goes without saying that this liberal scale makes no allowance for the fact that a labourer has also to support his wife and children, whom he has left behind at home, out of his daily wages. Then, as regards the travelling expenses of witnesses, if there happens to be railway communication, he is entitled to the lowest class fare. If there is a waterway, he may get something as boat fare. But where he has to walk long distances, he gets nothing towards the expenses of his journey. All this seems to us to be the result of misguided economy which only works oppression on the poor without benefitting the State in any manner. There is much scope for economy in other directions, and compensation to witnesses on a reasonable scale would not appreciably add to our financial difficulties."

### (c)—*Municipal and Cantonment affairs.*

A suggestion to the Amritsar Municipality to levy octroi duties on piece-goods and tea.

15. The *Ahlúwália Gazette* (Amritsar), of the 16th (received on the 27th) May 1901, remarks that while no octroi is levied on piece-goods, the same is collected on sundries (Kariána). Again, no duty is levied on such articles of luxury as tea which is imported in great quantities in Amritsar. The Editor adds that if octroi were collected on piece-goods and tea, the revenues of the Municipality would be increased by about a lakh of rupees a year. He then goes on to say that it is a pity that the majority of the elected Municipal Commissioners are lawyers who take very little interest in matters relating to trade. It, therefore, appears desirable that a revised register of voters should be prepared enabling trade to be represented on the Municipality. If the authorities are unwilling to undertake the trouble of its preparation, they should entrust the matter to respectable traders of the city, who may be relied upon to spare neither pain nor expense on its accomplishment.

16. The *Ahlúdr-i-Am* (Lahore), of the 24th May 1901, says that a certain newspaper of Bhera, which is owned by the Vice-President of the Municipality of that town, alleges that Malik Devi Dás, a local Honorary Magistrate, is resorting to objectionable means in order to secure the election of one of his relations as Municipal Commissioner. The paper also refers to the tricks resorted to by the Malik for the same purpose on the occasion of the last Municipal elections and charges him with using his official influence for the attainment of this end. The Editor would request the Deputy Commissioner of Shahpur to look into the matter and ascertain the true facts.

The Bhera Municipal elections.

17. The *Ahlúwália Gazette* (Amritsar), of the 16th (received on the 27th) May 1901, alleges that the Secretary, Amritsar Municipality, has issued an order to the effect that Court-fee stamps should be affixed on all petitions submitted to him. That gentleman should remember that his is an office and not a Court, and should withdraw this order at once. The Editor also advises the Secretary to consult the law before issuing orders like the one under reference.

A strange order by the Secretary, Amritsar Municipality.

### (*d*)—*Education.*

18. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd May 1901, after remarking that the result of this year's Entrance Examination of the Punjab University was a disastrous one, reports that at a very large meeting of the influential residents of Ráwalpindi held on the 18th idem it was resolved that a memorial should be submitted to His Honor the Chancellor praying for a re-examination of papers. The Editor sympathises with the object of the meeting, and adds that the example of Ráwalpindi deserves to be followed throughout the Province.

Disastrous result of the last Entrance Examination of the Punjab University.

### (*e*)—*Agriculture and questions affecting the land.*

19. The *Victoria Paper* (Siálkot), of the 24th May 190', regrets that no Native has been given a seat on the Agricultural Banks Committee. The Editor is firmly convinced that the deliberations of the Committee can lead to no good unless it secures the co-operation of such persons as Rái Bahádur Rái Rám Saran Dás, Manager of the Oudh Commercial Bank, as well as of men carrying on monetary transactions with the zamíndárs.

The Agricultural Banks Committee.

20. The same paper of the 18th (received on the 29th) May 1901, says that there can be no doubt that the export of grain from India brings wealth to the country and helps to enrich the agricultural and trading classes. Nevertheless, it is desirable that at each harvest the people should lay by sufficient grain for their own requirements, and export only the surplus quantity, so that they may never suffer from a scarcity of food stuffs.

The export of grain from India.

### (*f*)—*Railways and Communications.*

Grievances of the Clerks of the Locomotive Superintendent's Office, Lahore.

21. The *Akhbár-i-'Am* (Lahore), of the 22nd May 1901, publishes a communication in which the writer alleges that serious injustice has recently been done to the Senior Clerk of the Office of the Locomotive Superintendent, North-Western Railway, inasmuch as a junior of his has been promoted to the post of Head Clerk over his head. He further alleges that although all Railway Offices are ordered to be closed at 2 P.M. on Saturdays, the Loco. Office remains open for the whole day. After stating that the clerks in the said office are not allowed to smoke or lunch during office hours, the writer calls upon the Loco. Superintendent to take steps to remedy the evils complained of.

### (*g*)—*Postal Matters.*

A suggestion to locate the Gujrát Post Office in some more convenient locality.

22. A correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), of the 8th April (received on the 29th) May 1901, alleges that the removal of the Post Office at Gujrát from the heart of the town to the Shishi-ánwála Gate has proved a source of great inconvenience to the people, owing to the new site being at a considerable distance from the *abádi*. He, therefore, requests the Postal authorities to locate the office in some more convenient locality.

### (*h*)—*Miscellaneous.*

The plague.

23. The *Curzon Gazette* (Delhi), of the 15th (received on the 27th) May 1901, remarks that it is extremely unreasonable to find fault with Government's plague administration. There can be no gainsaying the fact that the measures so far adopted by the authorities with the object of combating the disease are intended for the sole benefit of the people, nay, have actually proved of much use to the country. It is, however, to be regretted that native doctors and their co-adjutors on plague duty enforce these measures in such an objectionable manner that the less said about it the better. The Editor has seen low-paid *chaprásis* attached to plague hospitals take away the honor of native gentlemen and *Raises*. As for the Police, God help the residents of the places where these officials are given a hand in the suppression of the epidemic! It may be mentioned here that the Police Constables on plague duty at certain Railway Stations treat even second class (native) passengers in such an insolent manner that an idea thereof cannot be conveyed in words. The *Gazette* adds that no complaints have a risen in places where European Doctors have been employed, and work is carried on under the supervision of highly placed officers. The people have, therefore, to thank their fellow-countrymen alone for the hardships they have to suffer in connection with the plague administration.

The same.

24. A correspondent of the *Paisa Akhbár* (Lahore), of the 25th May 1901, after remarking that in spite of Government's efforts to the contrary the plague is daily on the increase in the Jullundur District, says that although the plague regulations have recently been greatly modified, they still leave considerable room

for improvement. Again, while formerly infected villages used to be surrounded by police cordons and patrols were posted inside them in order to ensure the safety of the residents' property, the practice has altogether been abandoned now. As a natural consequence of this, not only are the inhabitants of the plague-stricken places being subjected to serious losses, but it is also possible that the removal of the cordons may lead to a further spread of the epidemic in the district. The writer then goes on to say that the residents of those villages which have had to be evacuated have to keep awake all night for fear of thieves. To add to their misery, they have to suffer tortures from scorching heat during the daytime and are strictly forbidden to erect huts under the shade of trees. The correspondent cannot believe that Government has issued any orders to the effect that plague patients, &c., should be made to expose themselves to the burning sun. Presumably medical officials alone are at the bottom of the state of affairs complained of. It may be mentioned here that just now four or five Doctors in the Nawashahr Tahsíl are on their trial on charges of adultery and bribery. The case is pending before Mr. C. H. Townsend (Assistant Commissioner) in charge of plague operations at Banga; and it is to be hoped that that gentleman, who is the most sympathetic plague officer in the *iláka*, will punish the offenders in a most examplary manner. The writer adds that certain Hakíms and native Compounders, who volunteered their services for the suppression of the disease, are extorting large sums of money from the people. Indeed, the very fact that these medicos are very poor men raises a strong presumption that they have not undertaken their present self-imposed duties from disinterested motives. In conclusion, it may be remarked that the only (native) officers who sympathise with and have the confidence of the people are Sardár Tára Singh (Extra Assistant Commissioner) on observation duty in the Apra *iláka* and Dr. Fíroz-ud-dín (Assistant Surgeon) serving at Banga.

25. The following appears in the *Tribune* (Lahore), of the 14th May 1901 :—

The same.

"Over fifty arrests are said to have been made in connection with the murder of the Náib Tahsíldár of Zafarwál. This is as was expected, and the future course of events may be generally anticipated from what has taken place elsewhere in the past. It will be a repetition of the old story of a sensational riot trial, followed by the inevitable punishment in lump of a number of supposed offenders, for a murder in which hundreds took part under circumstances hardly admitting of any identification of individuals. This may be an effective mode of striking terror in the hearts of an excited community for the time being, but such proceedings have nowhere impressed the people with that sense of justice tempered with generosity on the part of the authorities which can alone smooth a ruffled state of feelings. In this connection we cannot help noting that a paragraph going the round of certain Anglo-Indian papers, touching the cause of the riots, strikes us as misleading. It runs as follows :—

'The present plague riots in the Punjab are attributed to false stories that have been sedulously circulated among the villagers. Even the wildest

stories were greedily listened to, and, however absurd, were implicitly believed. The ground-work of one and all was a deep distrust of the motives which actuated remedial measures against plague, and an absolute horror of the working staff that would carry them out. Some of the theories are worth recording. Thus, because the Queen had died, it was necessary that a certain number of her subjects should be slain. Hence the wholesale slaughter under cover of the plague. The wells were being poisoned to spread it; and, as if that were not enough, men were going about armed with needles, charged with plague poison, wherewith to inoculate the unwary. Another theory was that much money was required on the accession of the new King, and the property of those who died was to be escheated to the Crown; while yet another was that there was no King at all, for had there been one, would not coin have been issued; and, as there was no King, wholesale murder and plunder were the order of the day.'

"Now, in none of the reports that have reached us, some of them from very careful sources, do we find any trace of the kind of rumours stated above to be current in the tract which has been the scene of the riots. Some of the rumours actually prevalent are wild no doubt, but as we had occasion to observe in our last issue none of them touch the good faith or motives of Government or of the higher authorities. Nearly all of them have reference to alleged or supposed misdoings of the subordinate police and medical staff, and as we stated, they have assumed a somewhat fixed type. One rumour that is generally heard is that some of the medical subordinates are in the habit of administering pills of a suspicious character to the people, and that such and such Hospital Assistant was killed by his own pill. Another common rumour is that such and such a man was killed to secure his daughter or some female relation for the use of this or that official underling. It is characteristic, as we are assured, that among the people of the town of Zafarwál, who have got their own native medical attendants, such rumours are the least common, and there is considerably less proneness to suspicion or mistrust. All this proves that the conduct of the subordinate staff is mainly responsible for such rumours as are prevalent, and to them it is that they in general relate. The Government and the King are perfectly untouched so far as our information goes. The writer of the paragraph quoted above must have given the reins to his own imagination under the self-satisfied Anglo-Indian belief that Natives are an ignorant lot constitutionally given to wild conjectures. From the days of the Mutiny downwards there has never been a wild Indian story without there being a substratum of provocative cause for it."

The same.

26. The *Hakam* (Kádián) of the 10th (received on the 27th) May 1901, after referring to the case in which a Police Constable on plague duty at the Beas Railway Station stands charged with attempt to violate the chastity of a female passenger, says that it is such incidents which furnish the people with a handle to run down Government's plague measures. Nay, it will appear on inquiry that immoral occurrences like the one under reference were at the bottom of all the plague riots which have so far taken place in different parts of the country. After remarking that the people thoroughly realize the

blessings of British rule, the Editor observes that those plague officials, who practise oppression and abuse the rules which they should enforce, help to prejudice the ruled against the rulers and ought to be punished in the severest and most examplary manner. He also suggests that the doings of plague officials should be carefully watched and that the residents of infected places should be enabled to lay their grievances before the authorities without let or hindrance. In conclusion, he expresses the hope that due notice will be taken of the disgraceful occurrence at the Beas Station.

The same.

27. The *Public Gazette* (Amritsar), of 24th May 1901, remarks that the conduct of the Police in connection with the Beas assault case is highly to be regretted. Indeed, if the Police, who are regarded by the people as guardians of the public peace and friends of the helpless, are to commit such offences, to whom shall the poor look to for help and protection? The Editor then publishes the proceedings of the aforesaid case, and praises the Amritsar Bar for having refused to appear for the accused. He further states that a Sergeant and two Constables of Police are said to have recently been transferred from Beas, and observes that if these officials had any hand in the above case, they should also have been placed on their trial.

The same.

28. The *Vakil* (Amritsar), of the 20th May 1901, says that it is rumoured that a punitive police force is to be quartered in those villages of the Siálkot District in which plague disturbances have taken place. Government cannot, however, be expected to take this step, as it is fully aware that the misdoings of certain of its own unthinking servants were at the bottom of these riots. The Editor adds that the Punjabís are a quiet and law-abiding people, and scrupulously abstain from opposing the authorities. Besides, the existing plague rules are of such a lenient character that their enforcement cannot give rise to a single complaint. But, as the *Tribune* has observed, although these rules look perfect and harmless on paper, there is a world of difference between theory and practice. And for this deplorable state of affairs certain ungentlemanly doings of native plague officials alone are to blame. Were, however, these worthies to imitate their European superiors and treat the people in a sympathetic manner, plague disturbances would soon become a thing of the past.

The same.

29. The *Punjab Gazette* (Siálkot), of the 18th (received on the 27th) May 1901, learns that numerous arrests are being made in connection with the recent Zafarwál plague riot. The Editor, however, expresses the hope that the authorities will not confine their efforts to bringing the rioters to book, but will also endeavour to discover the real cause of the disturbance. The residents of the Siálkot District, especially of the Zafarwál Tahsíl, are of an extremely peaceful disposition, and could not have taken the law into their own hands without provocation.

The same.

30. The *Victoria Paper* (Siálkot), of the 18th (received on the 29th) May 1901, learns from a correspondent that while the floors of the houses of the common people in the infected villages in the Siálkot District used to be dug up only one foot deep, those of the *Sáhúkárs'* houses were dug up to a depth of not less than

five feet. This was done by the orders of Doctors, and the Editor suggests that these officials should be called upon to explain this strange conduct on their part. He adds that the plague camps in the Zafarwál Tahsíl and other infected parts of the district have been broken up, and that the Assistant Commissioner, &c., have gone back to their head-quarters. He also understands that the Plague Committee which met at Lahore during the week has decided that the residents of the plague-stricken villages should be left to themselves. In future, they will not be compelled to evacuate their houses or place themselves under the treatment of Doctors. Nor will their houses be interfered with in any way without their consent. The Editor concludes by remarking that Siálkot being now free of plague, orders regarding the detention of passengers from that city in quarantine camps should be withdrawn at an early date.

The same

31. The *Siálkot Paper* (Siálkot), of the 24th May 1901, says that the plague having broken out in Siálkot, it appears desirable that Hakíms and Vaids should also be employed to treat plague patients. This is very necessary, not only because these gentlemen are the usual medical advisers of natives, but also because they have free access into the houses of the people, rich as well as poor. Nevertheless no Vaid or Hakím should be taken on without the consent of the residents of the ward in which it is proposed to employ him. The Editor adds that most of the plague riots which have so far occurred in the country were due to the fact of the people having been compelled to place themselves under the treatment of Doctors against their will.

A complaint against an Extra Assistant Commissioner.

32. The *Victoria Paper* (Siálkot), of the 18th (received on the 29th) May 1901, understands that some time back on the transfer of a certain Extra Assistant Commissioner from Gujránwála a certain person—a resident of Lahore—presented himself before the District Magistrate and alleged that he was in a position to prove that the first-named officer was a bribe-taker. The Editor wishes to know if the informer is a victim of the transferred official, and as to why he did not open his lips during the latter's stay at Gujránwála. Again, what is his position in society, and what is the reason of his taking such a sudden interest in public affairs. It should also be ascertained if he has come forward of his own accord or if he is merely a cat's paw of cleverer persons. Efforts should also be made to find out what sort of relations existed between these persons and the maligned Extra Assistant Commissioner during the time the latter was at Gujránwála. In short, Government should not be in too great a hurry to move against the official in question. Again, in the event of its deciding to prosecute him, it should select some justice-loving judge like Kázi Muhammad Aslam to try the case.

Preponderance of Hindús in ministerial appointments in the Government offices in Biluchistán.

33. A correspondent of the *Chaudhwin Sadi* (Ráwalpindi), of the 15th (received on the 27th) May 1901, publishes the substance of a letter which appeared in a recent issue of the *Pioneer*, the writer of which alleges that all ministerial appointments in the Government Offices in Biluchistán are held by Hindús, although that country is entirely inhabited by Muhammadans, and well educated Muhammadans are to be found not only in Biluchistán but all over India.

Punjab Government Press, Lahore—13-6-01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 23 ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

Received up to 8th June 1901.

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[ Vol. XIV. ] [ No. 23. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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## I.—POLITICS.

### (a)—*Foreign.*

The Hedjáz Railway.

1. The *Watan* (Lahore), of the 24th May 1901, after regretting that no subscription for the Hedjáz Railway has reached its office for several weeks past, reports that great enthusiasm is being displayed in connection with the movement in Hyderabad. Hasan Khán, Effendi, Sharíf of Mecca, has gone there with the object of collecting funds for the proposed Railway. He has with him introductory letters from the Governor of Bombay to the address of the Nizám, the *Madár-ul-Mahám* and the Resident, and will be His Highness' guest during his stay in the capital of the Deccan. The Sheikh-ul-Mushaikh, Hazrat Murtaza, is also evincing great interest in the work and has given in its aid his house in Mecca (valued at Rs. 5,000), as well as books and furniture worth hundreds of rupees. He has, besides, given several hundred rupees in cash and has collected more than Rs. 1,000 from his disciples. Nor is this all. He has requested all his *confréres* to follow his example and has asked for subscriptions from the Nizám's mother, sisters and other inmates of the palace. Were the Ulemas throughout India, adds the Editor, to walk in the footsteps of this holy man, a large sum of money would soon be forthcoming for the Hedjáz Railway.

The same.

2. The same paper says that since writing the above a sum of Rs. 39-8-0 remitted by Mián Ahmad Yár Khán of Leiah, Dera Ismail Khan District, has reached its office. It would appear that on the occasion of the last 'Id a certain local

association issued an appeal for subscriptions towards the Hedjáz Railway Fund. Of this Rs. 40 have been realized and are made up as follows :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| (1) | Mehr Gul Muhammad, Lambardár and Municipal Commissioner ... | 5 | 0 | 0 |
| (2) | Chaudhri Husain Bakhsh, Settlement Tahsíldár ... | 5 | 0 | 0 |
| (3) | Kázi Muhammad Ababakr, Municipal Commissioner ... | 1 | 0 | 0 |
| (4) | Munshi Fateh Muhammad, petition-writer ... | 1 | 0 | 0 |
| (5) | Mián Muhammad Bakhsh, Patwári ... | 0 | 8 | 0 |
| (6) | Mián Khair Muhammad, Patwári ... | 0 | 8 | 0 |
| (7) | Kázi Khuda Bakhsh, Patwári ... | 0 | 4 | 0 |
| (8) | Mehr Muhammad Yár ... | 20 | 0 | 0 |
| (9) | Mehr Ghulám Husain and others ... | 6 | 12 | 0 |
| | Total ... | 40 | 0 | 0 |
| | Deduct Money Order Commission ... | 0 | 8 | 0 |
| | Balance ... | 39 | 8 | 0 |
| | Add amount already acknowledged ... | 285 | 6 | 0 |
| | GRAND TOTAL ... | 324 | 14 | 0 |

The same.

3. The *Vakíl* (Amritsar), of the 27th May 1901, learns from Mulla Abdul Quyúm of Hyderabad that Nawáb Jasárat-ud-Daulah, President of the local Hedjáz Railway Fund Committee, has promised to give Rs. 1,400 for the work and that subscriptions are being collected in all parts of the Nizám's dominions. Maulvi Ghulám Ahmad, Talúkádár, Bír, has sent for tickets to the value of Rs. 5,000, and hopes to be able to realize about Rs. 7,000 in his *iláka*. A Sub-Committee is also collecting money in Gangawati, while another (under the Presidency of Maulvi Abdul Karím, Talúkádár) is similarly employed in Nálgandáh. In short, since the receipt of tickets from Constantinople a marked enthusiasm for the projected railway is observable on all sides, and Colonel Barr has been requested to accept the patronship of the Committee. The Editor adds that of the aforesaid tickets one lakh are of annas eight each, and a like number of Re. 1 each, and that the same can be had from Mulla Abdul Quyúm.

The same. 4. The same paper of the 27th and 31st May 1901 acknowledges the following subscriptions :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 1,950 | 14 | 6 |
| (1) Munshi Azíz Ahmad of the Chitrál Political Agency (price of 26 copies of his *History of Chitrál*) ... ... ... | | 26 | 0 | 0 |
| (2) Munshi Abdul Haq, of the Government Bír, Hánsi, Hissar District | ... | 2 | 0 | 0 |
| (3) Maulvi Muhammad Bakhsh, a Pleader at Rúpar ... ... ... | | 5 | 0 | 0 |
| (4) Kázi Muhammad Ali of Ratlam | ... | 6 | 0 | 0 |
| Total | ... | 1,989 | 14 | 6 |

*(b)—Home.*

The Alígarh party and politics. 5. The *Rafiq-i-Hind* (Lahore), of the 25th May 1901, is pleased to learn that the leaders of the Alígarh party have at last awoke to the necessity of taking part in political agitation, and have begun to acknowledge that the Congress movement has proved a success, and that Government is not indifferent to its demands. They also admit that Muhammadans are not without political wants of their own, and that these ought to be laid before the authorities. They do not believe that the late Sir Syad Ahmad Khán was in the wrong in this respect, but assert that during his lifetime there was no necessity for them to dabble in politics. These followers of the deceased Knight of Aligarh have at the same time given out that they cannot join hands with the Hindús, and that they dislike agitation of the kind represented by the National Congress. But although they have not so far taken the public into their confidence as to what *their* political agitation is to be like, it is a matter of satisfaction that they have at last realized their mistake.

## III.—Native States.

Government and the Sikh States. 6. The *Khálsa Bahádur* (Lahore), of the 27th May 1901, remarks that an Anglo-Indian newspaper of Simla has written a spirited leader under the heading "The Sikh States" in which the writer recounts the valuable services rendered to Government by the Phulkián as well as the Faridkot and Kapurthala States during the dark days of the Sepoy Mutiny, and exposes the highhanded manner in which these States are being treated by the present Government of the Punjab. He adds that in the furtherance of its own ends, Government does not hesitate to ignore the provisions of the treaties concluded between it and the States in question; and remarks that this policy is fraught with

danger and does not bode good (? to Government). In conclusion, he indulges in some outspoken criticism, which reminds one of the following couplet :—

O, thou tyrant that oppressest the weak!
How long will this state of affairs be suffered to last?

The writer has also dilated upon the intolerable hardships to which the late Mahárája of Patiála was subjected by Sir W. Mackworth Young during the latter part of the deceased's reign. And which, it will not be unfair to remark, broke His Highness' heart so completely that he did not care even for his life. After remarking that the article also condemns the appointment of a Political Agent in the Phulkián States, the Editor remarks that, although couched in very strong language, the article is based on facts. He concludes by promising to comment thereon after he has published a full translation of it.

The Government and the Rájás of Kapurthala and Farídkot.

7. The same paper of the 20th May (received on the 3rd June) 1901, says that whatever Government may think of the Rája of Kapurthala, from all accounts he is an able and intelligent ruler and has frequently been seen transacting State business,—hearing appeals, checking accounts, &c.,—from 12 noon till 5 P. M. After remarking that the Rája has derived much benefit from his foreign travels, and that the administration of the State has been all that could be desired even during his frequent absence in Europe, the Editor observes that it is wrong to say that His Highness does no State work. It may also be mentioned here that the establishment of an Assistant (?) Council with Díwán Daulat Rám as Secretary has improved the administration of Kapurthala still further, and that the Rája frequently attends the meetings of that body. The Editor adds that the Rája of Farídkot also takes great interest in State affairs, and promises to prove a competent ruler. In these circumstances, it is very surprising to come across unfavourable remarks in official reports regarding the States in question, and it is to be feared that Government is either ignorant of the true facts, or it is its present policy to suppress the same.

The Rája of Farídkot.

8. The *Rafiq-i-Hind* (Lahore), of the 25th May 1901, says that the subjects of the Farídkot State are to be congratulated on having as their ruler an enlightened, educated and kind-hearted Prince. The present Rája, adds the Editor, has greatly improved the tone of his administration by appointing capable men in all its branches, while he himself takes great interest in public affairs. Again, the State is very fortunate in having secured the services of an able and successful lawyer like Rái Baroda Kantha Lahiri for the post of Prime Minister. After remarking that the Rái takes great pains in supervising the working of every department, the *Rafiq* observes that the residents of Farídkot are much better off than those of many other Native States.

The Bilaspur riot.

9. A correspondent writing to the *Punjab Samáchár* (Lahore), of the 25th May 1901, remarks that if some able officers from a district other than Simla were

told off to make inquiries in connection with the recent Biláspur riot, the authorities would come to know that the rising was not due to the imposition of any new tax or to any objectionable proceeding on the part of the Rája and his servants, but that it had its origin in the avarice of, and was incited by, the Biláspuri officials of the State and certain of their well-to-do fellow-subjects. The inquiries would also reveal the fact that a certain influential servant of Government is also implicated in the disturbance, and that it was with his advice that the people defied the law. The writer then goes on to say that the residents of the Simla Hill States are sunk in gross ignorance, and that their officials dislike well-organised administrations. Should, therefore, some able officer from outside attempt to improve the mangement of a State, the latter at once turn against him, as order means the loss of their unlawful earnings. Officials daring to conduct themselves in an independent manner are dismissed the service or have the State subjects set against them. In short, the worthies in question wish to keep their rulers wholly subservient to their will, and in their eagerness to attain this end and secure the dismissal of outsiders employed in the States do not hesitate to get up riots like the one under reference. After remarking that similar risings have taken place in Bashahr, Mandi, Suket, Nálágarh, &c., in the past, the correspondent alleges that the recent disturbance at Biláspur was raised with exactly the same object. He further remarks that although several rioters have been *chalâned* to the State Council, it is highly desirable that that body should not be given a free hand in the disposal of the case. It may be mentioned here that the accused have refused to make any statement, and that the State officials seem inclined to get the whole affair hushed up. Again, one of the men arrested has escaped from the *havalât*, and there is no likelihood of the Council exerting itself to secure the fugitive. It is also rumoured that threats to the effect that he is to be deprived of his powers and replaced by Mián Shib Singh are being held out to the Rája. To make matters worse, the Deputy Commissioner has not arrived at Biláspur up to the present. It is, however, to be hoped that there is no truth in the report that when he does visit that place efforts will be made to practice deception upon him and induce him to turn a deaf ear to all the Rája may say. In conclusion, the correspondent observes that if that officer refused to take notice of the complaints made to him by his subordinates, and were to peruse the files of the cases in which Lálás Gobind Rám, Dhaunt Rái and Bhágwán Dás, Wazírs of the Ghond, Kumhársain and Jubbal States, respectively, were concerned, he would be certain to discover the truth.

## IV.—Kine-Killing.

The Ráwalpindi cow-killing case.

10. The *Táj-ul-Akhbár* (Ráwalpindi), of the 25th May 1901, writing about the Ráwalpindi cow-killing case (*vide* para. 9 of the Selection No. 22), says that after examining Mr. Pollock, the local Conservancy Darogha, and certain other witnesses on behalf of the prosecution, the Magistrate has discharged Muhammad Hayát, one of the accused, and framed charges against Mussammát Sáhibji (owner of the slaughtered cow), a Police Sergeant, a Constable and others under Sections 277 and 43 of the Indian Penal Code and the Punjab Laws Act respectively. Accused Nos. 4 to 10, who also belong to the

Rawalpindi Police, have been further charged under Section 109 of the Indian Penal Code. All the accused have made their statements, and the witnesses for the defence will be examined on the 10th June.

## V.—Native Societies and Religious Matters.

The Qurán and the Vedas.

11. The *Arya Musáfir Magazine* (Jullundur) for February (received on the 3rd June) 1901, in continuation of its previous remarks (*vide* para. 17 of the Selections No. 12), quotes verses from the Qurán to show that that book teaches polytheism and does not believe in God's omnipresence, omniscience, &c. The Editor can refer to scores of other verses which not only support his assertion, but also deny the very existence of God or invest Him with a body. He adds that the Vedas inculcate pure monotheism, and cites certain *mantras* in proof of this statement. He then challenges the Muhammadans to prove the contrary, and remarks that the Vedas' teaching about the soul and the matter being eternal in no way clashes with his assertion. Their eternity does not place them on a footing of equality with God or interfere with His unity. Besides, can it be proved from the Qurán that the soul and matter were created by the Almighty? Far from this being the case, the sacred book of Islám contains more than one passage to the effect that they are eternal. The Editor then endeavours to show that the Vedas are a mine of knowledge and eloquence, and that the fact that the *mantras* embodied in them are capable of different interpretations is not a refutation but a proof of this. On the other hand, the Qurán, the contents of which can bear only one meaning, and therefore limit God's endless knowledge, must be regarded as devoid of elegance, &c., and cannot be looked upon as an inspired book. Indeed, so far there has not been a single instance in which an illiterate person (as Muhammad was) has produced a literary work of *incomparable* eloquence and ability. It is, therefore, clear that the language of the Qurán must be such as to be intelligible to the uneducated masses. Nay, there are verses in it which admit this and acknowledge that its style is heavy and ponderous. But even if it is granted that the book is written in a chaste and elegant language, there should be nothing to be surprised at in this. The Prophet may have been an illiterate person, but it is a matter of history that he was a great traveller and that noted Arabic scholars of the time kept him company. It is, therefore, no extraordinary achievement that he should have compiled a book of the length and merit of the Qurán. And if this compilation is to be regarded as an inspiration from God merely because no other book in Arabic can compare with it in point of elegance of style, works of similar merit in other languages ought also to be treated in a like manner. But is it a fact that the Muhammadan scripture has any pretensions to the literary excellence claimed for it by its admirers? The Editor is afraid that this question must be answered in the negative, especially as it is an open secret that even some Mussalmán writers hold a similar view, and have written books to compete with the Qurán. After mentioning the names of some of these writers, he observes that if the Qurán were really an inspired book, it ought to have been superior to every other book in the world in point of elegance and erudition. As a matter of fact, however, it is a child's work in comparison

with the famous *Gita* of the Hindús, while it stands in the same relation to the *Vedanta Darshana* as a dim lamp does to the sun. Again, the fact that it is written in the language of a particular country clashes with the character claimed for it, for God could not have been so unjust as to hide His will from the inhabitants of other countries, while revealing it to the infidels of Arabia. It is, therefore, clear that it is not God's work. Nay, as Majib thinks, it is the composition not even of Muhammad, but that of the scholars with whom he used to keep company. Indeed, the residents of Mecca gave out more than once that these learned men were secretly associated with the Prophet in its composition. Besides, if the Qurán were really from God, it would not abound in such mistakes as cannot be found in the works even of minor writers. The Editor then goes on to say that the *Vedas* are the only inspired books in the world, seeing that they were revealed in the beginning of creation, are written in a language which has never been spoken in any country, and is the most perfect form of speech withal, and no one has so far been able to imitate their style.

Complaint against the Manager, Golden Temple, Amritsar.

12. The *Ahlúwália Gasette* (Amritsar), of the 24th May 1901, publishes a communication from "A Sikh," who alleges that, contrary to all precedents, Colonel Jawála Singh, Manager of the Golden Temple, has drawn travelling allowances from the Tarn Táran Temple Funds for his recent journey to that place. The amount thus drawn is, besides, in excess of the actual expenses incurred by the Colonel in connection with this journey. The writer further alleges that some time back a certain Dárogha lost a silver quoit and a *Guláb Pásh* (a bottle-shapped vessel for sprinkling rose water) of the same material belonging to the Temple, and was dismissed by the Colonel's *locum tenens* Sardár Arúr Singh. On his return from leave, however, the Manager has reinstated the man. The writer wishes to know if this has been done on the Colonel's own authority or with the permission of the Deputy Commissioner.

The same.

13. The same paper says that Báwa Arjan Singh, Proprietor of the *Singh Sahái*, was originally an Octroi Muharrir in the Nawashahr Tahsíl, Jullundur District, and was dismissed for setting fire to the Municipal Office. After this he came to Amritsar, where he attracted the attention of Colonel Jawála Singh, who secured the support of his paper by giving him loans from the Temple funds. It is for this reason that the *Singh Sahái* has constituted itself so staunch a champion of the Colonel. The Editor adds that it is high time that the Deputy Commissioner should look into the matter and make enquiries as to why money from the said funds is lent to a man who owns absolutely no property except a *kutcha* house, and that also outside British territory. It may also be mentioned here that Báwa Arjan Singh, having been appointed a Dárogha of the Tarn Táran Temple by the Manager, ought not to be allowed to conduct a newspaper, the object of which is to support the latter through thick and thin. After suggesting that the Deputy Commissioner should call for an explanation from Sardár Jawála Singh on the point, the Editor observes that a newspaper like the *Singh Sahái*, the existence of which depends on the charity of him whom it helps to whitewash, ought to have no value in the eyes of Government or of the people.

VI.—LEGISLATION.

14. The following appears in the *Tribune* (Lahore), of the 28th May 1901:—

The Punjab Land Alienation Act.

"Only three days more to the long-dreaded 1st of June! We print in another place the Notification from the *Punjab Gazette* announcing the coming into force of the Land Alienation Act in the Punjab from the above date. Well, to judge from the experience of *sáhúkárs* (who are supposed to be the people chiefly concerned with the measure) in most of the districts, the Act will not make a great deal of difference to them. What they have now to put up with from a consciousness of the boundless executive authority of the ruler of the district, they will henceforth have the satisfaction of submitting to as the law of the land. When no reason or argument has availed, and the Government of India has once more shown that it *will* accomplish what it has set its mind on, all that remains for us is to hope that the working of the law would be supervised by officers who know the real needs of the people, and not left entirely to young *hákims* of the type we have of late often referred to in these columns. One can hardly repress a smile at the grouping of the "agricultural tribes." For instance, among the agricultural tribes in the Lahore District the following are named:—Syads, Kambohs, Mughals and Rájpúts. Now, such of these people as have a little money make their living from some business in the towns, or service, rather than from agriculture. This is the case also with almost all other castes in the district. Is not, therefore, the distinction somewhat arbitrary? We wonder how the Syads and Mughals would take their being put in the same boat with the *zamíndárs* (agriculturists) proper like Játs and Aráins. Many of the sweetmeat shops in Lahore are owned by Kambohs; and we are sure a Kamboh "agriculturist" from Wachhowáli Street in Lahore would hardly be able to make out the difference between a crop of Indian corn and paddy. When foreign rulers, however well-intentioned they may be, spurn the advice of the natives of the country, blundering of this kind is inevitable. The parts exempted from the operation of the Act are the districts of Simla, Hazára, Pesháwar, Kohát, Bannu and Marwat Tahsíls in Bannu District, and Dera Ismail Khan, Kuláchi and Tánk Tahsíls in Dera Ismail Khan District."

15. The *Victoria Paper* (Siálkot), of the 29th May 1901, remarks that respectable members of Native Society like Khatrís, Brahmins, Arorás and Mahájans have been wholly omitted in the recent classification of *zamíndárs*, although the term "agriculturists" as defined in the Punjab Alienation of Land Act applies to a very large number of them. Members of the said communities, adds the Editor, have rendered valuable services to Government and still hold very high and responsible posts. It, therefore, appears desirable that Government should reconsider its decision and revise the classification aforesaid. The paper concludes by exhorting the Khatri, Vaish, Mahájan and Arorbans Sabhás in the Province to submit memorials to the Local Government on the subject.

The same.

## VII.—General Administration.

### (a)—*Judicial.*

Official tours and the administration of justice.

16. The *Dast-i-Hind* (Bhera), of the 24th May 1901, suggests that when on tour a Government officer should hear only such cases as appertain to the *iláka* in which he happens to be touring. Were this done, litigants would be saved the trouble and expense to which they are now subjected owing to their having to attend courts held at great distances from their homes.

Appointment of commissions in civil and revenue cases.

17. The same paper says that it has become a common practice to appoint a certain class of worthless and incompetent persons as commissioners in civil and revenue cases, and that these persons find the business so lucrative that they have adopted it as their profession. The Editor, therefore, suggests that in view of the responsibilities devolving on commissioners it appears desirable that in all districts lists should be prepared of respectable persons knowing law and capable of performing the work in question, and that when appointing commissioners, Collectors and District Judges should make selections from this list alone, of course with the consent of the parties.

A suggestion to appoint two more Sub-Registrars for the Amritsar Tahsíl.

18. The *Ahluwália Gazette* (Amritsar), of the 24th May 1901, remarks that although there are at least two Sub-Registrars in every other tahsíl of the Amritsar District, only one such official is employed for the tahsíl and the city of Amritsar. After remarking that this is a source of great inconvenience to the people, the Editor alleges that the registration work of the city alone is so heavy that the Sub-Registrar can scarcely cope with it. It may be mentioned here that certain proceedings on the part of that official are highly insulting to the public. As an instance in point, the *Gazette* alleges that his invariable order on applications requesting his presence at private houses for the registration of documents is to the effect that the applicant should produce a certificate from some local *Ráis* that she is a *parda nashín* lady. In conclusion, the Editor requests the Deputy Commissioner to direct the Sub-Registrar to abstain from passing extraordinary orders of this nature, and suggests that at least two more Sub-Registrars should be appointed for the Amritsar Tahsíl.

### (b)—*Police.*

How to reform the Police.

19. The *Akhbár-i-'Am* (Lahore), of the 31st May 1901, publishes a communication in which the writer observes that it is a matter of satisfaction that the question of Police reform is engaging Lord Curzon's special attention, and that with the exception of Madras all the Local Governments realize the importance of the question. The writer then refers to the proposals of the Lahore Municipality to raise the pay of the Police Constables in its employ from Rs. 7 to Rs. 9 and establish two new *thánás* in the Lunda Bazár and in Mozang at an outlay of 25 thousand rupees. He is of opinion that these proposals cannot lead to any good result, and suggests that the only way to decrease crime in Lahore and its suburbs is to appoint a single Kotwál for the city, the Anárkali Bazár, &c.,

the officers in charge of the proposed *thánás* being placed under him and treated as investigating agents. It may also be mentioned here that in places like Lahore bad characters have become very much emboldened owing to their having easy access to certain legal practitioners who do not scruple to make money by unfair means, while the Munshís of Pleaders, &c., are also a bad lot and help *badmáshes* in their nefarious practices. This deplorable state of affairs cannot, therefore, be put to an end by merely raising the pay of Police Constables, and for the attainment of this object it is very necessary that a careful watch should be kept over the doings of the legal practitioners and the Munshís in question. After remarking that if the Police were to perform their work faithfully, the enforcement of the plague regulations would never lead to riots, the correspondent adds that if Lord Curzon merely increases the pay of Police Constables, &c., strengthens the Police force or prescribes some educational test for admission into the force, the desired end will remain as difficult of attainment as ever. The only way to attain the desired object is to form Committees in each Division with the Commissioner as President and invite suggestions from them. These Committees should consist of European Police and Judicial Officers, and native gentlemen should also be given seats on them.

Infanticide in the Jullundur District.

20. The *Watan* (Lahore), of the 24th May 1901, after publishing the substance of the orders recently issued by Government with a view to putting down infanticide in certain villages of the Jullundur District, observes that if ordinary methods had succeeded in bringing the Játs of these places to the right path, the authorities would not have resorted to rigorous measures in the attainment of the end in view. If, therefore, the new arrangement subjects these Játs to certain hardships, they will have only themselves to thank. Nevertheless the Editor would suggest that great care should be exercised in selecting doctors, &c., to enforce the orders in question so that the irregularities which led to plague disturbances may not be repeated in the said villages.

Dakaity on the Jagádhri-Abdullapur Road.

21. The *Hamdard i-Hind* (Lahore), of the 25th May 1901, states that the road between Jagádhri and the Abdullapur Railway Station is very much frequented. It is only 4 or 4⅓ miles in length, and there are not less than five Police posts on it. Again, the *ekkás* leaving Abdullápur for Jagádhri in the evening are invariably escorted by two armed Police Constables. Notwithstanding all these precautions, however, passengers are almost daily harassed and eased of their property by the dakaits infesting the road. After remaking that so far not one of the dakaits has been brought to book, the Editor alleges that on or about the 13th May a *bania*, who had some money with him, reached Abdullapur by the evening train and left for Jagádhri in an *ekka* with some other passengers. His *ekka* was attacked by the dakaits on the way, and in the course of the scuffle the driver succeeded in catching hold of one of the assailants. As, however, neither the Police Constables aforesaid nor any of the passengers came to the driver's help, his prisoner managed to effect his escape. The Police are making inquiries into the matter, and strangely enough

Bale arrested the pole-driver on the absurd charge of driving his cart so as to pass ahead of others and thereby inviting the attack. In conclusion, the Editor calls upon the Deputy Commissioner to take steps to put an end to the lawlessness complained of.

### (b)—*Municipal and Cantonment Affairs.*

The Lahore Municipal Committee.

22. The *Tribune* (Lahore), of the 30th May 1901, publishes the following remarks in the course of an article headed "Our City Fathers and Voters":—

"It may be that much of the bitter criticism and bad opinion is the result of the jealousy which prosperous men excite in the breasts of small-minded people. But we would be guilty of gross misrepresentation if we said that most of our elected Municipal Commissioners are all that they should be. We cannot, considering all the circumstances, find fault with the authorities for not always consulting them, and respecting their views, in connection with important measures. It rests with the Commissioners themselves to command deference to their judgment. But we must make it plain to our fellow-voters that it is mainly their fault that things are as they are. When electing their representatives on the Municipal Board, the fitness of the candidate is about the last thing they keep in view. Lála *A* is in a position to provide berths in his office for the ne'er-do-well relations of a few influential men. Bábu *B* urges his claims to the suffrages of his wardspeople so persistently and eloquently that it is hard to refuse him a vote. Rái *C* is a Kshatriya, and it would be a shame indeed if a Kshatriya, no matter if he is quite unworthy of public confidence, was beaten by a *Bánia*, while there were so many Kshatriyás in the town who could get him in. Mián *D* is a Mussalmán, and all Mussalmáns ought to combine (or be disgraced for ever) in his support. So on and so forth. Some members seem to have obtained a lease for life of their seats on the Committee. Everybody grumbles against their lapses and laches, but when they go round again to canvass for votes, and address one (whose existence they had not deigned to notice before) as "dear brother," another as "hereditary patron of our family," a third as "our only true friend," and so forth, even the most hard-hearted Lahori relents and declares that it was a pity there were not more such men on the Committee. Thus it happens that the Municipal Board becomes packed with clever, pushing people whose only object is to attain to civic dignity."

Publication of the proceedings of the Amritsar Municipality.

23. The *Public Gazette* (Amritsar), of the 24th May 1901, publishes a query from "T. S. S.," who enquires if the proceedings of the Amritsar Municipality are regularly published in any local newspaper.

In reply the Editor states that to the best of his knowledge the said proceedings are not published in any newspaper, although this is contrary to the provisions on the subject in the Punjab Municipal Act. The omission, he adds, is to be highly regretted, especially as there are more lawyers on the Amritsar Municipal Committee than on any other throughout Upper India. In any case, the existing state of affairs keeps the rate-payers in ignorance

of their City Fathers' doings. It is, however, to be hoped that the proceedings of the Municipality are not kept secret merely to prevent their being adversely criticised.

The new Secretary to the Amritsar Municipality.

24. The *Ahlámdilia Gazette* (Amritsar), of the 24th May 1901, alleges that one Maulvi Ghulám Muhammad, Akhtar, a contractor to the Amritsar Municipal Committee, publishes a newspaper called *The Punjab* at the expense of that body, so to say. The entire amount set apart by the Municipality for advertising purposes goes into the Maulvi's pockets and in return he sings the praises of his patron, the Secretary, in this paper. As an instance in point, in a recent issue of *The Punjab* that worthy eulogises the present Secretary's services, and says that the Municipality's income from octroi has greatly increased under that gentleman's management, while, as a matter of fact, the same has, comparatively speaking, considerably decreased. The Editor adds that personally the Secretary is a very polite and sensible young man, but that the fact that he is almost always surrounded by his flattering subordinates lends colour to the belief that he is a mere puppet in their hands. One of these officials is Tára Singh, Dárogha of the Amritsar Tramcar Horses, and some time back, Sant Singh, his Jamadár, preferred certain serious charges against him. Strangely enough, however, instead of making enquiries into the matter, the Secretary transferred Sant Singh to another Department of the Municipality. In conclusion, the Editor advises the Secretary to keep himself aloof from a man of Maulvi Ghulám Muhammad's stamp.

### (d)—*Education.*

Commercial and technical education.

25. The *Siálkot Paper* (Siálkot), of the 24th May 1901, remarks that every right-thinking person who has studied the question of Indian poverty will admit that the people suffer more from their belief in fatalism and want of self-help than from any serious political evil. Whenever any misfortune overtakes them, they would rather resign themselves to their fate than gird up their loins and overcome the same. This deplorable state of affairs is chiefly due to the defective system of education obtaining in the country, inasmuch as it has a tendency to make its recipient abandon the occupations of their forefathers. As for the agriculturists, they are no whit better and have become lazy and unenterprising. It, therefore, appears desirable that in order to better the condition of the people Government should take steps to open commercial, agricultural and technical schools in the country.

### (e)—*Agriculture and questions affecting the land.*

Agricultural Banks.

26. The *Tribune* (Lahore), of the 28th May 1901, makes the following remarks in the course of a long article on Agricultural Banks:—

"We have stated before that if loans are only to be given for productive purposes, Agricultural Banks on the Raiffeisen system will hardly meet the necessities of the Indian cultivator. He must borrow not only for purposes connected with agriculture, but also for funeral ceremonies, for marriage festi-

wives, for litigation and for objects of a similar nature. If village banks confined their operations to loans for strictly productive and profitable purposes, it is evident that their usefulness would be greatly curtailed. And agriculturists will have to borrow from the village *sáhúkár* when loans are required for non-productive purposes. Such a state of things would not be satisfactory. Mr. Dupernex says that if people care to borrow for unproductive purposes they must go to the money-lender as usual. The whole tendency of the village bank, he explains, is to educate its members out of the practice of borrowing for sterile purposes. It is, no doubt, most desirable that people of the agricultural class should not borrow for non-productive purposes; but national habits, like national tastes, cannot be altered in a day. Until the social system of the country has been radically altered—and there is no immediate prospect of such alteration—the Indian agriculturist will continue to borrow for funeral ceremonies, marriage festivities, etc."

Exportation of food-grains from India.

27. The *Lahore Punch* (Lahore), of the 22nd May 1901, publishes a communication in which the writer remarks that food-grains are being exported from the country in such increasing quantities that the prices are steadily on the increase. If, he adds, this state of affairs is allowed to continue any longer, there is no hope of the people being rescued from the iron grip of famine. He, therefore, suggests that the most effectual way of putting down famines is to forbid the indiscriminate exportation of grain, and requests Government to take early steps in this connection.

### (f)—*Railways and Communications.*

A Railway complaint.

28. A correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), of the 27th May 1901, complains that passengers are put to great inconvenience for want of a platform at the Hafizabad Railway Station. He adds that a few days back an old woman while alighting from the train at the Gájar Gola Station fell down and received a severe hurt. He then goes on to say that it is alleged that a certain Ticket Collector on leave recently entered an intemediate compartment reserved for females, and was arrested on the occupants thereof raising an outcry. If the allegation, observes the writer, is true, it is highly desirable that the offender should be severely punished.

The same.

29. The *Victoria Paper* (Siálkot), of the 25th May 1901, also publishes similar remarks, and requests the Railway authorities to build platforms at all the stations on the Lyallpur line without delay.

Grievances of Railway employés.

30. The *Akhbár-i-'Am* (Lahore), of the 29th May 1901, regrets that although various articles enumerating the grievances of Railway employés have from time to time appeared in various newspapers, so far no justice has been done to the aggrieved party. After quoting from the *Tribune* the hard case of a certain Railway official at Lahore who has been given no promotion for the last 20 years, and recently received a wigging for daring to apply for casual leave, the Editor remarks that the incident would show that the officer under

whom this poor clerk is employed does not fear even God. That gentleman should remember that it is one thing to prefer Muhammadans to Hindús and quite another thing to practise oppression on one's helpless subordinates, and that were he himself a victim of such oppression, in all probability he would resign his appointment in disgust.

The same.

31. A correspondent to the same paper writes to a similar effect and mentions the names of several clerks who, he alleges, were severely treated by their officers and died from overwork.

(*h*)—*Miscellaneous.*

The plague.

32. The *Kaisri Akhbár* (Jullundur), of the 25th May 1901, says that the rumour that Government intends leaving the residents of plague-stricken places to themselves has made sensible and prudent persons very uneasy. It is of course true that God alone can banish the epidemic from the country. Still no one will have the hardihood to deny that Government's efforts to stamp it out help to keep up the people's spirits and have had the effect of preventing a general spread of the disease. Were, therefore, the authorities to have no hand in the suppression of the plague, it would assuredly entail untold sufferings on the people. The Editor adds that Government stands to its subjects in the relation of parents, and that a display of foolishness on the latter's part should not induce it to withdraw its kindness from them.

The same.

33. The *Vakil* (Amritsar), of the 31st May 1901, publishes a communication from one Syad Niáz Hussain, who says that the recrudescence of the plague in Mauza Masáni, Phillour Tahsíl, has subjected the residents of the village to extreme inconvenience. When the epidemic appeared in the place in 1898 and the people had to be removed into a segregation camp, the thatch huts required for them were erected at Government expense. This time, however, huts have been provided for the plague patients alone and the rest of the *sámindárs* have had to shift for themselves. The attention of the local plague officials has more than once been drawn to the matter, but to no purpose. The writer then regrets Dr. James' absence from the plague staff, and says that the European officials treat the people with uniform kindness. He adds that a certain Compounder on duty in Masani is not a desirable official.

The same.

34. The *Victoria Paper* (Siálkot), of the 25th May 1901, learns from a correspondent that on 4th May last all the passengers which left the train at the Tawi Station were made to undergo quarantine, although not one was suffering from the plague. A similar treatment was accorded to a marriage party which recently left Siálkot for Jummoo, and it was with great difficulty that the bridegroom could be sent to the bride's house at the time fixed for the marriage. It is, however, satisfactory to learn that the party has returned to Siálkot without having caught the infection, although it has suffered

pecuniary loss. Fortunately for the Kashmir State, the persons composing the party are ignorant of law, otherwise they would have sued the State for compensation for the loss sustained by them owing to their illegal detention in the quarantine camp. The Editor adds that if the foregoing allegations be true, it behoves the State Council to take steps to prevent a repetition of the scandal.

The same.

35. The *Ahlúwália Gazette* (Amritsar), of the 24th May 1901, remarks that now that the plague is knocking at the gates of Amritsar, so to say, it is high time that the Deputy Commissioner, the Municipal Secretary and the Manager of the Golden Temple should take steps for cleansing the Darbár Tank, especially the Har Mandir Tank, the water of which has become muddy and putrid. Hundreds of people daily bathe in the latter tank, and if it is not cleansed at once, there is every likelihood of the city falling a prey to the epidemic. No consideration of expense should deter the authorities from undertaking the task, as the people will willingly co-operate with them in such a laudable work.

The same.

36. The *Victoria paper* (Siálkot), of the 31st May 1901, remarks that a perusal of the revised plague regulations leaves no room for doubt that the Local Government thoroughly sympathises with the residents of infected places, and that it is averse to adopt measures clashing with the customs and usages of the people and calculated to inconvenience any of its subjects. After publishing the substance of the rules regarding the examination of corpses and female plague patients and the disinfection of houses, the Editor observes that the regulations show that Sir Mackworth Young and Mr. Douie have displayed extreme prudence in framing the same. Indeed, they are acknowledged to be of a beneficial character by the people living in Municipal towns. The Editor adds that the recent changes in the plague administration for villages have also been approved by the public.

The same.

37. The same paper, of the 1st June 1901, suggests that no medical officer who is not popular with the public should be told off for plague duty, and that as far as possible Hospital Assistants should not be selected for the purpose.

The same.

38. The *Khálsa Bahádur* (Lahore), of the 27th May 1901, deprecates the decision to post a punitive police force in certain villages of the Siálkot District, and remarks that now that plague rioters in these places are being arrested in large numbers, it is to be hoped that efforts will be made to find out what led these unfortunate people to defy the law and thereby endanger their own lives.

The same.

39. The *Koh-i-Núr* (Lahore), of the 28th May 1901, publishes some verses in which the writer, whose name is unintelligible, refers to the sufferings entailed on the people by the bubonic plague, and regrets that the disease is still far from showing any sign of abatement. He also alleges that the residents of

infected places are rotting in segregation camps like corpses, and have lost all their money, &c. He then calls upon God-fearing persons to come to the aid of these unfortunate people and save their name and honour as they would do their own.

Allegations in connection with a marriage celebrated in the house of an official of the Pasrúr Tahsil.

40. The *Siálkot Paper* (Sialkot), of the 24th May 1901, says that it has received a communication from Pasrúr inviting the attention of the Deputy Commissioner and the District Superintendent of Police, Siálkot, to the following questions, and requesting them to make enquiries into the allegations contained therein:—

(1) What amount of money was spent on a marriage recently celebrated in the house of a certain official of the Pasrúr Tahsíl? Whether the amount spent came from his own pocket or was it raised by loans?

(2) What salary does the said official draw? What are his daily expenses and how many cattle does he keep?

(3) What was his salary previous to his appointment to his present post? Was the salary barely sufficient for his maintenance or could he save anything from it, and how much?

(4) Is it true that he invited all the local *Raises* and officers as well as the Court *amla* to a feast on the occasion, and engaged two nautch girls for their entertainment?

(5) What kind of food was served to officials at this feast?

(6) Was the officer under whom he is employed also present at the feast? If so, is not the incident calculated to produce an impression in the public mind that the former is a mere puppet in the latter's hands, and is not such an impression likely to prove detrimental to the interests of the public?

(7) For how long has the official in question been serving in the Pasrúr Tahsíl, and how is it that he has not been transferred elsewhere before this? Besides, is not his employment in a tahsíl, of which he is also a resident, injurious to the interests of the people?

(8) Was any Police official also present at the said feast? If so, has he reported the above facts to the authorities?

A fire in Amritsar.

41. The *Public Gazette* (Amritsar), of the 24th May 1901, writing about the fire which recently broke out in the Mughal Gate Bazár, Amritsar, says that on the whole the local Police acquitted themselves creditably on the occasion. Bodh Ráj and Narayan Singh distinguished themselves in especial, and extorted praises from all present. It is, however, difficult to say where the Kotwál was at the time, and why he chose to stay away from the scene of the occurrence. The only Police Officer present on the spot was a swell of a Deputy Inspector, who has recently come to the city from the muffasil, although not with a good name. He did an ordinary thing or two, and even went the length of noting down the numbers of two or three constables who sat smoking a *hukka* instead of lending a hand in extinguishing the fire. He did not, however, display

that enthusiasm which a Police Officer ought to do on such an occasion. Nor did he take any part in saving the burning shop, presumably for fear of damaging the gaudy clothes he had on at the time. His general deportment also did not become the occasion, and it would have been more decent on his part to behave and talk in a sympathetic manner instead of strutting about and hectoring the by-standers. The Editor adds that watermen arrived at the scene of the fire very late, and then also in insufficient number. Of the Conservancy officials, Dárogha Muhammad Dín alone was present, and did his duty in a praiseworthy manner. As for the other Dároghás, presumably they were repeating at the time the following line from Háfiz :—

"We have seen the reflection of our sweetheart's face in the cup."

Capsizing of a boat near the Patia Ferry on the Jhelum.

42. The *Siráj-ul-Akhbár* (Jhelum), of the 27th May 1901, remarks that a boat containing several passengers from the Jummoo State and a few merchants struck against a huge stone recently near the Patia Ferry on the Jhelum and capsized. Of the 32 persons in the boat, only 6 could be rescued, and that also with great difficulty, the rest perishing in the river.

The rumoured transfer of Lord Curzon.

43. The *Rafiq-i-Hind* (Lahore), of the 25th May 1901, after referring to the rumour that Lord Curzon is about is to be appointed to a very high and responsible post in another part of the Empire, remarks that India cannot afford to spare His Excellency. Such rumours, adds the Editor, cause deep pain to the people all over the country, as the people have come to believe that the present Viceroy is ever ready to listen to their grievances.

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Punjab Government Press, Lahore—22-6-01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 24. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 15th June 1901.**

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

# PUBLISHED IN THE PUNJAB,

**Received up to 15th June 1901.**

## I.—Politics.

### *(a)—Foreign.*

Russia and England in Asia.

1. The *Watan* (Lahore), of the 31st May 1901, says that according to the *Times of India* a German Count, who visited India some time back, has published a book in which he expresses the opinion that the Government of India's Commissariat arrangements are defective and that the Indian Army is not in an efficient condition. The Count, therefore, concludes that the existing condition of India presents a favourable opportunity to Russia to gain a foothold in this country. After remarking that the above statements are wholly incorrect, the Editor observes that Government is thoroughly prepared to confront Russia on the North-Western Frontier at a moment's notice. To make assurance doubly sure, however, he would advise the introduction of conscription throughout the British Empire. The number of His Majesty's British subjects, he adds, does not exceed 5 or 6 crores, while the Czar can count on the allegiance of as many as 13 or 14 crores of Muscovites. It is, therefore, very necessary that the King's subjects throughout the world should be called upon to bear the burden of defending the Empire. The Editor feels certain that all of them will gladly welcome the arrangement.

The Hedjáz Railway.

2. The *Watan* (Lahore), of the 31st May 1901, publishes a communication from one Ghulám Sarwar Khán of Gandapur, who says that through the efforts of Maulvís Abdul Rahím and Saleh Muhammad a very successful meeting was recently held at Kulachi, Dera Ismail Khan, under the presidency of Kázi Abdul Majid for the purpose of inviting subscriptions for the Hedjáz Railway. The President made an excellent speech in which he dwelt on the manifold advantages which are likely to result from the proposed Railway. Rupees 80 were collected on the spot, and strong hopes are entertained that a large sum of money will be realized.

3. The same paper remarks that the Muhammadans will be glad to learn that the Editor, *Civil and Military Gazette*, has subscribed Rs. 16 towards the Hedjáz Railway Fund and has sent the money to the office of the *Paisa Akhbár*. He has also written a letter to the Editor of that paper in which he says that letters from his local Muhammadan friends have induced him to seek the honor of associating himself with the followers of Islám in this their great national undertaking. After praising the generosity of the donor, the Editor expresses the hope that his example will be followed by the entire Anglo-Indian community.

The same.

4. The same paper of the 7th June 1901, says that no subscriptions for the Hedjáz Railway have reached its office during the week ending 24th May.

The same.

5. The *Vakil* (Amritsar), of the 3rd June 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 1,989 | 14 | 6 |
| Received through Khwája Ghulám Mustafa, Shawl Merchant, Patna | ... | 20 | 3 | 0 |
| Total | ... | 2,010 | 1 | 6 |

6. The *Paisa Akhbár* (Lahore), of the 1st June 1901, also acknowledges the following subscriptions :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 215 | 0 | 0 |
| 1. Mirza Ináyat Beg, Jamadár, Military Police, Rangoon Battalion | ... | 20 | 00 | |
| 2. Muhammad Bakhsh, Havildár, Military Police, Rangoon Battalion | ... | 5 | 2 | 0 |
| 3. Collections made in Chársadda, Peshawar District, by Ghulám Muhammad Khán, Popalzai, late a District Inspector of Schools | ... | 100 | 0 | 0 |
| Total | ... | 340 | 2 | 0 |

7. The *Paisa Akhbár* (Lahore), of the 1st June 1901, after referring to native immigrants' grievances in South Africa before the outbreak of the war and the loyal services rendered by them during the campaign, regrets that they have not as yet been allowed to return to the Transvaal, &c. The Editor adds that although both the Englishman and the native are sons of the Empire, the latter is invariably treated like a step-son.

Native immigrants in South Africa.

(*b*)—*Home.*

8. The *Watan* (Lahore), of the 7th June 1901, says that the complaint is general, especially in the Lahore Tahsíl, that official pressure is being brought to bear on the zamíndárs to make them give money for the proposed National Memorial to the late Queen-Empress. If, adds the Editor, this is a fact, the movement can never become popular with the agriculturists. Indeed the native tiller of the soil can never reconcile himself to the idea that it is his duty to help in the perpetuation of a deceased monarch's memory. On the other hand, he looks forward to the remission of his land revenue and similar other concessions on the accession of a new ruler. At any rate, the manner in which money for the said memorial is being collected would never be approved of, even in European countries, and it is the duty of Government to look into the matter at once.

The National Memorial Fund. A complaint.

## III.—Native States.

9. The *Punjab Samáchár* (Lahore), of the 1st June 1901, writing about the Biláspur riot, says that some of the rioters have alleged before the State Council that they had arrested Bábu Káhn Singh (Chief Secretary), Kesho Rám (Tahsíldár), and Uttam Singh (a merchant), at the instigation of Munshi Zoráwar Singh, Mián Partáb Singh, Munshi Bishan Singh and Mián Sohan Singh, all of whom are in the State's employ. The accused added that they had also been directed not to release their prisoners before the arrival of the Deputy Commissioner from Simla. After remarking that the disturbance was raised merely to bring the Rája into discredit and secure the expulsion of outsiders from the State service, the Editor says that the President of the Council cannot even sign his name and was appointed to his present post against the wishes of the Rája.

The Biláspur riot.

10. A correspondent writing to the *Curzon Gazette* (Delhi), of the 1st June 1901, deprecates Government's action in placing the Chhatári State under the management of the Court of Wards, and remarks that Kanwar Usuf Ali Khán, uncle of the minor Chief, ought to have been selected to manage the Estate. The latter course was the more advisable, as the Kanwar is a sincere well-wisher of his nephew and is willing to manage the State in an honorary capacity. He should at least have been given a trial and the State should have been burdened with the salary of a paid Manager only on his failing to give satisfaction. The writer adds that the present Manager being a Hindu, his appointment has given offence to the residents of Chhatári, the majority of whom are Muhammadans. He concludes by promising to revert to the subject at some future time.

The Chhatári State.

## V.—Native Societies and Religious Matters.

11. The *Tribune* (Lahore), of the 4th June 1901, publishes the following:—

The British Congress Committee.

"Gladsome will be the news to Anglo-Indian circles conveyed by the London Correspondent of the *Bangalee* of the proposed winding up of the British Congress Committee. We doubt if our countrymen who have been

swearing by the Congress these sixteen years will yet realise the gravity of the situation sufficiently to come to timely rescue. The death of the British Congress Committee means the practical collapse of the Congress as a political movement; for in however high estimation we may hold our Indian leaders, the fact remains indubitable that it is a few members of the British Congress Committee who have hitherto kept the subject of Indian grievances alive before the British public and forced upon them the attention of the House of Commons. The official channel being practically blocked in the way of popular grievances finding their way home before that august Assembly, the best non-official way in which they could be presented was through a Committee containing in its body more than one Hon'ble Member. It is true that individual Members of Parliament who take an interest in India, such as Mr. Caine, may be available for putting questions in the House and drawing attention to Indian complaints. But no individual Member can be expected, in the midst of the multiplicity of his duties, to work up a question in the same thorough manner that a Committee composed of many experts would be in a position to do. And when it came to educating public opinion in England, over and above the comparatively less important work of occasional questions being asked in Parliament, the position of the isolated Member would be found more difficult still."

The Hindús and Muhammadans.

12. The *Victoria Paper* (Siálkot), of the 1st June 1901, remarks that Hindús and Muhammadans should learn to live like friends, and work together in the matter of the spread of education in the country, &c. They should also co-operate in promoting works of loyalty and strengthening the reign of the law. The Editor then advises them to abstain from raising separate memorials to the late Queen-Empress.

A complaint against the Manager, Golden Temple, Amritsar.

13. The *Ahlúwália Gazette* (Amritsar), of the 1st June 1901, alleges that certain items of the income of the Golden Temple are not paid into the Temple Funds. The Editor further alleges that the Manager has drawn travelling allowance in excess of his actual expenses for his recent journey to Tarn Táran; that so far he has taken no steps to recover the silver quoits, &c., recently stolen from the temple and that an offering of Rs. 1,000 handed over to him by one Sardár Arúr Singh some time back has not been credited to the Temple Funds up to the present. The Editor then requests the Deputy Commissioner to make enquiries into the above allegations and take other necessary steps in connection therewith.

The same.

14. The same paper publishes a communication in which the writer complains that Colonel Jawála Singh is busy in misappropriating the funds of the Golden Temple. Indeed, if the Deputy Commissioner were to inspect the Temple treasury in a careful manner, he would be certain to make some very startling discoveries in connection with this misappropriation. The correspondent adds that one of the Manager's relations (Bhola Singh by name), who is a Granthi in the Temple, has succeeded in amassing quite a fortune by means of corrupt practices. The fact that he has paid up all his debts, which were very heavy, since his appointment to his present post is sufficient proof of this.

15. An Aurangabad (Deccan) correspondent writing to the *Watan* (Lahore), of the 31st May 1901, says that in connection with a marriage recently celebrated in that town, the parties—two respectable Muhammadan families—avoided all unnecessary expenditure and that the incident has created a profound impression among the local Muhammadans. Commenting on the above, the Editor remarks that this is a step in the right direction, and exhorts his co-religionists throughout India to follow the example set by the families in question.

Curtailment of marriage expenses.

16. The *Anwár-ul-Islám* (Siálkot), for April (received in June) 1901, publishes the following :—

The Christian Trinity.

*The Padri.*—There are three Gods,—the Father, the Son and the Holy Ghost.

*One (of his hearers).*—No, Sir, two. The Son having been killed only the Holy Ghost and the Father remain behind.

*A second.*—No, Sir, there is only one God. The Holy Ghost descended on the Son in the form of a pigeon (? dove), and the latter having been killed, both of them may be said to have perished. There, therefore, remains only the Father.

*A third.*—No, Sir. If you believe in the Trinity, all three must disappear. The Father, the Son and the Holy Ghost are admitted to have been one and the same being ; and the Son having been killed, none of them remains behind.

17. The *Anwár-ul-Islám* (Lahore), for April (received in June) 1901, says that the *Sanátan Dharm Gazette* alleges that the *Arya Mittra* (Moradabád), of the 16th March last, has published the following advertisement from one Jaini Lál, Gupt, of the Bulandshahr District :—

A *Niyog* advertisement.

"I wish to perform *niyog* with a woman between 16 and 20 years of age. She should be an Agarwál Vaish and an accomplished and well-connected woman. I am about thirty-seven years old."

Commenting on the above the Editor observes that the advertisement affords sufficient proof of the sort of morality inculcated in the Vedas. Some time back one Kálu Rám also published a similar advertisement, which created some sensation at the time. It is, however, strange that the present advertiser is silent as to why he wishes to enter into *niyog* and whether the woman with whom he seeks to establish such a connection should be a virgin or a widow or whether she should be the wife of an impotent man, &c. The Editor enquires if any accomplished and well-connected woman belonging to Dayánand's cult is willing to respond to the above advertisement, and if her parents will not consider such conduct on her part shameless and immodest.

18. The *Anwar-ul-Islám* (Siálkot), for March (received in June) 1901, says that it has more than once remarked that Swámi Dayánand's translation of the Vedas is incorrect and unreliable, and that he has, by means of false interpretations, endeavoured to dress antique Vedic hymns in modern garbs. Nor is this all. He has tried to prove that these books contain accounts of the electric telegraph, railways, &c. Commenting on this the *Arya Musáfir Magazine* says that the Swámi does not contend that the Vedas speak of any Railway, &c., actually in existence during the Vedic period, but that they contain merely the principles underlying these inventions. Although such assertions can only bring a smile on the lips of sensible persons, the Editor considers it advisable to expose the falsehood indulged in by the *Jullundur Monthly*. He then endeavours to show that the mantra, in which, according to the founder of the Arya Samáj, God enjoins upon man to invent the electric telegraph, cannot be made to bear that meaning; and remarks that if the Vedás were really the storehouse of all knowledge, the Aryas would not be dependent on Europeans for almost everything required by them. Indeed, it is strange that the people who possess the "Umm-ul-Fanun Totka" (a contemptuous and disrespectful term for the Vedás) should be sunk in the abyss of degradation. The Editor adds that it is by putting forward preposterous claims like the one referred to above that Swámi Dayánand and his followers have endeavoured to bring simple Hindús, especially the English-speaking ones (who know absolutely nothing about the Vedás), into the Samáj. At the same time they assert in the most impudent manner that the sacred books of other religions are mere forgeries. They should, however, remember that the time is not far distant when the whole of mankind will laugh their pretensions to scorn.

The Vedas.

19. The *Anwar-ul-Islám* (Siálkot), for March (received in June), 1901, promises to reply shortly to the criticism of Islám published in the *Arya Musáfir Magazine* for December and January last, and complains that that paper has used words like "baseness," &c., in connection with the Qurán, and applied the terms "Bedouin," "ignorant" and other insulting epithets to the Prophet. The *Magazine* also invites the follo wers of Islám to partake of the blessings of the Vedic religion. The only attractive feature (*viz.* blessing) of the Arya faith, however, is the doctrine of *niyog*, and it is interesting to enquire if the Muhammadan members of the Samáj will be allowed to perform *niyog* with the females of the Aryás.

The *Arya Musafir Magazine* and Islám.

## VI.—LEGISLATION.

20. The *Watan* (Lahore), of the 31st May 1901, after congratulating the agriculturists on the enforcement of the Land Alienation Act, remarks that much of the usefulness of th e measure is certain to be taken away owing to the exemption of a large part of the Province from the operation of the Act. The Editor invites Government's attention to the matter, and suggests that the Act should be enforced throughout not merely the Punjab, but also the newly created Frontier Province.

The Land Alienation Act.

21. The *Dost-i-Hind* (Bhera), of the 31st May (received on the 8th June) 1901, remarks that the natives of India are enjoying unequalled peace under British rule,

A suggestion to amend the Whipping Act.

and that the prevailing system of administering justice affords them every reasonable protection. The Editor adds that sentences of whipping are passed in specified cases and mostly against juvenile offenders, while they are executed in such a manner as to leave no marks behind. Again, care is taken to invest only selected Magistrates with powers under the Whipping Act. It may be mentioned here that Bhera contains a population of about 18,000 souls, and that so far there has not been a single instance in which a respectable resident of the town has been sentenced to be whipped. The Editor then goes on to say that a few months back Lála Rám Chand, Tahsíldár of Bhera, passed a sentence of whipping against the accused (who is the son of a person holding a respectable position in society and owning five or six hundred bighás of land) in the following case:—

Mussammát Jawái, widow of Chaghatta, caste Ránjha, resident of Bhera, } Complainant,

*Versus*

Muhammad Bakhsh, son of Kutb-ud-din, caste Parácha, resident of Bhera, } Accused.

It may be mentioned here that the case was the outcome of enmity and party-spirit, and that the Tahsíldar's order was unjust and was considered so by the local public. Again, while the case was under trial the accused was kept in the *havalát* for over twenty days, which hardship could easily have been spared him, seeing that he as well as the witnesses examined in the case were residents of Bhera. But to return to the sentence, the Legislature having fixed no time within which appeals against such orders should be filed, the punishment proposed for the accused was inflicted without delay. Being, however, a respectable man he filed an appeal in the Court of the District Magistrate, Shahpur, who reversed the Lower Court's decision and remarked in his judgment that the evidence adduced against the accused was wholly untrustworthy. Of what avail, however, was all this to the unfortunate man? He had undergone the punishment and in all probability will bear for life the marks of having done so. After remarking that the appeal was instituted on the 27th November and disposed of on the 14th December last, the Editor suggests that the Whipping Act should be so amended as to admit of persons sentenced to undergo whipping being released on bail till the disposal of their appeals, and that the sentence should be executed forthwith only in the case of the accused failing to furnish the bail required. The time within which appeals from such orders should be filed should also be specified, while it should further be enacted that only very able and experienced Magistrates should be invested with powers under the Whipping Act. The Editor concludes by remarking that an amendment of the Act on the lines suggested is very necessary in order to prevent a repetition of regrettable incidents like the one under reference.

## VII.—General Administration.

### (*a*)—*Judicial.*

22. The *Rafiq-i-Hind* (Lahore), of the 8th June 1901, is very much gratified to learn that Mr. Chevis, Sessions Judge, Ferozepere, has reversed the sentence of

The case against Lála Shib Dás.

imprisonment passed against Lála Sinh Dás, Pleader, by Mr. Renouf, and acquitted the accused honourably. The order has given satisfaction throughout the Punjab, although it is to be regretted that the Lála should have been subjected to the hardships of prison life for a considerable time. Again, the case has cost him between twenty and thirty thousand rupees, while the shock caused by his imprisonment had the effect of hastening his mother's end. The *Rafiq* adds that Mr. Chevis has won respect and admiration in all quarters, and that some people have given out that he is a class-fellow of Mr. Pennell's.

An Honorary Magistrate for the Siálkot City.

23 The *Siálkot Paper* (Siálkot), of the 1st June 1901, suggests the appointment of an Honorary Magistrate for the Siálkot City, and remarks that in case the suggestion is adopted, the authorities will find it difficult to select a worthier occupant for the proposed post than Rája Ata Muhammad Khán.

How to improve the administration of justice.

24. The *Dost-i-Hind* (Bhera), of the 31st May (received on the 8th June 1901), remarks that Government should pass a law requiring every Magistrate and Judge, whether paid or honorary, to commence his day's work by an invocation to the Almighty, promising to abstain from trying cases in which his friends or persons with whom he is not on good terms are concerned. The promise repeated daily would be certain to acquire a hold on him and incline him to fulfil the same. And this in its turn would have the effect of purifying the administration of justice in the country and making applications for the transfers of cases from one Court to another a thing of the past.

### (*b*)—*Police.*

How to reform the Police.

25. The *Public Gazette* (Amritsar), of the 1st June 1901, after observing that the desirability of reforming the Police is admitted on all hands, says that it is a matter of notoriety that the Police work in collusion with *badmáshes* and haul up innocent persons in place of real offenders. The Editor adds that the proposals to raise the pay of the members of the Police force, increase the number of Europeans in it and recruit it from respectable and educated classes would no doubt prove of some help in the attainment of the end in view. So long, however, as the Press in India is not allowed greater liberty the Police will continue to remain a gang of dakaits. Again, Government should enquire into every accusation of bribery preferred against a Police official before allowing the latter to prosecute his accuser. The Editor concludes by remarking that it is impossible to introduce any reform in the Police Department so long as bribery and corruption are rampant in it.

### (*c*)—*Municipal and Cantonment affairs.*

The new Secretary to the Amritsar Municipality.

26. The *Punjab* (Amritsar), of the 31st June 1901, praises the new Secretary of the local Municipality for the efficient manner in which he is performing his duties. That gentleman, adds the Editor, pays visits to every part of the city and personally supervises the working of the Octroi Department. He has also brought to book certain Municipal chaprásís, &c, who were in the habit of misappropriating octroi money.

The same.

27. The *Public Gazette* (Amritsar), of the 1st June 1901, finds fault with the recent orders of the local Municipal Secretary regarding the affixing of court fee stamps to all applications submitted to him (*vide* paragraph 17 of the Selections No. 22).

A Complaint against the Octroi Tahsíldár Lahore.

28. The *Watan* (Lahore), of the 31st May 1901, publishes a communication in which the writer alleges that on the 30th March last he sent his servant to the local Railway Station to take delivery of a parcel containing scents. On his way back, however, the latter was stopped by the Octroi Dárogha, who wanted to see the contents of the parcel. As, however, he could not open it, he wrote to the writer, who himself went to the Dárogha and explained the matter to him. But all this availed the writer nothing, and he was only referred to the Octroi Tahsíldár. He had, therefore, to go to the latter officer, who was, however, too busy to attend to him. The visit was repeated next day, but with the same result. It may be mentioned here that scents had been ordered for sale on the occasion of the last *Chirághán* fair, which was to be held on the following day, and that although these facts were brought to the notice of the Tahsíldár, he paid no heed to the writer's importunities. The latter also submitted several petitions to the Secretary, Lahore Municipality, but no reply has been vouchsafed to him up to the present. The correspondent concludes by remarking that if this state of affairs is allowed to continue, it is certain to prove a source of loss to local traders.

### (*f*)—*Railways and Communications.*

Grievances of 3rd Class Railway passengers.

29. The *Sirdj-ul-Akhbár* (Jhelum), of the 3rd June 1901, publishes a communication in which the writer complains that although another Railway Conference has come and gone, the grievances of 3rd class passengers still remain unredressed. He then suggests that bath rooms should be supplied in 3rd class carriages without delay, as this want is a source of considerable inconvenience to sickly and weak passengers. Again, persons travelling 3rd class have to use latrines provided at the stations and are frequently left behind while answering the calls of nature. Nor is this all. Females left behind in this manner often fall into the hands of Railway employés and have their chastity violated. The correspondent further remarks that the practice of admitting male and female passengers to platforms through one and the same gate is very hard on *purdah* women. These poor creatures are sometimes not only jostled in a cruel manner, but also eased of their belongings. He, therefore, suggests that female passengers should be allowed to pass through Intermediate Class gates.

### (*g*)—*Postal Matters.*

A Postal complaint.

30. The *Sirdj-ul-Akhbár* (Jhelum), of the 3rd June 1901, says that formerly letters, &c., used to be delivered twice a day in Jhelum. A few days back a 3rd delivery was introduced and the arrangement was greatly to the liking of the local public. The old practice has, however, been again reverted to,

but with this difference that the delivery done away with is that which used to take place in the morning and was of special benefit to traders, &c. After remarking that the new arrangement is a source of inconvenience to the people, the Editor remarks that the deliveries should be made as before, *viz.*, the first delivery should be in the morning instead of in the evening.

(*h*)—*Miscellaneous.*

The Plague.

31. The *Public Gazette* (Amritsar), of the 1st June 1901, says that it is rumoured that of the persons arrested in connection with the Datta plague riot no less than twenty-seven are *sáhúkárs* of Sankhatra. The Editor cannot bring himself to believe that *sáhúkárs*, whom money-making usually degenerates into so many eunuchs, would think of resorting to brute force under any circumstance. He has, therefore, a shrewd suspicion that the aforesaid *sáhúkárs* of Sankhattra havebeen arrested, not because they took part in the disturbance, but merely because they happen to possess money. He then enquires if there is any proof to show that the fifty persons, who have been arrested on the charge of participation in the riot in which the late Náib Tahsíldár Rám Dás was killed, had really any hand in the affair. *Badmáshes* who raise such disturbances know how to take care of themselves and generally escape arrest by means of bribes. It is not therefore improbable that the fifty persons in question are innocent and have been arrested merely because they failed to grease the palms of their captors. The Editor then goes on to say that the authorities should punish not only plague rioters, but also those miscreants who through their highhandedness provoke the people into defying the law. Government should not unduly favour its servants, and should remember that the residents of infected places rise, not against it, but against those wretches who not only oppress and loot them, but also take away their honor.

The same.

32. The same paper, after remarking that the Police Constable on plague duty at the Beas Railway Station, who was charged with attempt to violate the chastity of a female passenger, has been acquitted, observes that presumably it was considered politic to hush up such a public scandal, and that in all probability the man would be punished departmentally. Nevertheless, it is very surprising that the accused should have been acquitted without his having rebutted the evidence adduced against him.

Muhammadans in the public service of Biluchistán.

33. The *Chaudhwin Sadi* (Rawalpindi), of the 1st June 1901, alleges that there is only one Muhammadan in the office of the Political Agent, Zhob, and that the Muhammadan employés of Government in Biluchistán cannot obtain redress of their grievances from their Hindu superiors. The Editor adds that the Muhammadan element is almost entirely absent in the local Postal Department. He, therefore, requests Government to make enquiries into the matter, and remarks that the employment of Muhammadans in greater numbers would ensure the prosperity of Biluchistán.

34. The *Rafiq-i-Hind* (Lahore), of the 1st June 1901, says that certain organs of the Aligarh party frequently publish paragraphs to the effect that Hindu officials do their utmost to keep Muhammadans out of Government service. It is, however, to be regretted that a sensible newspaper like the *Tribune* should also have thought fit to resort to similar tactics and prefer countercharges against Muhammadan officials. As an instance in point, it may be mentioned that in its issue of the 25th May last the said paper complains that the number of Musalmán employés in the local Railway Police exceeds that of their Hindu *confreres*, and asks the authorities to look into the matter at once. The Lahore tri-weekly has also frequently complained that the Muhammadan element preponderates in the public service of certain districts and has suggested the transfer of some of these officials to other places. It, however, forgets that the natural corollary of such complaints is that the number of Hindu officials in a district should also never exceed that of Musalmáns. Again, assertions of this nature suggest the inference that the Hindús distrust Muhammadan officials and *vice versâ*, although as a matter of fact officials of both classes generally perform their duties in an honest and upright manner. It is to be regretted, adds the Editor, that while the National Congress is endeavouring to get the highest offices in Government service thrown open to the children of the soil, certain natives should consider their fellow-countrymen unfit for promotion even to Police Inspectorships and the like.

Hindús and Muhammadans in the public service.

35. The *Watan* (Lahore), of the 31st May 1901, publishes a communication in which the writer remarks that according to the *Civil and Military News* of Ludhiána, henceforth a Regimental Mir Munshi's pay will be raised by Rs. 5 after a service of not less than 10 years and by Rs. 10 after 20 years' service. If this is true, great injustice has been done to a most useful and hardworking class of public servants whose salaries are already quite insufficient for their maintenance. The writer, therefore, suggests that the officials in question should be given more rapid promotion, and that after a fixed period of approved service, they should be made Náib Tahsíldárs. He adds that they should be allowed two months' privilege leave for each year's service as is done in the case of Maulvi's and Pandits employed in the army.

The pay of Regimental Mír Munshís.

36. The *Siálkot Paper* (Siálkot), of the 1st June 1901, publishes a communication in which the writer contradicts the various complaints made against a certain official of the Pasrúr Tahsíl in the preceding issue of the paper (*vide* paragraph 40 of the Selections No. 23), and remarks that the said official is very popular with the residents of the *iláka*, and that it is for this reason that he has not so far been transferred to some other place. It may be mentioned here that the expenses incurred by him in connection with the marriage under reference were not beyound his means. There is also no truth in the assertion that the Tahsíldár is a mere puppet in the hands of this official.

Contradiction of certain complaints against a certain official of the Pasrúr Tahsíl.

37. The *Paisa Akhbar* (Lahore), of the 1st June 1901, remarks that although the Punjab Government has exposed the true character of the advertisements about the "Women's World," the worthies connected with that Journal are still busy in deceiving the innocent public. The Editor has received fresh copies of similar advertisements for insertion in the *Paisa Akhbar*. He adds that with the advance of civilization in Europe deception and fraud also seem to be on the increase there.

The Women's World.

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Punjab Government Press, Lahore—27-6-01—72.

[ Confidential. ]

[ Vol. XIV. ] [ No. 25. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 22nd June 1901.**

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[Vol. XIV.] [ No. 25. ]

# SELECTIONS
FROM THE
# NATIVE NEWSPAPERS
## PUBLISHED IN THE PUNJAB,

**Received up to 22nd June 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

Europe and Asia.

1. The *Akhbár-i-Ám* (Lahore), of the 8th June 1901, publishes a communication in which the writer says that the statesmen of the world are agreed that a universal war is certain to take place in the twentieth century. In an article headed "The year 1901" appended to the calender compiled by him, Muhammad Rahmatullah, Ra'd, also confirms this belief. After quoting extracts from this article, the correspondent remarks that certain nations of Europe and Asia are already preparing to spring at each other's throats. He then goes on to say that the vicissitudes of fortune have laid China very low, and that her present condition is pitiable in the extreme. The Emperor and the Dowager Empress are exiles from their capital, and the allied forces have shed rivers of blood in the Flowery Kingdom. They have put to the sword not only Boxers but also numbers of innocent men, women and children who were in no way to blame for the rising. Had some oriental nation, especially the Turks, behaved in such a manner, the Powers would have made the welkin ring with cries of "Tyrant!", "Butcher!" and the like. The writer adds that if there is a God in this world the blood thus spilt is certain to be avenged, and that at no distant date. He then states that it is alleged that the despatch of a Turkish Mission to China—and that through Egypt—has created considerable uneasiness among the allied Powers, and that some of them, especially Russia, are strongly opposed to the Sultan interfering in the "Heathen Chinees" affairs. On the heel of this comes the news that His Majesty has appointed a Committee with the object of examining the military accoutrements of the European Powers and introducing in Turkey such of them as are found to be specially serviceable. The correspondent then publishes a statement showing the strength of the armament maintained by the various countries, and says that the omission of Afghanistán from the list need not cause any surprise. When even the Government, from whom the Amír receives a subsidy (or as he terms it *jizyah*—a capitation tax levied by Muhammadans on infidels), knows little or nothing about His Highness' military strength, the outside public cannot be better informed in this respect. It may, however, be mentioned here that Abdur Rahmán has recently ordered Krupp guns to fit out six batteries.

2. The *Punjab Gazette* (Siálkot), of the 13th April (received on the 10th June) 1901, ironically remarks that the British are an extremely disinterested people seeing that they have voluntarily taken upon their shoulders the burden of civilizing the black man. The burden might increase by leaps and bounds, but these good people are always ready to bear it in a cheerful mood. Indeed, there is no other nation on the face of the earth which would undertake such heavy and onerous responsibilities at the sacrific of its own ease and comfort. Does not the British nation, adds the Editor, deserve credit for having undertaken to civilize the savages of India who can not even appreciate this whole-hearted devotion to a self-imposed duty? Any other people would have left natives to their fate long ago, and the latter would in that case have fallen a prey to internecine feuds and quarrels. But the British nation never changed its mind and manfully stuck to its guns. Likewise, when great Britain was asked to evacuate Egypt, she declined to do so, for she had been commissioned by God to civilize the Khedive's subjects. She has also borne diverse hardships in China in her efforts to uphold the cause of civilization in that country. Notwithstanding all this, however, certain ungrateful persons question her motives. But she is highminded enough to take no notice of such cavilling. The Editor then goes on to say that when the United State's Government was hesitating to put its finger in the Phillipine pie, Kipling came forward and exhorted it to take upon itself the task of civilizing the savage Phillipinos. Such people are, therefore, the true followers of of Christ, in as much as they have voluntarily taken up a heavy cross in order to ensure the safety and well-being of millions of black men.

The white man's burden.

3. The *Vakil* (Amritsar), of the 7th and 10th June 1901, acknowledges the following subscriptions towards the Hedjaz Railway Fund :—

The Hedjaz Railway.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 2,010 | 1 | 6 |
| 1. Munshi Muhammad Razi-ul-Islam, Tavíldár, Kapúrthala State ... ... | 5 | 0 | 0 |
| 2. Muhammad Nazír of Gulistan (? in Balúchistán) ... ... ... | 8 | 6 | 0 |
| 3. Munshi Aziz-ud-dín (price of three copies of his *History of Chitrál*) ... | 3 | 0 | 0 |
| 4. Received through Fazl-ul-Rahman I, Student, 5th Class, Primary Department, Islamia School, Peshawar ... ... | 8 | 8 | 0 |
| 5. Received through Háji Khalilullah, 21, Ran Mohan Ghosh Lane, Kolu (?) Tollah, Calcutta ... ... ... ... | 93 | 1 | 0 |
| 6. Doctor Muhammad Kolar, Richmond, New South Wales, Australia ... ... | 13 | 10 | 0 |
| Total ... | 2,141 | 10 | 6 |

4. The *Paisa Akhbár* (Lahore), of the 8th and 15th June 1901, also acknowledges the following subscriptions :—

The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 340 | 2 | 0 |
| The Editor, *Civil and Military Gazette* ... | 16 | 0 | 0 |
| Doctor Muhammad Sádiq Kálabágh Hospital ... | 10 | 0 | 0 |
| Doctor Nabi Bakhsh, Dhamai Tea Estate, District Sylhet, Assam ... ... | 2 | 8 | 0 |
| Kuraishi Muhammad Hayát, Girdáwar and Kánúngo | 5 | 0 | 0 |
| Syad Abdul Qadír Abdul Satar Saraíshwáli, Ahmedabad, Gujrát ... ... | 1 | 0 | 0 |
| Total ... | 374 | 10 | 0 |

*(b)—Home.*

The Victoria Memorial Fund.

5. The *Paisa Akhbár* (Lahore), of the 8th June 1901, remarks that the *Pioneer* deprecates the manner in which subscriptions for the Victoria Memorial Fund are being collected in the North-Western Provinces. But evidently that paper is ignorant of the methods which are being pursued in the Punjab in order to realize money from the zamíndárs for the same purpose. Otherwise, it would assuredly have exposed the official highhandedness to which the poor Punjabi tillers of the soil are being subjected in this connection. The Editor adds that it is nothing short of a sin to associate Her late Majesty's memory with such highhanded acts, especially as the agriculturists have not so far recovered from the effects of the last famine. Again, no decision having as yet been arrived at regarding the raising of a local memorial to the illustrious dead, the entire money realized from the Punjabi zamíndárs will go to swell the Calcutta Memorial Fund, from which the residents of this Province can derive no benefit. It may also be mentioned here that a friend of the Editor's lately happened to visit certain villages, and that not a few agriculturists asked him point blank if the late Queen-Empress had not left sufficient property even to raise a memorial. Having, therefore, regard to the fact that these people do not know why such memorials are erected, and many of them are not blessed with a superfluity of cash, it can only be inferred that their subscriptions are not given voluntarily.

Kashmíri, Pathán, &c, and the Military Service.

6. The *Victoria Paper* (Siálkot), of the 8th June 1901, says that a correspondent enquires why Kashmíri Pathán, Mughals, Syads and other respectable members of the same community are not allowed to serve in the Army, although the privilege is not denied to their fellow-subjects of the Dogra tribes.

## IV.—KINE-KILLING.

The Ráwalpindi cow-killing case.

7. The *Táj-ul-Akhbár* (Ráwalpindi), of the 15th June 1901, reports that the complainants in the Ráwalpindi cow-killing case have been prevailed upon by Seth

Dhanjibhoy, Rái Bahádur, Buta Singh and certain other respectable persons to withdraw the case. The Police constables, &c., implicated in the case have, therefore, been discharged.

## V.—Native Societies and Religious Matters.

Need of a Provincial Conference in the Punjab.

8. The *Public Gazette* (Amritsar), of the 8th June 1901, remarks that while in all other parts of India Provincial Conferences have become permanent institutions and do their utmost to add to the prosperity and comfort of the people, the Punjab alone cannot boast of such a movement. After observing that this does not reflect credit on the Punjabis, the Editor says that the absence of a Provincial Conference has placed the land of the five rivers in a false position. The existing state of affairs would seem to imply that the residents of this Province have no complaints to make in connection with the administration, and that they have no political and other wants to supply. This, however is not a fact; and it is therefore very necessary that a Provincial Conference should be held every year in the Punjab, with a view to informing the people of their rights and laying their grievances before Government. Again, had such a Conference been an established institution in the Province, the last Lahore Congress would have been a far greater success.

The Anjuman-i-Mu'ain-ul-Musilmin, Lahore.

9. The *Paisa Akhbár* (Lahore), of the 8th June 1901, publishes a communication from which it would appear that the General Secretary of the local Anjuman-i-Mu'ain-ul-Musilmin has all along been working the concern in his own way and misappropriating its funds. The writer adds that sometime back a complaint against this gentleman was made to the Directors with the result that the accounts were placed in the hands of the Assistant and the Financial Secretaries, who, however, also failed to give satisfaction. In short, the affairs of the Anjuman have always been mismanaged, and the members have been paid their dues in a very irregular manner.

The Qurán and the Vedás.

10. The *Arya Musáfir Magazine* (Jullundur), for April (received in June) 1901, in continuation of its previous remarks (*vide* paragraph 11 of the Selections No. 23), says that it has already exposed the fiction regarding the eloquence and erudition said to have been displayed in the Qurán. It only remains to refute certain arguments advanced by one Majíb in this connection. Before attempting this refutation, however, the Editor wishes to refer to the mistake which has perverted Majíb's judgment and led him to raise certain foolish objections about the style, &c., of the Vedás. It is sufficient to mention here that all these objections are based on a so-called Urdu translation of the Vedás, the unreliable character of which has more than once been made public in the columns of the *Magazine*. Besides, a correct idea of the elegance, &c., embodied in a book can be formed only by a person well-versed in the language in which the work was originally written. Translations cannot help one, especially when they are in a half-developed language like Urdu and their authors seem bent on lowering the translated book in the public estimation. The objections raised by Majíb about the style, &c., of

the Vedás are, therefore, wholly pointless and undeserving of consideration. The Editor then endeavours to prove that the Arya scriptures are the only inspired books in the world, seeing that they were not only revealed at the very beginning of creation, but are also written in the most perfect language. On the other hand, the Qurán is written in a language of which even the alphabet is wholly defective and which from its very structure is unpolished and imperfect. From the point of elegance of style, &c., therefore, the Qurán stands to the Vedás in the same relation as a dim lamp does to the sun. The Editor further remarks that to hold the literary merits of the Qurán to be "incomparable," merely because it was compiled by an illiterate person, is an unreasonable and arbitrary proceeding. Besides, independent evidence should be adduced to show that the Prophet had really received no education, as it is not improbable that the legend about his being illiterate was one of his inumerable tricks. Or Usmán, the compiler of the Qurán, might have invented this story in order to exalt Muhammad and prove the Qurán to be an inspired book.

The doctrine of *niyog*.

11. The *Arya Musáfir Magazine* (Jullundur), for March (received in June) 1901, publishes an article headed "Vedic marriage and *niyog*," occupying the entire issue of fifty-four pages. The opening paragraphs of the article dwell on the importance and enumerate the advantages of the institution of marriage, and lay down that it is the first duty of man to propagate his species. The Editor then recapitulates and comments on the conditions, to which, according to Swámi Dayánand, the Vedás require the parties contracting a marriage to conform. He also dilates on the disadvantages of second marriage, and says that the twice born are forbidden to remarry. They can, however, perform *niyog*, for it is only just that a widower should not be allowed to marry a virgin or a widow to consort with a man other than a widower. It may be mentioned here that men and women can repay the debt they owe their parents only by producing and bringing up children in their turn, and that they also owe it to their species to fill up the gaps caused in its ranks by death. It was with a view to enabling them to attain this end that the institutions of marriage and *niyog* were established. The critics, therefore, who allege that *niyog* is merely a means of gratifying one's lustful passions are greatly mistaken. Indeed, had they known that the ancient Rishis enjoin upon a man to indulge in sexual intercourse even with his wife only to such an extent as is necessary for the purpose of begetting children, they would not have made such an allegation in connection with *niyog*. The Editor then goes on to say—

(1) that only those persons who have once entered into the state of matrimony can perform *niyog*;

(2) that this connection can be established only when husband and wife are separated by death or travel, or either of them is incapable of producing children;

(3) that resort should be had to *niyog* only in cases of extreme necessity, *i.e.*, when there is a desire for raising issue and this is impossible otherwise;

(4) that *niyog* should be performed within one's family circle or caste, and failing that, with persons of higher castes ;

(5) that this connection should be established with the sole object of pro ducing children ; and

(6) that only young persons without issue can enter into *niyog*.

He adds that *niyog* is ordered to be performed in a public manner like marriage, and with the consent of the parties' families. The man and woman should also be made to declare that they enter into this relationship merely to produce children and will separate as soon as their object is gained. They should further promise that they will meet only once a month, and after conception, will live apart for a year. It may be mentioned here that persons thus united are forbidden to keep house together, and that the connection ceases altogether after the birth of two children. After remarking that the performance of *niyog* is not obligatory, the Editor says that the institution was not invented by Swámi Dayánand, and quotes extracts from Manu, the Vedás and the Mahábhárat in support of his assertion. He then reproduces the Swámi's replies to the objections usually raised against the doctrine in question, and says that it is free from all taint of sinfulness. Indeed, if there is nothing objectionable in a divorced woman enjoying herself with a second husband, why should it be considered sinful to produce children by *niyog* ?

## VII—General Administration.

### (*a*)—*Judicial.*

The case against Lála Shib Dás.

12. The *Vakil* (Amritsar), of the 7th June 1901, writing about Lála Shib Dás' acquittal, says that it may now be confidently asserted that he has been proved wholly innocent of the charge preferred against him. Nevertheless, there can be no gainsaying the fact that it has cost the Lála very dear to establish his innocence. He has had to spend thousands of rupees in defending himself, while the suspense he had to bear for a long time past must have weighed heavily upon him. But it is possible that time may compensate him for all this. Wholly irreparable, however, is the loss he has sustained through his mother's piteous death, which was undoubtedly hastened by his misfortune. The Editor then goes on to say that the order of the Sessions Judge, Ferozepore, has afforded the public great pleasure, not only because it rehabilitates a deserving and well-known native gentleman, but also because it has preserved the freedom of a useful and independent class of His Majesty's subjects in this Province. It is necessary to mention here that the people ought to feel very proud that they live under the protection of a Government which counts among its servants justice-loving men like Mr. Chevis. As soon as Government had launched the prosecution against Lála Shib Dás certain persons of a suspicious temperament began to propose all sorts of dreadful punishments for him ; and when the Lower Court's decision had confirmed their worst fears they flew to the conclusion that his appeal was certain to be rejected. Mr. Chevis has, however, shown to the world that he is one of those English men who care for justice alone. It may be added that it is this love of justice which entitles—and that rightly—the British nation to rule over the world.

13. The *Public Gazette* (Amritsar), of the 8th June 1901, writing on the same subject, remarks that the contest between Government and Lála Shib Dás was one between an elephant and an ant, and that there was nothing to be surprised at in the fact that in these circumstances he should have been sentenced to undergo two years' rigorous imprisonment and pay a fine of Rs. 1,000. The public, however, wondered what things were coming to. It may be added that no one would have found fault with Government if, after Gurdiál Singh's escape from the country, it had turned its attention to other corrupt officials. But it was impolitic and unstatesmanlike on its part to go to such lengths in connection with a single case. The Editor then goes on to say that corrupt officials are the worst enemies of Government, seeing that they help to lower it in the people's estimation. The authorities ought, therefore, to have prosecuted, not Lála Shib Dás, but some bribe-taker in Government service, for the latter course would have led to better results. Besides, if Government were to institute cases under Section 193 of the Indian Penal Code, this would necessitate the building of hundreds of new jails, seeing that offences under this section are committed almost daily. Again, Lála Shib Dás was charged, not with bribery, but with befriending a bribe-taker, and it cannot be denied that honest men are frequently to be found among the friends of corrupt officials. The Editor then expresses satisfaction at Lála Shib Dás' acquittal, and praises Mr. Chevis for having done justice to an innocent person.

The same.

14. The *Táj-ul-Akhbár* (Ráwalpindi), of the 15th June 1901, says that formerly the office of the Sub-Registrar of Ráwalpindi was located in the Shere Singh *Saráí*, and that this was a source of much convenience to the people, as the place is very near the Munsif's Court, the Tahsíl, &c. The new Sub-Registrar, however, has removed the office to his own house, which is situated at a great distance from the local Courts.

The Sub-Registrar's office at Ráwalpindi.

### (*c*)—*Municipal and Cantonment Affairs.*

15. The *Ahlúwália Gazette* (Amritsar), of the 8th June 1901, finds fault with the new Secretary to the Amritsar Municipality for having recently dismissed two Octroi Muharrirs and two Chaprásís, and remarks that in his zeal to show that he is an efficient worker, he has committed an act of injustice and indiscretion. While he took no notice of certain serious charges preferred by one Sant Singh against Tára Singh, Dárogha of the local Tramcar Horses (*vide* paragraphs 12 and 17 of the Selections Nos. 19 and 20 respectively), he has dismissed the above-mentioned officials for a very trivial fault. Besides, he cannot dismiss Muharrirs, for this power is vested in the Sub-Committee alone. After advising the dismissed officials to appeal to the Sub-Committee for reinstatement, the Editor alleges that the Secretary sits in his office till a very late hour, and that this is a source of inconvenience to his subordinates. He, therefore, calls upon independent Municipal Commissioners, like Khwája Yúsaf Shah, to look into the matter without delay.

The new Municipal Secretary, Amritsar.

16. The same paper remarks that on the occasion of the last cattle fair a certain student of the Intermediate Class was employed to work as a Muharrir for 6 days, and asked for Rs. 2-6-3 by way of remuneration. Mr. Johnson, Inspector, directed him to get the money from Bábu Sant Singh, remarking that the same had been sent to that gentleman. But on his presenting himself before the Bábu, he was informed that this was not a fact. The poor student, therefore, returned to Mr. Johnson, who, however, abused him and addressed him as follows :—"Get out of my office at once, you son of a pig, or I shall give you a beating." After remarking that the Inspector has misappropriated the amount, the Editor says that the student has submitted a written application to the Municipality, but no reply has as yet been vouchsafed him.

A charge against Inspector Johnson of Amritsar.

17. The *Koh-i-Núr* (Lahore), of the 11th June 1901, remarks that private presses cannot be blamed for protesting against the Local Government's recent orders that Municipal Committees shall obtain all their forms at the Government Press. The new arrangement, it will be conceded, inflicts a serious loss on the presses which hitherto used to print Municipal forms. Government is of course free to get the forms used in its own offices printed at the Government Press, but it has no right to force Municipalities to patronise Government presses. Again, the proposal is hardly in keeping with the Government's declared wishes regarding the development of indigenous industries. The Editor then advises the Proprietors of private presses to submit a memorial to Government on the subject.

Printing work of Municipalities and private presses.

### *(e)—Agriculture and questions affecting the land.*

18. The following appears in the *Tribune* (Lahore), of the 11th June 1901:—

Agricultural Banks.

"Now that the question of Agricultural Banks is before the public, and the Committee appointed by the Government to discuss the subject is sitting at Simla, it will not be out of place to offer a few practical observations on the subject.

"The Raiffeisen system has already been pointed out in these columns as unsuitable to the condition of the people in this country, as giving the benefit of the system to a very limited number of agriculturists, and those perhaps who are already fairly well-to-do. Besides, there are other objections which make it difficult to work the system satisfactorily. There are very few people to be found in villages who would care to work without being paid for it. Our people have yet to acquire the sense of duty to the community with a hope of benefit to themselves ultimately. Our national education is not so far advanced. Even educated people in the towns take very little interest in public affairs. It will take perhaps generations before the village people can be made to work purely for public good. Nor will it be easy to get trained men to do such work in the villages. Banking accounts are rather complex. Competent Accountants and Clerks will have to be employed in each of the small banks. Considering the small amount of business to be transacted, such banks will ultimately prove very expensive.

"The wants of the villagers are rather small, though varied in quality and number. An agriculturist having no ready cash in hand has to borrow perhaps twenty times in a month. The items are sometimes as small as a few annas for seeds. Very often he

has to borrow a few rupees for payment of Government revenue or for purchasing an ox or a cow. Sometimes he has to dispose of surplus produce. When there is no market in the neighbourhood the village money-lender purchases the commodity or advances money on its security. A bank cannot be expected to do banking and corn-dealing at the same time.

"The present system, in which the village money-lender acts both as banker and corn-dealer, was perhaps best suited to the people before the days of British rule. The money-lender, doing his business under the protection of the village community, was afraid to deal fraudulently with the agriculturists, while the latter, for fear of losing such a useful member, refrained from cheating him of his fair demands. The whole system was based on mutual interest. Both parties had to observe strict honesty in order to keep the system working. With the advent of British rule, the money-lender remained no longer at the mercy of the village community, and being a shrewd man took advantage of the complex legal machinery and began to cheat the ignorant peasants in several ways. The agriculturist, on the other hand, refused to pay even the just demands of the money-lender until he was forced to do so. There is, now-a-days, as it were, a competition between the agriculturist and the money-lender as to who can cheat the other most. The old system is therefore unsuited to the present circumstances. Combined with other causes, such as excessive assessment and expensive litigation, this struggle has brought down the agricultural community to its present state of poverty. It was therefore occasion for the Government to interfere.

"The sound principle of reformation is that it should be gradual and not subversive. It should aim at mending and not ending the existing state of things. Unfortunately we have had enough of bitter experience in this direction. Our old Panchâyat system, simple as it was, was more than sufficient to meet the requirements of the people. By substituting the Panchâyat system by modern laws, what have we but the whole agricultural community half-ruined by expensive litigation, our legal records full of perjuries, our people fighting for their cases with feverish anxiety from one court to another,—in short, our national morality shaken to its foundations? Such results must happen when institutions are thrust upon people for which they are not prepared. We might, however, avoid in future the mistakes of the past.

"If we want to improve the existing system we ought to find out its faults in order to remove them. The present grievances of the agricultural classes are that they have to pay exorbitant rates of interest, and that very often they are cheated by unscrupulous money-lenders. The money-lenders complain that the *Jats* will not willingly repay their advances, that even if they get decrees from courts they remain very often dead letters. To remove these complaints it would be necessary to define the duties and obligations of both parties, and to stop the malpractices of unscrupulous money-lenders. For this purpose an Act could be passed, such as a "Village Money-lender's Act." The respectable money-lenders from different villages should be enrolled under this Act, and they should get licenses from the District Court. These licensed money-lenders should not be allowed to lend money to an agriculturist unless for an approved necessity (which might be defined by the law) and at a reasonable rate of interest not exceeding 9 per cent. yearly. The licensed money-lenders should also have the privilege to get help from the Government in realizing their just demands The Government can undertake to secure the repayment of such loans along with the Government revenue, by reasonable instalments if necessary.

In this Province at least there is a great scarcity of money. The village money-lenders when they want to borrow money have to pay generally 9 or 12 per cent. yearly interest. To enable the licensed money-lenders to advance money on cheaper terms, they should be entitled to borrow money from the Government on certain terms, at such rate of interest, not exceeding 6 per cent. per annum, as the nature of the security offered by the

money-lender would permit. This arrangement will benefit the agriculturist, the money-lender and the Government. And the Government will not have any botheration in watching over a new experiment of Agricultural Banks. There will be no difficulty for the Government to realize the money advanced as it will be a charge on landed or other valuable property. This will be a great improvement on the old *takavi* system, as the money-lender being more respectable will prove a better customer than the impecunious agriculturist.

"As soon as the *Jats* will realize the benefit of the system and the advantage of a smaller rate of interest, they will in most cases repay their loans punctually. The Government in fact will have very little botheration in helping the money-lender to realize his advances. When the licensed money-lender will flourish, the speculative and unscrupulous money-lender will cease to exist in villages."

Burning of crops.

19. The *Sialkot Paper* (Siálkot), of the 8th June 1901, publishes a communication in which the writer remarks that the burning of stacked crops has of late been so alarmingly on the increase in the Province that it is high time that something was done to put a stop to the evil. It may be added that the unfortunate incidents in question are generally the results either of incendiarism or of carlessness on the part of hooka smokers. In any case, they inflict severe losses on the agriculturists, and destroy the fruits of months of hard labour of these poor tillers of the soil. The writer, therefore, suggests that orders should be issued directing Zaildárs, Lambardárs, *Safed-poshes* and Patwáris to arrange for the crops raised by the *Zamindárs* of a village to be stacked in one and the same place. This would deter a *Zamindár* from setting fire to another's stack for fear of reducing his own to ashes. The correspondent further suggests that in case a *Zamindár's* crops are set fire to, he should be given compensation money raised from the entire residents of his village.

A proposal to sink wells in the Chenab Colony.

20. The *Victoria paper* (Siálkot), of the 3rd June 1901, asks if it is true that the Colonisation Officer, Chenab Canal, has issued a circular directing all Lambardárs in his iláka to have wells sunk in their village within a period of six months on pain of dismissal and losing the lands granted to them as Lambardárs. The Editor is curious to know if these wells are to be used for irrigating proposes or will merely supply drinking water to the people, and if one or more wells will have to be sunk for each village. He would also like to know if the expenses incurred will be paid from the *Malba* Fund or from subscriptions raised from the general public. He then suggests that if it has really been decided to sink wells in the colony, their number should vary according to the area of a village, and that their construction should be such as to admit of their being used for irrigation purposes in times of need. He, therefore, advises the colonists to sink the necessary number of wells, either by raising subscriptions or, if this be impracticable, by taking *takávi* advances repayable by easy instalments.

The new assessment of the land revenue in the Chakwál Tahsíl, Jhelum District.

21. The *Siráj-ul-Akhbár* (Jhelum), of the 10th June 1901, publishes some verses from which it would appear that the recent assessment of the land-revenue in the Chakwál Tahsíl is calculated to press heavily on

the local *Zamíndárs*. Indeed, the amounts due from them have been almost doubled, and it is quite beyond their power to meet the enhanced demand. The writer adds that no river or canal flows through the *iláka*, and that crops can be raised only when the rains are plentiful. He, therefore, suggests that the new assessment should be revised, and alleges that otherwise the *Zamíndárs* will be forced to abandon their lands.

A suggestion to open a Training School for Patwáris.

22. One Muhammad Zahúr-ud-dín, Akmal, of Goleke, Gujrát District, writing to the *Sadá-i-Hind* (Lahore), of the 12th June 1901, remarks that the period of three-and-a-half months within which, according to the prevailing practice, a new man should learn the complicated duties of a Patwári, is wholly insufficient for the purpose. He, therefore, suggests that a longer period should be allowed in which to learn the work, and that a permanent Training School for Patwáris should be opened in some central place.

### (*h*)—*Miscellaneous.*

The plague.

23. A correspondent writing to the *Akhbár-i-Am* (Lahore), of the 12th June 1901, says that, in spite of Government's exertions, the bubonic plague is spreading in the country, and seems to defy all efforts to put it down. He adds that the advent of the epidemic is a punishment from heaven for the numerous sins daily committed by the natives of India, and remarks that the only way to stamp it out is for the people to repent of their sinful practices. He then goes on to say that a recital of the misdoings of Native Doctors and Police officials on plague duty is calculated to make one's hair stand on end. It may be mentioned here that not infrequently persons suffering from fever or headache are treated as plague patients and subjected to no end of trouble. The writer concludes by describing the symptoms of plague for the benefit of the lay public.

The Native Press and the Administration.

24. The *Dost-i-Hind* (Bhera), of the 7th June 1901, remarks that a knowledge of law should not be the only test of good administrative officers who are called upon to rule over large numbers of men. These officers should be efficient in every respect, thoroughly honourable, and above all, God-fearing. The Editor then regrets that Government has no source of obtaining direct and reliable information regarding the people and their views respecting the character and disposition of their officials. The natural result of this is that it is ignorant of the fact that the people are being cruelly oppressed by public servants, and that bribery is rampant in all branches of the Administration. The Editor has no doubt that if Local Governments were aware of this state of affairs, they would take prompt steps to put an end to the evil. But, where are they to get reliable information on the point? The Secret Police are one of the agencies through whom the required information could be gathered, but the reports received from these officials are usually inaccurate and unreliable. The Editor, therefore, suggests that Local Governments should take the Native Press into their confidence and make enquiries into every complaint published by them against Government servants.

Hindús and Muhammadans in the Collector's Office, Meerut.

25. The *Curzon Gazette* (Delhi), of the 8th June 1901, publishes a communication in which the writer remarks that the Muhammadan conquerors of India tried their utmost to induce the Hindús to mix with them freely, but to no purpose. The Hindús continued to call them *Malechhas* and refused to have any intercourse with them. Indeed, they cannot forget that the Muhammadans once conquered their country, broke their idols, pulled down their temples, introduced kine slaughter in India and forcibly carried away their females, and consequently Hindús now let slip no opportunity of oppressing or injuring Musalmáns directly or indirectly. The correspondent then alleges that the Collector's office at Meerut is almost entirely manned by members of a particular Hindu caste, and that these have formed themselves into a powerful clique, with the result that the Muhammadans in the office are in great trouble. The Collector, he adds, is not to blame for this state of affairs, seeing that he is misled by the first-named officials. The writer promises to revert to the subject at some future time.

The Army List.

26. The *Victoria Paper* (Siálkot), of the 8th June 1901, suggests that, for the information of the public, the salaries drawn by Military Officers should be shown in the Army List.

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Punjab Government Press, Lahore—5-7-01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 26. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

**Received up to 29th June 1901.**

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[ Vol. XIV. ] [ No. 26. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 29th June 1901.**

## I.—POLITICS.

### (*a*)—*Foreign.*

Native immigrants in South Africa.

1. The *Watan* (Lahore), of the 14th June 1901, remarks that native immigrants in South Africa were under the impression that as soon as the Transvaal was conquered the disabilities imposed upon them under the Boer Government would be removed. They have, however, had a rude awakening, and find that they had been reckoning without their host. The anti-Indian laws of the late *régime* are being unearthed in a very industrious manner and enforced with a rigour unknown before. Formerly respectable native traders, &c., were not compelled to live in "locations" outside towns, and only low class or immoral persons had to reside in such habitations. Under the British Government, however, not only have all native immigrants been forced to live in "locations," but they have also been forbidden to use roads and footpaths frequented by Europeans. They have represented their grievances to the Colonial Secretary, and it is to be hoped that as soon as order is restored in the Transvaal the laws complained of will be withdrawn.

The struggle between the West and the East.

2. The *Tribune* (Lahore), of the 25th June 1901, publishes the following :—

"In India it (the tendency of European civilization to crush the Asiatic) is an excuse for natives to be paid low salaries compared with Europeans and Anglo-Indians, for the same kind of duties, because the Indian's standard of life is low—a circumstance which constitutes his great recommendation as a public servant. Abroad, the Indian's simple and cheap methods of living are a crime, and the British Colonist must legislate against the free immigration of cheap Asiatic labourers and the British Board of Trade must see that the Indian lascar is made dearer than he can at present afford to make himself. In India the simple habits of the native ryot are charming to the Government, Revenue Department, as enabling them to drive the screw of taxation to the utmost possible limit. In the British Colony the Hindu is an eye-sore to the Anglo-Saxon pioneer because he prefers the fresh rice of the field and green vegetables to sausage rolls made of putrid meat and salted pork derived out of that æsthetic animal the hog; and because to wash down his simple meal Nature's liquid, pure water, is sufficient instead of the fiery fermented beverages which besot the intellect and brutalise the soul. In India, again, Free-trade—the policy of buying in the cheapest market—is preached

as the open door to progress and civilization, and at the portals of all Asiatic countries the Powers of Europe are knocking for the policy of "open-door." The British Colonist is, however, particularly anxious to keep the door shut against the under-selling Indian or Chinese trader, because, forsooth, the latter has learnt the secret of making a little go a long way—the only secret that can solve the problem of the increasing struggle for existence in the world.

"Where this struggle between the East and the West, which is evidently growing keener day by day, will lead to, it is now impossible to foretell. But one thing is certain. It is taking off the glamour of Western civilization from the eyes of Oriental peoples, and proving its superiority to be more a matter of gunpowder and dynamite than of moral grandeur or humanitarian impulses. The effect of such a growing conviction on the part of the Orientals cannot be favourable to the people of the West, for it must make the East more and more protest. Thoughtful people in the West should not be blind to the possibility of such a contingency. People will submit to big guns, but never to week arguments. And the power of big guns is by no means absolute."

The Hedjáz Railway Fund.

3. The *Paisa Akhbár* (Lahore), of the 22nd June 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund:—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 374 | 10 | 0 |
| (1) Muhammad Isháq, Girdáwar Kánúngo, Gangapur, Benares District ... | 5 | 0 | 0 |
| (2) Sultán Ali, Sergeant of Police, Ahmedpur East, Bahawalpur State, and Sardár Hákam Singh, Deputy Inspector, and Lála Kundan Lál, Daffadár, and others... | 5 | 13 | 0 |
| (3) Tajummul Husain, Clerk, Post Office, Jodhpur ... ... ... | 1 | 0 | 0 |
| (4) Karím Khán of Sultánpur, District Muzaffarpur ... ... ... | 1 | 0 | 0 |
| (5) Zamír-ud-dín, Head Muharrir, Jalálpur Thána, District Faizabad ... ... | 2 | 0 | 0 |
| (6) Received through Háfiz Alla Yár Khán, Bobshahar, District Hissar ... ... | 18 | 0 | 0 |
| Total ... | 407 | 7 | 0 |

The same.

4. The *Watan* (Lahore), of the 21st June 1901, also acknowledges the following subscriptions:—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 324 | 14 | 0 |
| Received through Munshi Muhammad Mahmúd Hasan and Syad Murtaza Ali of Moradabad (less money order commission) ... ... | 30 | 8 | 0 |
| | 355 | 6 | 0 |

(b)—*Home.*

The Native Press and Government.

5. The *Rafiq-i-Hind* (Lahore), of the 22nd June 1901, says that a few days back on his return from the Riviera Lord Salisbury made an eloquent speech, in the course of which he pronounced Great Britain's military strength to be thoroughly satisfactory, and remarked that there was no country in the world but knew that, if it defied her might, it would defy one of the most formidable of enemies. Commenting on this the *Indian Mirror* of Calcutta taunts Great Britain with having failed to subdue a handful of Boers up to the present, and insinuates that she has cut but a sorry figure in the Transvaal War. After taking the *Mirror* to task for making these remarks, the Editor says that the Native Press should carefully eschew such mischievous and impertinent writings, seeing that they are calculated to prompt the rulers not only to set down the ruled as a disrespectful lot, but also to suspect the latter's loyalty. He adds that if the Prime Minister's challenge to the enemies of Great Britain seemed impolitic to the *Indian Mirror*, that paper ought to have expressed itself in more respectful language. It is, however, nothing short of foolishness to publish articles calculated to convey the impression that Great Britain is a weak Power. In conclusion, the Editor says that he does not mean to insinuate that the *Mirror* has made the remarks in question with malicious intent, for he is firmly convinced that every sane native is a loyal subject of Government.

The policy of reaction in India.

6. In the course of an article headed "Decline of British superiority and prestige" the *Tribune* (Lahore), of the 27th June 1901, makes the following remarks:—

"British Jingoism has not been without its influence on the policy of the Government of this country. In fact, India has suffered heavily from the wave of Imperialism that has swept over England during the last decade. The hand of the dial has been put back here nearly fifty years. The policy of trust, wisdom and liberality which was enunciated in 1858, and which Lord Ripon endeavoured his best to resuscitate and carry out in practice in 1882, has been completely reversed in 1901. The words 'white,' 'brown' and 'black' have been dinned into our ears with a frequency which has disgusted many, during the past 10 or 15 years. In India men who are as short-sighted as they are narrow-minded have managed to acquire in the councils of the Empire a weight and influence wholly out of proportion to their position and capacity. It is on account of these men that the British rulers of India are just now very much out of touch with the people. They do not confide in the people; nor do they consult the latter in matters with which their best interests are bound up. In fact, they mistrust the people, and often treat the representations made by them with undisguised indifference and even contempt. The Proclamation of 1858 solemnly pledged England to a policy of equality of treatment of the native of India with the Englishman in every respect. But that policy has been discarded during the past decade or two in favour of another which is based on selfishness and race-feeling. Certain offices must be held by men—not of European education and training—but of European *birth*, and these the children of the soil must be debarred from holding whatever their qualifications and capacity. Not to speak of rights, even the life of the native is held at such a low estimate that the practical impunity with which Europeans may shoot down blacks has become the talk of the day. This is a complete reversal of the previous policy, and when our countrymen seek to speak or write against it they are snubbed and even

called names. This is decidedly a very unsatisfactory state of affairs, and it is the duty of all Englishmen interested in the success and permanence of British Rule in India, and of all patriotic Indians, to endeavour their best to mend it."

## III.—Native States.

Government and the Phulkián States.

7. The *Watan* (Lahore), of the 14th June 1901, says that certain Anglo-Indian newspapers also seem to view with disfavour the appointment of a Political Agent in the Phulkián States. One of these, the *Simla News*, has recently published a very indignant article on the subject, and characterises the appointment as a distinct breach of the treaties concluded between Government and the States in question. The *News* also alleges that Government's action has given great offence to the Sikhs, who once rendered invaluable help in preserving British rule in India. The Editor then publishes the substance of the article under reference (*vide* paragraph 6 of the Selections No. 23).

Official transfers in Kashmir.

8. The *Victoria Paper* (Siálkot), of the 14th (received on the 21st) June 1901, alleges that official transfers ordered by the Kashmir State Council are not carried out for months together. The public servants concerned continue to stay on at their stations even after transfer orders have been communicated to them, and utilize the interval in fleecing the State subjects. The Editor, therefore, suggests that the Council should see that orders of transfer issued by it are obeyed without delay.

## V—Native Societies and Religious Matters.

Jesus Christ.

9. The Editor of the *Curzon Gazette* (Delhi), in its issue of the 8th June 1901, says that quite recently he dreamt a dream in which he saw Christ surrounded by a number of prophets and angels. Presently the founder of Christianity got up and said that he was born of Mary, and that his father, Joseph, was a carpenter by profession, and in very straitened circumstances. He added that he had come to know that certain people believed him to have been born without a father, but that this was not a fact. During his stay on the earth he had always been called Joseph's son, and his parents as well as other relations, play-mates, &c., had never hinted that his birth had been a miraculous one in any respect. Nor had God ever revealed to him that he had been born of a virgin. Christ then went on to say that according to the custom prevailing in his own and other Jewish families, a girl could be sent to her intended husband's house only when her parents gave her a dowry, and that in case of their being unable to do this immediately after the betrothal, the *fiancé* of their daughter was at liberty to visit her at their house. Children born of such intercourse were considered legitimate, and their birth reflected no disgrace on the couple. He added that his mother's parents were very poor, so poor indeed that they had no house to live in, and he saw the light under a tree. This being so, they were not in a position to give Mary a dowry, and consequently Joseph, with whom she had been formally betrothed, began to visit her. This, remarked Christ in conclusion, was how he was born. After he had ceased speaking, adds the Editor, a number of angels shouted out that he had only stated the truth, and that they were in a position to testify to this.

10. Commenting on the above, the *Hákam* (Kádián), of the 10th (received on the 21st) June 1901, says that the words put into Christ's mouth are nothing short of blasphemous, and that even the Qurán does not say that the founder of Christianity was Joseph's son. Both Muhammadans and Christians are agreed that he was born without a father, and the phenomenon is not against the the laws of nature. The Editor adds that in certain of his recent publications the "Prophet" of Kádián has written on the point at length, and that the assertions made in the foregoing articles are against the teachings of Islám.

The same.

11. The *Anwár-ul-Islám* (Siálkot), for April (received in June) 1901, quotes a verse from the Qurán which means that those who doubt the revelations made to Muhammad should fear the fire which feeds on idolators and their idols. It also cites another verse which intimates that the objects worshipped in addition to God will be thrown into the fire of hell. These verses, adds the Editor, refer only to stone images and their worshippers, and not to Christians (although these are also certain to go to hell, as they worship a weak man and have exalted him to the dignity of God). The *Núr Afshán*, of the 15th April, enquires if Christ is also to be thrown into hell, seeing that he is also worshipped as God. That paper, however, seems to be ignorant of the fact that the Qurán contains a third verse, which makes an exception in favour of Christ and angels in this respect. Nevertheless, it is as well to mention here that the sacred book of Islám does not refer to the Christ whom the Christians worship and consider to be the son of God; who, according to them, was once cursed by the Almighty; who used to spend money belonging to women; and who was in the habit of getting his feet anointed with *attar*. If they wish to take this Christ to hell along with themselves they are welcome to do so: it is a matter of perfect indifference to Muhammadans. The Christ, however, who was a favourite of God, foretold the advent of the Prophet and is highly extolled in the Qurán, can never be sent to hell. The Editor then endeavours to prove that the Prophet of Nazareth never asked mankind to worship him, and that the *Núr Afshán's* assertion that the Qurán sanctions this worship is wholly unfounded.

The Qurán and the Founder of Christianity.

12. The *Shamím-i-Hind* (Jullundur), of the 15th June 1901, remarks that the present condition of Hindu society gives no hope of the disappearance—speedy or otherwise—of the institution of caste. All that is possible is that the lower classes may raise themselves to the position of the higher and push the latter down in the social scale. Indeed, the process has already commenced, and Brahmans may be seen cleaning the boots of Súdrás. They also sell wine and do not hesitate to draw rickshaws for Súdrás, nay, for people who are looked upon as *Chandáls* by the Hindús. Again, they have ceased to be the custodians of Hindu religious learning, and the same has become the property, not of the Súdrás alone but also of Muhammadans and Christians. The Khashatriyás are no better off and have taken to occupations which were once considered degrading for them. On the other hand, the Vaishes and Súdrás are engaged in the pursuit of knowledge and wealth, and hold responsible posts in the service of Government. The Editor then goes on to say that

The caste system.

certain restrictions regarding matrimonial alliances and the taking of food constitute the key-stone of the Hindu caste system. In the latter case the restrictions have come to lose much of their rigour, although it must be conceded that the Hindu has consented to the change unwillingly and merely to prevent being worsted in the struggle for existence. A greater freedom in the matter of eating and drinking, however, cannot banish caste from Hindu society. That result can be brought about only if the present different castes begin to intermarry. And this in its turn is impossible of realization unless the Legislature declares such marriages legal and the issues thereof entitled to inherit ancestral property. It may be mentioned here that certain Sikhs have of late been endeavouring to prove that the followers of the Gúrús are not Hindús. This may be so; but there can be no denying the fact that the caste system is also to be found among the Sikhs, and that they are amenable to Manu's law of inheritance.

## VI.—LEGISLATION.

The Land Alienation Act.

13. A correspondent, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 17th June 1901, alleges that the enforcement of the Punjab Land Alienation Act has put an end to the work of attestation and registration of land deeds in the Amritsar District. As a natural consequence of this, non-judicial stamps have ceased to be in demand, and this is calculated to inflict a loss of lakhs of rupees on Government. *Sahúkára* business has also come to a standstill in the *iláqa*, which is certain to result in a considerable falling-off in receipts from income tax. To make matters worse, the local *Zamíndárs* are having a very bad time of it and do not know from whom to borrow money with which to pay the land-revenue and buy cattle, &c.

The same.

14. A Siálkot correspondent writing to the same paper on the same subject, reports that, owing to the enforcement of the Act, work in the local Courts has considerably decreased, and that they have ceased to be the busy haunts of litigants they used to be.

The vacancy in the Punjab Legislative Council.

15. The *Watan* (Lahore), of the 14th June 1901, says that the gentleman selected to fill the vacancy caused on the Punjab Legislative Council by the death of the late Nawáb Muhammad Hayát Khán should be not only of good family but also well-versed in English and law. Fortunately for the Punjábi Muhammadans such an individual is not only to be found in the Province, but is also looked upon by his educated co-religionists as being thoroughly fitted to serve on the Council. He has presided over one session of the Muhammadan Educational Conference, which is the acknowledged representative of the educated Musalmáns of India; while Government has recognised his legal attainments by appointing him to a responsible post in its service. The allusion, adds the Editor, is to Mián Muhammad Shah Dín, Barrister-at-Law and Assistant Legal Remembrancer to the Local Government. Indeed, the deceased Nawáb's mantle could not fall on worthier shoulders, and it is to be hoped that Government will nominate the Mián to fill the vacancy in question.

16. The *Vakil* (Amritsar), of the 14th June 1901, writing on the same subject, suggests the following names for the vacant post :—

The same.

(1) Khán Bahádur Khawája Yúsuf Shah, a Raís of Amritsar.

(2) Maulvi Muhammad Shah Dín, B.A., Barrister-at-Law, of the Bághbánpur family.

(3) Sheikh Umar Bakhsh, Barrister-at-Law.

17. The *Rafíq-i-Hind* (Lahore), of the 22nd June 1901, writing on the same subject, remarks that the great majority of the Punjábi Muhammadans being Sunnís some leading member of that sect and not of the local "Aligárh" party should be selected to succeed the deceased Nawáb. The Editor then says that judged by the standard which has guided such selections in the past Rája Muhammad Atta Ullah, Khán Bahádur, Fakir Syad Qamr-ud-dín, Khán Bahádur, Sardár Muhammad Ibráhím Khán (of Hoti Mardán in the Pesháwar District), or Prince Suraya Jah of Delhi should be given the vacant seat. In case a knowledge of English is considered a necessary qualification for service on the Council, the vacancy should go to Khán Bahádur Munshi Ghulám Ahmad (Revenue Member of the Kashmir State Council) or Khán Bahádur Sheikh Nának Bakhsh, a local Raís.

The same.

18. The same paper says that certain educated Muhammadan youngsters are of opinion that some English-speaking lawyer should be appointed to the vacant post. Although the Editor does not accept the correctness of this view, he submits that even if a knowledge of law and English is considered necessary in the successor of the late Nawáb Muhammad Hayát Khán, Government's choice ought to fall on the best man available. He then remarks that according to the above standard Khán Bahádur Sheikh Nának Bakhsh, Pleader, and Sheikh Umar Bakhsh, Barrister-at-Law, both of whom have seen nearly 25 years' practice, have the strongest claims to the vacancy. Next to them comes Maulvi Fazal-ud-dín, Pleader, who has been an ornament of the local bar for the last 20 years.

A suggestion to amend the Indian law of libel.

19. The *Vakil* (Amritsar), of the 14th June 1901, remarks that the *Civil and Military Gazette* is perfectly right in saying that defamation cases against newspapers should not be allowed to be instituted wherever the complainants may choose to do so. It is an open secret that not infrequently such cases are filed at long distances from the places of publication of newspapers merely to harass the accused. Again, in no other civilized country are cases of defamation instituted in Criminal Courts. Indeed, a defamed person cannot recover his lost honor by sending the offending journalist to jail, whereas he may recover some damages by filing a civil suit. The *Vakil* then requests the Editor of the Lahore daily to move in the matter, and submit a memorial to Government on behalf of the entire Indian Press praying for an amendment of the existing law of libel. The memorial should be widely circulated and

signed by all newspaper-writers in the country, Anglo-Indian as well as native. Were this done, Lord Curzon, who has the reputation of being a just and fair-minded Viceroy, would be certain to give the memorial a favourable consideration.

## VII.—General Administration.

### (*a*)—*Judicial.*

Assessors.

20. The *Victoria Paper* (Siálkot), of the 10th June 1901, deprecates the present practice of calling in assessors by means of summonses, and suggests that whenever an assessor's presence is required in a Court, the Sessions Judge concerned should write to him a note to that effect. The Editor also condemns the practice of fining assessors to the amount of Rs. 50 or so for failing to attend a Court in time, and suggests that in such cases friendly advice or mere warning is all that is required. This is the more reasonable, as the gentlemen in question are not paid anything for doing the work required of them. The Editor, therefore, expresses the hope that the Local Government will give the matter its most careful consideration.

Vacancies on the Lahore Honorary Bench.

21. The *Rafiq-i-Hind* (Lahore), of the 22nd June 1901, says that three vacancies have recently occurred on the local Honorary Bench, and that out of these, two are to be filled by Muhammadans and the third by a Hindu, and suggests the names of Nawáb Ghulám Subháni, Sardár Bahádur Sayad Amír Ali Shah, pensioned Risaldár-Major, and Bhái Gurdit Singh, respectively, for the vacant posts, and adds that these gentlemen are eminently fitted for the honor by reason of their high social status, personal influence and ability.

The Honorary Magistrates of the Punjab.

22. The *Vakil* (Amritsar), of the 17th June 1901, says that in one of its recent issues the *Civil and Military Gazette* has found fault with an Honorary Magistrate of Alipur (Bengal) for his partiality and ignorance of law. It is, however, a matter of surprise that that paper should have nothing to say about the Punjab Honorary Magistrates who are a worse lot than their Bengal *confreres*. The Editor adds that if a seat on the Honorary Bench is considered the best reward Government can give for services rendered to it, it is only just that the persons so honoured should not be invested with criminal powers, for they would then be powerless to inflict so much misery on society. Able and educated Honorary Magistrates are not, of course, unknown in the Punjab, but it is an open secret that the majority of the occupants of the Honorary Benches are mere puppets in the hands of their Readers. The Editor concludes by promising to revert to the subject in some future issue of his paper.

### (*c*)—*Municipal and Cantonment Affairs.*

The Amritsar Municipality and the refund of octroi.

23. The *Ahlúwália Gazette* (Amritsar), of the 16th June 1901, remarks that the local Municipal Committee is wrong in thinking that the reduction to three months of the period within which refunds of octroi can be claimed would have

the effect of increasing its income. The change is certain, not only not to bring about the anticipated increase, but also to cripple local trade, which is the chief source of the present prosperity of Amritsar. The Editor adds that if the Committee is really in need of more money, it should levy octroi duties on tea and piece-goods, as was suggested by him a few days back (*vide* Selections No. 22, paragraph 15). He then requests the Municipality to extend the aforesaid period to one year or allow the people to claim refunds at any time after the sale of the goods for which they are made to deposit octroi.

Appointment of non-official native gentlemen on Cantonment Committees.

24. The *Victoria Paper* (Siálkot), of the 16th June 1901, remarks that in spite of clear instructions on the subject in the Cantonment Code, proceedings of Cantonment Committees are not posted up at conspicuous places or on the walls of Cantonment Magistrate's Courts. After requesting Lord Curzon to cause enquiries to be made into the matter, the Editor says that the provisions regarding the appointment of non-official native gentlemen on Cantonment Committees have also not been obeyed up to the present. The native residents of Cantonments contribute the largest part of Cantonment Funds, and it was for this reason that the privilege of representation on Cantonment Committees was conferred upon them by the Government of India. It will not do to say that native gentlemen competent to serve on the Committees are not forthcoming in the country, for there are plenty of them in every Province. The Editor concludes by requesting the Viceroy to call for reports from the Commanding Officers of Districts on the point.

### (*d*)—*Education.*

The effect of English education on Natives.

25. The *Sat Dharm Prachárak* (Jullundur), of the 14th June 1901, remarks that educated natives are practically unanimous that English education has served only to disunite the various sections of the population. Forty years ago the Hindús and Muhammadans lived in peace and amity, which was only natural, seeing that 99 per cent. of the latter are descendants of Hindu converts to Islám and observe several Hindu rites and ceremonies. English education has, however, thrown the apple of discord between the two communities. Besides, the existence of several independent Muhammadan kingdoms in the world has made the Prophet's followers in India regard themselves as a separate nation and seek for special rights and privileges. To make matters worse, Rájpúts, Bengálís, Panjábís, &c., also look upon themselves as so many separate nations, and the disintegration of the Indian nation is complete. English education alone, however, is not to be blamed for this state of affairs. The present deplorable moral condition of natives is also responsible for the evil.

### (*f*)—*Railways and Communications.*

A suggestion to employ two Hindu watermen at the Sambriál Station on the Wazirabad-Siálkot Line.

26. The *Victoria Paper* (Siálkot), of the 10th and 16th (received on the 21st) June 1901, complains that there being only one Hindu waterman at the Sambriál Station on the Wazirabad-Siálkot Line, passengers, especially women and children, are put to great inconvenience in

procuring drinking water. After suggesting that at least two watermen should be employed at the station, the Editor says that the want of platforms at the Begowâla and Sodhra stations, as well as at the stations on the Lyallpur Line, is a constant source of inconvenience to old men and children travelling in the train, and requests the Manager, North-Western Railway, to take prompt steps to supply the want.

The sale of hides at certain stations on the North-Western Railway.

27. The *Ahlúwâlia Gazette* (Amritsar), of the 10th June 1901, takes exceptions to the practice of allowing the sale of hides at big stations on the North-Western Railway. The sight, adds the Editor, is so offensive to Hindu passengers that they avoid taking food at such stations and are subjected to great hardship in consequence. He then alleges that a similar practice prevailed at the Tundla Station on the East Indian Railway, but that on a complaint being made on the subject, the authorities of that Railway removed the grievance at once. The Editor, therefore, trusts that the local Railway authorities will also abandon the practice and thereby earn the thanks of the Hindu public.

### (*h*)—*Miscellaneous.*

Lord Curzon and Sir Mackworth Young.

28. The *Rafiq-i-Hind* (Lahore), of the 22nd June 1901, says that it is an open secret that official relations between the Viceroy and Sir Mackworth Young have of late been very much strained. The latter's speech, adds the Editor, on the occasion of the final debate on the Punjab Land Alienation Act was strangely worded and conveyed the idea that he had been forced to support the measure on pressure from the Government of India on the one hand and from his subordinates on the other. Indeed, the impression was general at the time that His Honor's views regarding the aforesaid piece of legislation had not received the consideration they deserved. Then came Lord Curzon's historic Resolution on the subject of the creation of the new Frontier Province in which, the Punjab Civilians believed, their Chief had been handled in a very rough manner. Nay, in his recent letter to the *Pioneer*, Mr. Fanshawe has openly stated that the Resolution was an unbearable insult to the Lieutenant-Governor. In any case it is possible that all this might have created some unpleasantness between the Viceroy and the present ruler of this Province. It is, however, to be hoped that there is no foundation for the rumour that Sir Mackworth Young has tendered his resignation.

Mr. Fanshawe's letter to the *Pioneer*.

29. The *Akhbár-i-'Am* (Lahore), of the 18th June 1901, publishes a communication in which the writer, commenting on Mr. H. C. Fanshawe's recent letter to the *Pioneer*, enquires if the *ex*-Commissioner of the Delhi Division was an abler officer than Colonel Deane, who has been appointed the first Agent to the Governor-General in the newly-created Frontier Province. The correspondent would merely remark that Mr. Fanshawe's attainments and qualifications are not unknown to the public. Again, the way in which that gentleman conducted himself during his long stay in the Punjab Secretariat is also a matter of notoriety. He always behaved in a crabbed manner, and anger and displeasure were his constant companions. The claims of Raíses, Jágírdárs and other

respectable people were invariably overlooked by him, while he carried his head so high that no one durst look him in the face or open his mind to him. Nay, not infrequently he acted in such a manner as to suggest the idea that he considered *himself* the Local Government. Soon after the appointment of Sir Dennis Fitzpatrick as Lieutenant-Governor of the Punjab, however, Mr. Fanshawe was rated at his proper worth and appointed a Deputy Commissioner of the 3rd Grade, although all his predecessors had left the Secretariat to join better-paid and more responsible posts. It may be mentioned here that his subordinates were always full of complaints against him. The writer himself has known Mr. Fanshawe for about twenty years and can assert without fear of contradiction that nobody has ever received any favour at that gentleman's hands, nay, he was always reluctant to give one even one's dues. He is of course a keen politician, but a dabbler in politics is not a fit person to be entrusted with the administration of a Frontier Province. The correspondent then praises the Viceroy's selection of Colonel Deane for this purpose, and deprecates Mr. Fanshawe's attempt to intimidate and defame Lord Curzon by publishing in the *Pioneer* letters like the one under reference. He adds that it would have been more manly in the *ex*-Commissioner of Delhi to press his claims on the attention of Government before leaving its service, and that it is nothing short of cowardice on his part to publish complaints against the Viceroy now. He should, however, rest assured that His Excellency is not to be frightened by such bluster. The writer adds that it is rumoured that Mr. Fanshawe has resigned merely because he had no further promotion to expect, and that the letter in question was penned by him at the instigation of a certain highly-placed official.

The same.

30. The *Akhbár-i-'Am* (Lahore), of the 20th June 1901, deprecates the tone of the foregoing communication, and regrets that an able and well-known officer like Mr. Fanshawe should have been obliged to resign the service of Government. It is, however, only just to mention here that that gentleman has not been able to gauge aright the feelings of the Punjab Commission in connection with the creation of the new Frontier Province; for if the allegations contained in his letter were true, every Covenanted Civil Servant in the Punjab would have tendered his resignation long ago. The supposition that Mr. Fanshawe possesses a higher sense of self-respect than his brother Civilians in the Province cannot be entertained for a moment. Besides, no Civilian can possibly be more self-respecting than Sir Mackworth Young, and yet His Honor has not thought fit to resign because of the severance of a few districts from the Punjab. The Editor then regrets that the late Commissioner of the Delhi Division should have tried to defame the King Emperor's representative in India and thereby set a bad example to other Civil Servants in the country.

The plague.

31. The *Sat Dharm Prachárik* (Jullundur), of the 21st June 1901, remarks that the people are not so much afraid of the bubonic plague as of the officials appointed to enforce the plague rules. The residents of infected places, adds the Editor, are being mercilessly fleeced by Hospital Assistants and subordinate Police officials on plague duty. But this is not all. The chastity of their females

is in constant danger of being violated, and not a few fiends in human shape are always devising schemes to ruin innocent women. The recent murder of the late Náib Tahsíldár Rám Dás in the Zafarwál Tahsíl and the prosecution of a Muhammadan Police Constable of the Beas Railway Station show clearly enough that there is nothing to choose between Hindús and Musalmáns in this respect. Nay, several disgraceful stories are current even about Christian plague officials. One of these relates to a certain Englishman, and the Deputy Commissioner of the district in which the former is employed is convinced of its truth. The Editor then suggests that the most effectual way for Government to remedy the present deplorable state of affairs is to invite the co-operation of educated native gentlemen and Raises in the suppression of the epidemic. He does not believe that the authorities are unwilling to accept such co-operation, as is frequently alleged by the majority of newspapers. Had offers of service, he adds, been rejected, which is not the case, there would have been some justification for making such an allegation. As it is, the assertion seems to be an invention on the part of Government's critics. Equally untrue is it to say that the fear of being maltreated like the President of the Zafarwál Public Association prevents educated natives from volunteering their services, for every Plague Officer is not a Mr. Irving. Besides, if such considerations can deter them from performing what they consider their duty, they must be the most abject cowards on the face of the earth.

The same.

32. The *Siráj-ul-Akhbár* (Jhelum), of the 17th June 1901, publishes a communication in which the writer, after stating that the Shakargarh Tahsíl (Gurdáspur District) has been declared free of plague, says that a certain compounder on plague duty in the *iláka* used to extort money from the people by holding out various threats to them. On the report reaching the ears of Mr. Drummond, the popular and justice-loving Deputy Commissioner of Gurdáspur, that officer ordered prompt inquiries to be made into the matter. This led to a thorough exposure of the compounder; and it is alleged that he was not only proved to have been a bribe-taker, but that on his house being searched a number of poisonous pills were also found in it. Thereupon a case was instituted against him, which has recently resulted in his imprisonment for two years.

The same.

33. The *Punjab Samáchár* (Lahore), of the 22nd June 1901, writing about the prevalence of plague in Phagwára, alleges that those Hindu and Muhammadan *púrda-nashin* women who never came out of their houses, and whose husbands alone used to see their faces, may be seen lying exposed to the public gaze (*lit.* naked) in the fields and are subjected to unbearable inconvenience.

The people and the administration.

34. One Amír Shah, Second Master, Chakwál School, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 17th June 1901, suggests that some able European officers should be required to tour in the country and keep a vigilant eye on the doings of Judicial officials. He also suggests that the best way to put down litigation is to establish *Panchávats* for the settlement of cases of all

descriptions. He adds that the Police have come to acquire a bad name throughout the country owing to their oppressing innocent people and letting off the guilty on receiving bribes. The writer is firmly convinced that if educated natives were to consider it their duty to bring all cases of Police highhandedness to the notice of Government, the present state of affairs would be remedied in a very short time. It is, however, idle to expect the people to impose such a duty on themselves, seeing that they are themselves addicted to giving bribes to the Police, &c. It may be mentioned here that *Lambardárs* are also a bad lot, and at least 80 per cent. of them practice gross oppression on the people. In other words, it is only natives who thwart Government's benevolent intentions and abuse the good laws framed by it.

**Muhammadans and the post of Personal Assistant to the Director of Land Records, Punjab.**

35. The *Watan* (Lahore), of the 14th June 1901, complains that once again a Hindu gentleman has been appointed Personal Assistant to the Director of Land Records, Punjab. It may be mentioned here that the appointment in question has never been held by a Muhammadan, and that this is calculated to create an impression in the public mind that no Musalmán Government servant is considered fit to perform the duties of this post. However erroneous, adds the Editor, such an impression may be, there can be no doubt that the manner in which the post has been filled is certain to wound the feelings of not a few Muhammadan officials. Besides, the reserving of an appointment for members of a particular community cannot but prove injurious to the interests of their other fellow-subjects. Again, of the Musalmán Extra Assistant Commissioners, Rája Talib Mehdi Khán, Bakhshi Ghazanfar Ali, Chaudhri Sultán Ahmad, B.A., Mirza Sultán Ahmad, &c., are among the best Revenue Officers in the service of Government, and it was impossible to find better men for the work of Personal Assistant to the Director of Land Records. The claims of all of these gentlemen, however, have been quietly ignored, which is a highly regrettable circumstance, especially under the present *régime*.

**Capsizing of a boat in the Beas River.**

36. The *Punjab Samáchár* (Lahore), of the 22nd June 1901, says that on the 14th idem a boat carrying some passengers and carts from Dara to Srí Govindpur was caught in a severe duststorm The boatsmen and the passengers made a gallant fight of it, but they could not save the craft from capsizing. After remarking that only six or seven persons escaped drowning, the Editor says that the Deputy Inspector of Police, Tánda, has arrested all the boatmen, and that the latter deny that anyone in the boat was drowned.

**A suggestion to establish a Press Association in the Punjab.**

37. The *Vakíl* (Amritsar), of the 17th June 1901, referring to the defamation case instituted by Pandit Gopi Náth against Lála Munshi Rám of Jullúndur, remarks that the sight of two journalists who ought to set an example to the people fighting each other in a Court of law on a trivial matter is deplorable in the extreme. The incident, adds the Editor, ought to open the eyes of Vernacular newspaper-writers in the Punjab and induce them to establish a Press

Association with the object of settling such cases outside the Courts. The proposed Association should also devise ways and means to improve the condition of the Native Press and ensure a better representation of the people's grievances to Government. The *Vakil* concludes by requesting its contemporaries to give the proposal their most careful consideration.

Natives and titles of honor.

38. The *Sat Dharm Prachárik* (Jullundur), of the 14th June 1901, remarks that while the people of Great Britain are busy amassing wealth, the Natives of India are squandering what little they possess on empty titles. It may be mentioned here that several British politicians, statesmen, &c., are known to have refused the titles of honor proposed to be conferred upon them; but that with the solitary exception of Mr. Malabari no one in India has so far set such an example.

The appointment of Malik Umar Hayát Khán, Tiwána, as an Honorary Lieutenant.

39. The *Rafiq-i-Hind* (Lahore), of the 22nd June 1901, is very much pleased to learn that Malik Muhammad Umar Hayát Khán, Tiwána, of the Shahpur District, has been made an Honorary Lieutenant. The Málik belongs to a very respectable and influential family, and all manly sports and exercises have a great attraction for him. The Editor has no doubt that not only the Tiwánas, a very large number of whom are serving in the army, but also all the Hindu and Muhammadan *Raises* will be gratified at the honor done to the Malik.

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[ Vol. XIV. ] [ No. 27. ]

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# NATIVE NEWSPAPERS

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Received up to 6th July 1901.

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|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **TRI-WEEKLY.** | | | |
| 1 | Tribune ... | Lahore ... | Múl Chand ... | 1,700 copies. |
| | **BI-WEEKLY.** | | | |
| 2 | Punjab Observer ... | Lahore ... | Abdul Rashíd ... | 1,050 copies. |
| 3 | Punjab Times ... | Ráwalpindi ... | Naráin Dás ... | 300 " |
| | **WEEKLY.** | | | |
| 4 | Arya Messenger ... | Lahore ... | Arya Samáj, Anárkali ... | 350 copies. |
| 5 | Khálsa ... | Do. ... | Ladman Singh ... | 450 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 6 | Akhbár-i-'Am ... | Lahore ... | Govind Sahái ... | Between 2,000 & 3,000 copies. |
| 7 | Victoria Paper ... | Siálkot ... | Gián Chand ... | 600 copies. |
| | **WEEKLY.** | | | |
| 8 | Aftáb-i-Punjab ... | Lahore ... | Díwán Aya Singh ... | 140 copies. |
| 9 | Ahlúwália Gazette ... | Amritsar ... | Balwant Rái ... | 600 " |
| 10 | Alhakam ... | Kádián, Gurdáspur District. | Yákúb Ali ... | 300 " |
| 11 | Arya Gazette ... | Lahore ... | Atma Rám ... | 200 " |
| 12 | Chaudhwín Sadi ... | Ráwalpindi ... | Saráj-ud-dín Ahmad ... | 1,200 " |
| 13 | Civil and Military News ... | Ludhiána ... | Ghulám Mohai-ud-dín ... | 1,200 " |
| 14 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 950 " |
| 15 | Dost-i-Hind ... | Bhera, District Shahpur | Rám Labbáya ... | 300 " |
| 16 | Failsúf ... | Delhi ... | Yákúb Beg ... | 100 " |
| 17 | Gham Khár-i-Hind ... | Lahore ... | Pandit Dáta Kishen ... | 330 " |
| 18 | Gulzár-i-Hind ... | Do. ... | Gulzár Muhammad ... | 105 " |

## LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH JUNE 1901—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 19 | Hamdard-i-Hind ... | Lahore ... | Kishen Chand & Co. ... | 500 copies. |
| 20 | Kaisari Akhbár ... | Jullundur City ... | Ahmad Bakhsh ... | 175 ,, |
| 21 | Kapurthala Akhbár ... | Kapurthala ... | Prág Naráin ... | 125 ,, |
| 22 | Khair Kháh-i-Alam ... | Delhi ... | Mír Hassan ... | 100 ,, |
| 23 | Khair Kháh-i-Hind and Rekhta Akhbár. | Do. ... | Maha Naráin ... | 50 ,, |
| 24 | Khálsa Bahádur ... | Lahore ... | Rájindar Singh ... | 500 ,, |
| 25 | Koh-i-Núr ... | Do. ... | Iláhi Bakhsh ... | 116 ,, |
| 26 | Lahore Punch ... | Do. ... | Abdul Rahmán ... | 110 ,, |
| 27 | Mashír-i-Hind ... | Jullundur ... | Sultán Ali ... | 200 ,, |
| 28 | Núr Afshán ... | Ludhiána ... | M. Wylie ... | 450 ,, |
| 29 | Paisa Akhbár ... | Lahore ... | Mahbúb 'Alam ... | 13,000 ,, |
| 30 | Patiála Akhbár ... | Patiála ... | Syad Rajab Ali Shah ... | 300 ,, |
| 31 | Public Gazette ... | Amritsar ... | Jai Chand ... | 650 ,, |
| 32 | Punjab ... | Do. ... | Ghulám Muhammad Akhtar. ... | ... |
| 33 | Punjab Gazette ... | Siálkot ... | Ghulám Qádir ... | 500 copies. |
| 34 | Punjab Samachár ... | Lahore ... | Pohlo Mal ... | 3,500 ,, |
| 35 | Rafíq-i-Hind ... | Do. ... | Muharram Ali, Chishti ... | 1,000 ,, |
| 36 | Sada-i-Hind ... | Do. ... | Dín Muhammad ... | 300 ,, |
| 37 | Sádiq-ul-Akhbár ... | Baháwalpur ... | Maulvi Abdul Qaddús ... | 370 ,, |
| 38 | Sat Dharm Prachárik ... | Jullundur City ... | Munshi Rám ... | 800 ,, |
| 39 | Shamím i-Hind ... | Do. ... | Shiv Naráyan ... | ... |
| 40 | Siálkot Paper ... | Siálkot ... | Todar Mal ... | 650 copies. |
| 41 | Singh Sahái Punjab Gazette ... | Amritsar ... | Arjan Singh ... | 200 ,, |

## LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH JUNE 1901—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 42 | Siráj-ul-Akhbár ... | Jhelum ... | Maulvi Fakír Muhammad | 475 copies. |
| 43 | Táj-ul-Akhbár ... | Ráwalpindi ... | Jíwa Rám ... | 300 „ |
| 44 | Vakíl ... | Amritsar ... | Ghulám Ahmad, Mukhtár | 1,100 „ |
| 45 | Vakíl-i-Hind ... | Delhi ... | Ahmad Mirza Khán ... | 700 „ |
| 46 | Wafádár ... | Lahore ... | Fazal-ud-dín ... | 700 „ |
| 47 | Watan ... | Do. ... | Karm Bakhsh ... | ... |
| 48 | Wazír-i-Hind ... | Siálkot ... | Mirza Mawáhid ... | 200 copies. |
| | **TRI-MONTHLY.** | | | |
| 49 | Ashraf-ul-Akhbár ... | Delhi ... | Muhammad Mirza Khán | 50 copies. |
| | **FORTNIGHTLY.** | | | |
| 50 | Sanátan Dharm Gazette ... | Lahore ... | Pandit Gopi Náth ... | 1,000 copies. |
| | **MONTHLY.** | | | |
| 51 | Anwár-ul-Islám ... | Siálkot ... | Karím Bakhsh ... | 1,200 copies. |
| 52 | Aror Bans Parkásh ... | Lahore ... | Sálig Rám ... | 50 „ |
| 53 | Arya Musáfir Magazine ... | Jullundur ... | Munshi Rám ... | 700 „ |
| 54 | Háfiz-i-Sihhat ... | Lahore ... | Hakím Ghulám Nabí ... | 400 „ |
| 55 | Sarín Sabha Journal ... | Hoshiárpur ... | Ganesh Dás and Dev Ráj | 250 copies. |
| | **HINDI.** | | | |
| | **FORTNIGHTLY.** | | | |
| 56 | Punjab Theosophist ... | Lahore ... | Lál Man ... | 229 copies. |
| | **GURMUKHÍ.** | | | |
| | **WEEKLY.** | | | |
| 57 | Khálsa Gazette ... | Lahore ... | Basant Singh ... | 300 copies. |

[ Confidential. ]

[ Vol. XIV. ] [ No. 27. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 6th July 1901.**

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### I.—POLITICS.

#### (*a*)—*Foreign.*

**The Boer War.**

1. The *Chaudwin Sadi* (Ráwalpindi), of the 23rd June 1901, remarks that the Boer War has rendered one great service to England, namely, it has revealed to the world that her energy and power of endurance are not to be slighted. It has at the same time opened her eyes to the fact that her military organization is far from perfect. This in its turn has induced her to devise means to reform her army and thereby make her position more secure. Fears are, however, entertained in certain quarters that an increase in the strength of the British Army is certain to engender a spirit of aggression in the British nation. This is the more likely, seeing that Lord Roberts, who is anxious to see British troops in places where he has fought before, may lead the Ministry to interfere in the affairs of Central Asia It is, therefore, to be hoped that the King's present Ministers, who are noted for their foresight, will not be guided by Lord Roberts' counsels.

**Lord Kitchener and humane warfare.**

2. The *Vakil* (Amritsar), of the 28th June 1901, says that the *Pioneer's* London correspondent quotes an extract from some Dutch newspaper to show that Mr. Botha, the Boer Generalissimo, holds a very high opinion of Lord Kitchener's sense of fellow feeling and generosity. Great Britain, adds the Editor, can no doubt boast of sons who consider it unmanly to ill-treat a weak and helpless foe, but the Commander-in Chief of the British forces in South Africa is certainly not one of them : he has been weighed and found wanting. A man, who caused the remains of the Mehdi of the Soudan to be dug up and thrown into the Nile and who could not allow a dead enemy to rest even in the grave, must be devoid of all feelings of generosity and compassion.

3. The *Vakil* (Amritsar), of the 24th June 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

The Hedjás Railway.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 2,141 | 10 | 6 |
| (1) Received through Bábu Karm Husain, a Hospital Assistant with the China Field Force | ... | 34 | 6 | 0 |
| (2) Received through Sayad Nazr-ul-Bakar, Tien-tsin, China | ... | 283 | 14 | 3 |
| (3) Ahmad Husain of Faridabad | ... | 0 | 6 | 0 |
| Total | ... | 2,460 | 4 | 9 |

4. The *Watan* (Lahore), of the 28th June 1901, also acknowledges the following subscriptions :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 355 | 6 | 0 |
| Munshi Abdul Ali, Overseer, Ambah, Gwalior State (fourth instalment) | ... | 10 | 0 | 0 |
| Total | ... | 365 | 6 | 0 |

*(b)—Home.*

5. The *Paisa Akhbár* (Lahore), of the 29th June 1901, says that income tax was first levied in India in 1860 to recoup Government for the expenses incurred in the suppression of the Sepoy Mutiny. The tax remained in force for a little over five years, after which it was withdrawn. After the conquest of Upper Burma in 1886, however, it was revived by Lord Dufferin and is still in force. On the occasion of the Mutiny, adds the Editor, Great Britain had literally to reconquer India, but the imposition of the income tax for about six years was considered sufficient to make up the great loss sustained by Government. It is, therefore, difficult to believe that the conquest of a small part of the country like Upper Burma should have left Government so impoverished that it cannot withdraw the tax even now. The Editor further remarks that the steady increase in receipts from the income tax does not mean that the country is becoming more and more prosperous every year. It merely indicates that the tax is assessed in a very arbitrary manner. Indeed, instances can be pointed out in which persons earning less than the minimum assessable income have to pay the tax. The *Akhbár* concludes by calling upon Lord Curzon to earn the gratitude of the people by withdrawing the tax in question.

The Income Tax.

Suggestions for strengthening the Indian Army and improving the Zamindárs' condition.

6. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 17th June 1901, says that Government should do something to rescue the agriculturists from the clutches of usurious money-lenders, and enable the former to borrow money at reasonable rates of interest. Steps should also be taken to prevent them from indulging in extravagance in connection with marriages and other domestic occurrences. It may be mentioned here that in order to better the condition of the *Zamindárs* it is also very necessary that the public service should be purged of currupt officials, who fasten on the poor tiller of the soil like so many leeches. The writer then goes on to say that Government should continue to strengthen the Indian Army so long as it is not convinced of the peaceful intentions of the Czar and the Amír, and the rulers named continue increasing their armaments. He adds that he has certain suggestions to offer which would enable Government to achieve this without having to spend a single pie, and promises to revert to the subject at some future time.

## III.—Native States.

The Biláspur riot.

7. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 24th June 1901, writing about the recent Biláspur riot, says that the disturbance was raised by certain Rájpút *badmáshes* at the instigation of their relations in the State's employ. It is, therefore, no exaggeration to say that the rising originated with the old, illiterate and faithless servants of the State, who have had recourse to lawlessness in order to prevent their *pardah* being lifted and thus ensure their continuing to loot the public treasury. Indeed, had they not been concerned in the riot, the Police and the Military would have been called in at once and the rioters arrested without loss of time. It may be mentioned here that the local Police did not interfere with the rioters in any way when the latter passed by the Kotwáli with the *Sáhúkárs*, &c., arrested by them. The writer adds that it is rumoured that the bamboo sticks used by these breakers of the law were supplied from the State gardens by a certain Dárogha. He concludes by remarking that similar disturbances have taken place in certain Hill States in the past (*vide* paragraph 9 of the Selections No. 23), and requests the Lieutenant-Governor to go through the papers connected therewith before forming an opinion about the present occurrence.

The same.

8. The *Ahlúwália Gazette* (Amritsar), of the 24th June 1901, also writes to a similar effect, and suggests that the officials implicated in the riot should be sent about their business and replaced by abler and more honest persons.

Náhan affairs.

9. The *Akhbár-i-'Am* (Lahore), of the 28th June 1901, publishes a communication in which the writer takes the *Ittifáq* (Sádhaura) to task for charging the Rája of Sirmúr with hostility towards Muhammadans (*vide* paragraph 9 of the Selections No. 6), and says that His Highness looks with an equal eye on all classes of his subjects and that the number of Muhammadans in the State service is now much larger than was the case during the time of the late Rája

Shamsher Prakásh. The correspondent then alleges that sometime back the Editor of the *Ittifáq* paid a visit to Náhan in the hope of securing some *bakhshísh* from the Rája, and that having failed in this, he has taken to abusing His Highness. It may be mentioned here that on the occasion of that visit, that worthy described the Rája as a just and impartial ruler, and posted up a copy of the *Ittifáq* containing these remarks in a conspicuous place in Náhan.

Kashmir affairs.

10. The *Victoria Paper* (Siálkot), of the 22nd June (received on the 1st July) 1901), is at a loss to understand why the Accountant-General of Kashmir should stay at Srinagar all the year round. Indeed, Jummoo being the head-quarters of the Government of the State, there seems no justification for the practice, especially as it necessitates the sending to Srinagar of every bill, however petty, before it can be paid. There can of course be no objection to the officer in question staying at Srinagar during the annual sojourn of the Mahárája and the State Council in that town. The Editor then expresses surprise that while Iskardo and other parts of the State are not allowed to remain without Assistant Residents during any part of the year, not a single Residency official is to be found at Jummoo from the middle of March to that of October. This is not as it should be, and it is very necessary that an Assistant Resident should invariably be posted in Jummoo during the hot weather. Should no European be willing to stay there during that season, some experienced native official from the Political (? Foreign) Office should be selected for the duty.

## V.—Native Societies and Religious Matters.

Disunion between the Hindús and Muhammadans.

11. The *Siálkot Paper* (Siálkot), of the 16th June 1901, remarks that of all the countries in the would India suffers most from internecine feuds and quarrels. But still the different sections of native society are far from realizing the errors of their ways and learning to live in peace and amity. The Editor then alleges that both Hindús and Muhammadans are blinded by prejudice and selfishness and are always devising schemes to injure each other. Hopes were entertained that natives, who had received an English education, would bring about a reconciliation between the two communities, but, contrary to all expectations, they seem to have ranged themselves on the side of disunion and discord. The Native Press, which was once considered one of the agencies for the unification of India, also seems to have forgotten its duty in the matter, and not a few newspapers are busy setting Hindús and Musalmáns by the ears, and this cannot but prove detrimental to the best interests of the country. The Editor concludes by exhorting the leaders of the various communities in India to give up selfishness and work together for the amelioration of the condition of their fellow-countrymen.

Complaint against the Manager, Amritsar Golden Temple.

12. The *Ahlúwália Gazette* (Amritsar), of the 24th June 1901, says that the very fact that the Manager, Golden Temple, has so far made no attempt to refute the charges preferred against him in its columns shows that he is not innocent

Were this not the case, he would have defended himself in the *Gazette* itself or some other newspaper. The Editor adds that the day is not far distant when the Manager will be forced to render an account of every item of expenditure connected with the Golden Temple. He further states that it is rumoured that, contrary to the usual practice, beet sugar is now used in preparing the *Kara Parshád* offered at the temple.

## VI.—LEGISLATION.

The Alienation of Land Act.

13. The *Paisa Akhbár* (Lahore), of the 29th June 1901, remarks that by a notification in the *Punjab Government Gazette* the Alienation of Land Act has been enforced with effect from the 1st idem. The Act cannot, however, be considered in force so long as the sanction of the Government of India has not been obtained (*vide* Section 4 of the Act), and till this sanction is accorded all proceedings under the Act should be considered null and void.

The vacancy on the Punjab Legislative Council.

14. The *Vakil* (Amritsar), of the 24th June 1901, in continuation of its previous remarks (*vide* paragraph 16 of the Selections No. 26), says that the names suggested by it for the vacant seat on the Punjab Legislative Council seem to have been well received by the local public. Almost all the gentlemen, however, with whom the Editor has had a talk on the subject, have preferred Khán Bahádur Khawája Yúsuf Shah to Maulvi Shah Dín and Sheikh Umar Bakhsh and expressed the opinion that his varied experience, equable temper, sound judgment, general information and widespread popularity are calculated to prove far more useful in the Council Chamber than the high legal attainments of the two last-named gentlemen. The Editor also holds the same opinion, and it was for this reason that he mentioned the Khán Bahádur's name first of all. In any case, he has no doubt that Sir Mackworth Young's choice will fall on some gentleman capable of thoroughly understanding things and cognizant of the present wants and requirements of his co-religionists. It may be mentioned here that retired Government servants may be estimable people, but they lack the courage to express their convictions.

The same.

15. The *Victoria Paper* (Siálkot), of the 24th June 1901, writing on the same subject, suggests that Kázi Muhammad Aslam Khán, C.M.G., should be selected to succeed the late Nawáb Muhammad Hayát Khán. Indeed, the Kázi's vast experience, high attainments and popularity with all sections of the people eminently befit him for a legislator's work, and his selection is certain to be welcomed by Muhammadans and Hindús alike. After remarking that the nobility have far stronger claims to the vacancy than the Bar, the Editor says that in case it is considered necessary to appoint some State official to the vacant post, the honor should be conferred upon Mirza Jindwadde Khán, Prime Minister of Baháwalpur.

The same.

16. The *Rafiq-i-Hind* (Lahore), of the 29th June 1901, says that certain English-speaking natives seem to be labouring under the mistaken impression that those who do not know English are unfit to perform any Government work requiring

ability. This opinion is generally held by half-educated upstarts, who have deluded themselves into the belief that old families, as well as persons unacquainted with English, are falling fast in the estimation of both Government and society. Some of these worthies have brought pressure to bear on the Editor to disseminate their opinions through the *Rafiq-i-Hind* and suggest to the authorities that the vacant seat on the Punjab Legislative Council should be given, not to some old-fashioned *Rais*, but to some English-speaking gentleman. This has very much displeased the Editor, and it is with the object of giving them a bit of his mind that he has penned this article. He then refers to certain important services rendered by the late Sir Syad Ahmad Khán, the late Nawáb Nawázish Ali Khán, Bába Sir Khem Singh, Bedi, and Rája Súraj Kaul (all of them unacquainted with English) as members of the Imperial Legislative Council, and says that these gentlemen were never afraid to speak out their convictions before their colleagues. He, therefore, trusts that in filling up the vacancy in question Sir Mackworth Young will not depart from the standard which has guided nominations to the local Legislative Council in the past. In conclusion, he alleges that he has received letters from several *Raises* in which they request him to press the claims of the nobility on His Honor's attention.

## VII.—General Administration.

### (*a*)—*Judicial.*

The Lahore Honorary Bench.

17. The *Paisa Akhbár* (Lahore), of the 19th June 1901, says that the vacancy caused on the Lahore Honorary Bench by the death of the late Khán Bahádur Syad Muhammad Amír should be filled by Mirza Muhammad Ali, who is in every way fitted for the honor. The Mirza, adds the Editor, is a man of considerable ability and experience. It is to be hoped that the Local Government will earn the gratitude of the Lahore public by appointing him to the vacant post.

The same.

18. The *Wafadár* (Lahore), of the 22nd June 1901, writing about the present vacancies on the Lahore Honorary Bench, remarks that Nawáb Ghulám Mahbúb Subháni has the strongest claims to one of the posts. His eminent literary attainments are well known, and by giving him a seat on the Bench Government will only be honouring one to whom honor is due. The Editor also suggests the names of Háji Agha Muhammad, Háji Agha Muhammad Afzal and Sheikh Muhammad Husain for the vacant posts, adding that all of these gentlemen occupy a high position in society and are noted for their public spirit. He further remarks that Mír Hádi Husain (son of the late Syad Muhammad Amír), Mirza Ahmad Ali of the Mughal Haveli and Dr. Mirza Anwar Ali should be appointed on the local Municipality.

### (*c*)—*Municipal and Cantonment Affairs.*

A suggestion for the employment of an Engineer by the Amritsar Municipality.

19. The *Ahlúwália Gazette* (Amritsar), of the 24th June 1901, alleges that it has received quite a number of complaints against the Engineering Department of the local Municipality. This state of affairs,

adds the Editor, is presumably due to the fact that in this Department work has of late so much increased that the new Secretary cannot exercise efficient control over it. The *Gazette*, therefore, suggests the appointment of a Municipal Engineer to be placed in charge of the said Department.

Appointment of a European Octroi Inspector at Amritsar.

20. The same paper says that it is rumoured that a European is to succeed Nathu Mal, the retiring Octroi Inspector of Amritsar, and that the former's present post will be given to a certain Mooltáni. The latter arrangement, adds the Editor, can only be termed a job, as there is no reason why the Secretary should appoint a man from Mooltan when several capable local men are available. Again, the appointment of a European to the post of Octroi Inspector is also objectionable, seeing that an official knowing Urdu and Hindi is required for the work. The Editor concludes by requesting the Municipal Commissioners to safeguard the rights of the people of Amritsar and prevent the perpetration of this jobbery.

Cantonment Committees and District Magistrates.

21. The *Victoria Paper* (Siálkot), of the 24th June 1901, alleges that meetings of Cantonment Committees, of which District Magistrates are considered senior members, are usually held on such dates that these officers cannot attend more than one or two meetings in a year. If, however, Government is of opinion that the participation of District Magistrates in these meetings is essential, in the interest of the public, Secretaries to Cantonment Committees should be made responsible to convene meetings of these bodies for dates on which the officers in question can conveniently attend. The Editor is firmly convinced that their presence at the monthly meetings of these Committees is of the utmost importance, and suggests that in the event of their being unable to attend they should have power to send proxies (who should be Magistrates of the 1st Class) to the meetings. Such an arrangement is very necessary in order to prevent Cantonment Committees from exceeding their powers.

### *(e)—Agriculture and questions affecting the land.*

How to extend the means of irrigation in India.

22. The *Victoria Paper* (Siálkot), of the 19th June (received on the 1st July) 1901, says that the Directors of Agriculture in every province should make strenuous efforts to extend the means of irrigation. They should, adds the Editor, submit to the respective Local Governments quarterly reports showing the districts which stand most in need of new wells for purposes of irrigation. He then suggests that a part of Provincial or District Funds should be spent on sinking wells in waste lands, a water tax being recovered from the *Zamindárs* undertaking the cultivation of such lands, and states that the only effectual way to banish famines from India is to extend the means of irrigation and to reclaim waste lands.

### *(f)—Railways and Communications.*

Want of platforms at the stations on the Lyallpur Line.

23. A correspondent, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 24th June 1901, regrets that although the Native Press has written a good deal on the subject,

the Stations on the Lyallpur Line have not so far been provided with platforms. After remarking that this is a source of constant inconvenience to passengers, the writer requests His Honor the Lieutenant-Governor to earn the gratitude of traders and the travelling public by ordering the want to be supplied at once.

Rough on the Goods Shed Clerks, Amritsar.

24. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 26th June 1901, complains that, in spite of the District Traffic Superintendent's recent orders to the contrary, clerks employed in the Amritsar Goods Shed are still made to work till a very late hour in the night. This, it is scarcely necessary to say, entails considerable hardship not only on the officials concerned, but also on the local trading community. The correspondent adds that the evil is due to an insufficient number of coolies being employed in the Shed to load and unload goods, and says that were their number increased, the work could be finished by sunset at the latest and allow of the clerks leaving the Shed much earlier. It may be mentioned that the loading and unloading charges recovered from traders bring in a very large sum of money, and that more coolies might easily be entertained.

### (*h*)—*Miscellaneous.*

The Plague.

25. The *Siálkot Paper* (Siálkot), of the 16th June 1901, remarks that in a large measure natives themselves are to blame for the spread of the plague in the country. Had they not opposed Government and done their utmost to frustrate its plague measures, the epidemic would have disappeared long ago. The Editor praises the residents of Zafarwál for forming a public association with the object of co-operating with the authorities in the suppression of the plague. If all other infected towns and cities, he adds, had acted in the same way, the disease would have become a thing of the past. The Editor, however, regrets that the residents of Siálkot should not have rendered the Zafarwál Association the pecuniary help it deserves, and expresses a hope that they will hasten to make up for their past remissness.

The same.

26. The *Watan* (Lahore), of the 28th June 1901, publishes a communication in which the writer says that there is no truth in the complaints published by the *Ahlúwália Gazette* in connection with the plague administration in Phagwára, Kapurthala State (*vide* paragraph 33 of the Selections No. 20). All the officials on duty in that town are honest and God-fearing men and have been doing their utmost to stamp out the epidemic. There can of course be no doubt that the Police have not acquitted themselves in a creditable manner, several cases of theft having occurred while the town was in their sole charge. The writer adds that the plague is steadily on the decrease in Phagwára as well as in the surrounding *iláka*.

The shoe-question.

27. The *Siálkot Paper* (Siálkot), of the 16th June 1901, remarks that the shoe-question threatens to prove a veritable apple of discord between Anglo-Indians and Natives, and has quite recently led to several deplorable occurrences in the

Punjab. The Editor adds that the question owes its origin to the ignorance of both communities of each other's etiquette. In any case, the present state of affairs is frought with danger, and Government should decide the question in a manner which would satisfy natives as well as Europeans.

The occupation of a mosque by the North-Western Railway.

28. The *Koh-i-Núr* (Lahore), in its issue of the 25th June 1901, remarks that sometime back the Muhammadan Press in the Punjab requested the authorities to restore to the local Muhammadans the mosque at present occupied by the office of the Traffic Superintendent, North-Western Railway. Although, however, the articles on the subject are said to have produced a favourable impression on Lord Curzon's mind, the mosque has not been vacated up to the present. After calling upon the Railway authorities to earn the gratitude of Muhammadans by acceding to their request, the writer exhorts Muhammadan newspapers to keep up the agitation till the object in view has been gained.

Punjab Government Press, Lahore—18-7-01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 28. ]

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FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 13th July 1901.**

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[ Vol. XIV. ] [ No. 28. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 13th July 1901.**

## I.—POLITICS.

### (a)—*Foreign.*

Dangers ahead.

1. The *Akhbár-i-'Am* (Lahore), of the 6th July 1901, publishes a communication from one Syad Tahawar Husain, of Gharh Mahárája, Shorkot Tahsíl, in the Jhang District, who in continuation of his previous remarks (*vide* paragraph 1 of the Selections No. 25) says that the recent dispute over the Foreign Post Offices in Turkey was merely a pretext on the part of certain Powers to carry out their sinister designs against the Ottoman Empire. The danger has, however, been averted through the Sultán's tact, although, as Sir Ashmead Bartlett says, sooner or later the Turks will have to fight for their existence in Europe. Russia and Japan, adds the writer, are also preparing to spring at each other's throats over Korea, and the encounter is certain to prove a tough one. It is also quite on the cards that the British and the Muscovites will one day have to fight for supremacy in Central Asia. Again, it is not impossible that France and the United States of America may join the Boers in opposing Great Britain in South Africa and, finally, it seems certain that a general war between the allied Powers in China is not only inevitable, but imminent.

The Hedjáz Railway.

2. One Abdur Rahím, of Kulách, Dera Ismail Khan District, writing to the *Watan* (Lahore), of the 5th July 1901, says that the proposed Hedjáz Railway would be certain to facilitate pilgrimage to Mecca and remove the inconvenience which the Hájís have to suffer at present. It would also enable Muhammadans to visit the holy shrines with which Shám (? Syria) is so thickly studded. Again, it would make it easir for the Sultán to suppress rebellions within the Hedjáz and protect it from foreign invasions. The writer then exhorts his co-religionists to contibute their mite towards the cost of the construction of the said Railway.

3. The same paper acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowleged ... ... | 365 | 6 | 0 |
| 1. Received through Maulvi Abdur Rahím, of Kulachi, Dera Ismail Khan District, being the collections made from Háfiz Umardaráz Khán (*Rais*), Muhammad Gul Khán (a retired Resaldár-Major) and others ... ... ... | 100 | 0 | 0 |
| Total ... | 465 | 6 | 0 |

The Editor adds that the amount received in the office of the *Watan* up to date has been remitted to the Turkish Finance Minister, and remarks that it does not redound to the credit of Indian Muhammadans that he should not have been able to collect even Rs. 500.

4. The *Paisa Akhbár* (Lahore), of the 6th July 1901, also acknowledges the following subscriptions :—

The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... | 407 | 5 | 0 |
| 1. Khán Sáhib Munshi Muhammad Bakhsh, Veterinary Dafadár, XIVth Bengal Lancers, Calcutta ... ... | 1 | 0 | 0 |
| 2. Muhammad Ismáíl, Post Master, Samasatta | 0 | 8 | 0 |
| 3. Abdul Latíf, Bhera, Shahpur District ... | 2 | 0 | 0 |
| 4. Munshi Qamar-ud-dín, a Ranger in the Forest Department (through Maulvi Muhammad Mushab-ud-dín, Magistrate of Kotah, Rájpútána ... ... | 10 | 0 | 0 |
| Total ... | 420 | 13 | 0 |

(*b*)—*Home.*

Volunteering in India.

5. The following appears in the *Tribune* of the 2nd July :—

"The creation of the new appointment of an Inspector-General of Volunteers in India, which is hailed with delight in the Anglo-Indian press, cannot evoke a similar response of joy in the Indian's heart. It is not on the score of the additional cost that the Indian would be disposed to complain, nor can he be blind to the fact that the improvement of the volunteer force means greater safety from foreign aggression. But the satisfaction of this safety is considerably marred by the consciousness that he is allowed no hand in

securing or maintaining it, and his sense of subjection becomes keener when he contemplates a purely foreign volunteer force in his own native land from which he is carefully excluded. When steps are taken to improve and strengthen this volunteer force without any regard being paid to his claims and feelings of loyalty and patriotism, he can only feel that it is he, and not the European, who is the foreigner in the land of his birth and ancestors. The improved volunteer force must strike him therefore as not only a means of warding off foreign invasion, but also as an instrument for keeping him down. Nothing can prove in a clearer manner the distrust entertained by the rulers with regard to the subject people than this exclusion of *all classes* of the latter from volunteering. Nothing impresses the latter with a stronger sense of their littleness and insignificance in the affairs of their own country."

## III.—Native States.

Náhan affairs.

6. The *Sada-i-Hind* (Lahore), of the 5th July 1901, publishes a communication in which the writer takes the *Punch Bahádur* of Bombay to task for publishing unfounded complaints against the Rája of Náhan from one "Afat" of Saháranpur. These complaints, observes the writer, show clearly enough that their author bears personal animus to the Rája and is maligning His Highness from selfish motives. One of the charges preferred against the ruler of Sirmur is that he treats his subjects is an unjust manner. The proof advanced in support of the charge is that some time back he appointed an outsider to a responsible post in the State service and went the length of allowing the latter to build a house at Náhan, but that in a fit of anger he turned the said official out of the State. After remarking that "Afat" appears to be the outsider in question, the writer observes that the Rája is at liberty to dismiss any State servant whom he belives to be unfit to hold a responsible post. Equally frivolous is the *Punch* correspondent's complaint that His Highness entrusts outsiders with responsible posts in his service in preference to his own subjects, seeing that Náhan is not the only State where such appointments are made. After remarking that outsiders are to be found in any number in Hyderabad, Bhopál, &c., the writer describes the Rája as a just and conscientious ruler, and reminds "Afat" of the fate of the Editor of the *Jami-ul-ulúm* and advises him to abstain from publishing unfounded and malicious statements about His Highness.

The dismissed Superintendent of Police, Kapurthala.

7. The *Ahlúwália Gazette* (Amritsar), of the 1st July 1901, publishes a communication in which the writer alleges that the rumour that Major Ghulám Jiláni, the dismissed Superintendent of Police, Kapurthala, is to be reinstated, is causing uneasiness among the State subjects. While in service, adds the correspondent, the Major had the reputation of being an inveterate bribe-taker and used to practise gross oppression on the people. He was also in the habit of extorting money from his subordinates, and once took bribes of Rs. 20 each from certain chaukídárs in the State's employ. After remarking that the fact of a rich man like the Major seeking to re-enter the public service is suspicious in the extreme, the writer expresses the hope that the Rája will not reinstate a notorious bribe-taker like the dismissed Superintendent of Police of Kapurthala.

## V.—Native Societies and Religious Matters.

8. The *Tribune* (Lahore), of the 2nd July 1901, publishes the following from Mr. Alfred Nundi :—

**The British Congress Committee.**

"Sir,—Having regard to the various rumours afloat in the press concerning the British Committee, the time has arrived when both you and the public should be apprised of the exact position of affairs, especially as there *is* absolutely nothing which in any way reflects on the members of the said Committee in England, or upon the supporters of the Congress in India. The Indian Congress Committee decided last year that the collection of funds could more cheaply, punctually, and efficiently be carried out by responsible officers of the Congress in this country, and in pursuance of this Mr. Wacha, the Joint General Secretary, issued a circular to the effect that all payments in future were to be made to him, and all communications with the British Committee carried on through him. The members of the Committee, on the other hand, were of a different opinion, and preferred to retain the financial control and in pursuance thereof addressed circulars to you all to continue your payments to them, and further to emphasise the matter they announced that *India* would be sent only to such persons in 1901 whose subscriptions in advance were received by them in London. The result of this I may summarise as follows :—

(*a*) Including the amount collected by me and remitted through Mr. Wacha, the total sum realised by the British Committee from January up to date amounts to Rs. 12,000.

(*b*) The various Secretaries of the Standing Congress Committees have either written to Mr. Wacha or to me complaining that owing to the stoppage of *India* as regards those who had failed to pay their subscriptions in advance their hands have been completely tied, and they are unable to realise either the arrears of subscription due or the subscription for the current year, and they have one and all repudiated any responsibility for the sums which in previous years they were in the habit of remitting.

(*c*) The British Committee on the 14th February announced as its final decision that "unless before the close of June we received from India in subscriptions or donations either direct or through you the balance of Rs. 37,500 we shall notify (as required by our lease) the relinquishment of our rooms from 25th December 1901, and on that date evacuate the office, and discontinue the issue of the journal."

(*d*) As it was impossible to meet this demand of the British Committee, the collections having absolutely ceased, that Committee has now offered to transfer *India* to the representatives of the Congress, such offer to remain open till the 24th of June 1901, and the transfer to be made only "to persons prepared with ready money for current expenses, besides accepting personal liability for a year's lease of premises and a year's issue of the paper.

Such is the crisis we have to meet, and it is a matter of much satisfaction to me to find that both the press and those interested in the Congress are strongly of opinion that immediate steps should be taken to provide against our being left in England without an agency powerful and active in pleading for the cause of India. To one speaking with a full knowledge of the reasons which have led the British Committee to resign its position I may say that those are not such as stand in the way of its members (who have disinterestedly and at great self-sacrifice worked for the benefit of India, and have said they will continue to do so) from becoming members of a revived or reorganised Committee, and I think it by no means unlikely that Sir W. Wedderburn may consent to be the President of such a Committee. But before such an end can be achieved we must have funds in hand to make the necessary arrangements for the future. From my experience of the past I can fully rely on your cordial co-operation in raising such a sum as will be sufficient to meet our liabilities for the coming year whatever be the scope of our operations in England. Calcutta has so generously responded to my appeal that I feel confident that when the Indian Congress Committee meets it will have no difficulty, so far as funds are concerned, in making such arrangements as will secure for us a most efficient representation in England. Will you therefore be good enough to resume your collections, and in each case remit them to the Secretaries of the Provincial Circles, who will place them at the disposal of the Indian Congress Committee when required? I hope shortly to visit the principal centres, but my permanent address is Gorakhpore, and I shall be glad to furnish any further information required by you."

The Aligarh party.

9. The *Rafiq-i-Hind* (Lahore), of the 1st July 1901, remarks that there is a class of political loafers in India who conduct themselves in an extremely imprudent manner. On the one hand, they are anxious to make Government believe that India is reeking with sedition and that they are doing their utmost to convert the people into loyal subjects, as if loyalty could be forced down one's throat like Beecham's or Holloway's pills. On the other hand, these worthies dance attendance at the houses of *Ráises* and other leading members of native society, and join loyal demonstrations organised by the latter. It is interesting to mention here that the success of such meetings is invariably due to the influence of their organisers, who not only convene the gatherings at their own expense, but also spend thousands of rupees in the attainment of the objects for which they are held. All, however, that the said loafers do at these meetings is to attract attention by moving about from one place to another, or addressing a few meaningless sentences to the audience. They do no useful work and would on no account part with a single "kouri." And yet they behave as if they were the life and soul of the demonstrations! Nay, they let slip no opportunity of posing as leaders of native society! They may succeed, adds the Editor, in deceiving inexperienced or newly-arrived Civilians, but the hollowness of their pretensions is only too well known to better informed and older officers. Indeed, the idea of these nobodies leading the public and spreading loyalty in the country is preposterous in the extreme. Nay, their very existence is usually unknown to the general public, and they have not the least influence with the masses. In conclusion, the *Rafiq* requests the

authorities to examine the list of subscriptions raised under the auspices of Government officials and see whether they contain the names of the self-styled leaders in question.

Complaint against the Manager, Golden Temple, Amritsar.

10. The *Ahlúwália Gazette* (Amritsar), of the 1st July 1901, repeats the charges preferred by it from time to time against the Manager, Golden Temple, and remarks that were that gentleman innocent, he would assuredly have cleared himself in a Court of Law. The *Gazette* then alleges that the Manager has had *bhúsa* for his cattle's use stored in a sacred place like Mahárája Ranjít Singh's cenotaph, and that his servant, Nihála, does not allow anybody to bathe in the cistern attached to the *Guru ka Bágh*, the water therein being reserved for the use of the said cattle. After remarking that this has caused deep pain as well as considerable inconvenience to the local public, the Editor calls upon Colonel Jowála Singh to look into the matter without delay.

Bishop Welldon on Native religions.

11. The following appears in the *Tribune* (Lahore), of the 6th July 1901 :—

"We had thought that the *ex*-Head Master of Harrow was a man of some culture, but it appears he is nothing more nor less than a fanatical bigot in whose mind the people of India are doomed to eternal perdition unless they accept Christianity. Speaking at Oxford he is reported to have said that 'there was no Muhammadan or Hindu youth who passed through the Government Schools and Colleges but emerged from them with his religious belief either undetermined or gravely impaired, and with his belief went too often such morality as his own religion inculcated.' In another place he said that 'there had been and there was a very strong feeling for the late Queen and Emgress of India; there was not a very strong feeling for the British Government, but wherever the native of India was converted to Christianity there was made or won a loyal subject to the Crown.' Both these sentences constitute an atrocious libel on the educated classes in India, and the least that the authorities in England can do by way of reparation is to convey an intimation to this firebrand that he need not return to Calcutta after the expiry of his leave. A man who thinks there is nothing but immorality in all the non-Christian faiths in India, and who holds also that a native of India cannot be loyal to the British Crown unless he discards both his religion and his nationality, is not fit to hold any office of responsibility in this country much less that of the Metropolitan of India."

Chiistian civilization and morality.

12. One Guru Piára, writing to the *Sat Dharm Prachárik* (Jullundur), of the 5th July 1901, remarks that Christian Missionaries boast of having civilised India, quite forgetful of the fact that their so-called civilisation has only tended to make the people indulge in luxuries and extravagance. It may be mentioned here that not long ago these worthies applied for the Amír's permission ot preach in Afghánistán, but that in reply His Highness advised them to put their own house in order first, remarking that adultery and other sinful practices were fearfully rampant in Europe. Again, the world cannot easily forget the manner in which Chinese women have recently been treated by those represen-

tatives of European civilisation, the Allied Forces. The news has also been received that "Kissing fairs" are held in various parts of Hungary at which young men and women freely kiss each other, and that the institutions are fast gaining in popularity. Again, a class of Yankees who call themselves "Scientific Christians" profess to cure all sorts of diseases by kissing and reciting certain parts of the Bible. One of these Christians offered to cure a young lady by this novel method in consideration of a fee of thousands of dollars, but the whole affair ended in a farce. This, adds the writer, is the civilisation of which the Europeans are so proud!

## VI.—LEGISLATION.

The vacancy on the Punjab Legislative Council.

1 The *Siálkot Paper* (Siálkot), of the 1st July 1901, writing about the vacancy on the Punjab Legislative Council, remarks that the gentleman selected to fill it should be not only well connected, but also popular with all classes of his fellow subjects. He should, besides, possess a thorough knowledge of English and the principles of law, and should have served in the Judicial Department for some time. Again, he should have some experience of executive work, as well as of the administration of Native States. All these qualifications, adds the Editor, are to be found only in Khán Bahádur Munshi Ghulám Ahmad Khán, Revenue Member of the Kashmir State Council. He then gives a brief account of the official career of that gentleman, and says that the Khán Bahádur enjoys the confidence of every community inhabiting the Punjab. He is also a sincere well-wisher of both Government and the people, while in his post in Kashmir he has acquitted himself in a most creditable manner. He is, therefore, not only fitted to serve on the local Legislative Council, but is in every way entitled to a seat thereon. Should, however, his present duties prevent his giving much of his time to legislative work, Maulvi Sháh Dín, B.A., Assistant Legal Remembrancer to the Punjab Government, should be appointed to the vacant post.

The same.

14. The *Shamím-i-Hind* (Jullundur), of the 6th July 1901, writing on the same subject says that the gentleman appointed to the vacant post need not necessarily be a *ráis* or a lawyer. He should have a good head and be cognizant of the present requirements of his fellow-subjects. Above all he should be free from religious bigotry and capable of giving an unbiased opinion on a question at issue. In short, he should be able to make useful suggestions,—whether in English or Urdu it matters little,—to better the lot of the people, at the same time safe-guarding the rights of Government. The Editor adds that from the above point of view the best man for the vacancy would be Shekh Umar Bakhsh, Barrister-at-Law. It is, however, to be regretted that the present state of his health does not admit of his doing much in the way of brain work. Next to him comes Khán Bahádur Ghulám Ahmad Khán, who has all along been performing his official duties in a praiseworthy manner, and is far from being a bigot. It should not be difficult for him to find time for the work required of a member of the Punjab Legislative Council, seeing that Sardár Bhagat Singh (of Kapurthala) and Khalífa Muhammad Husain (of Patiála) can easily manage to do so.

15. A correspondent, writing to the *Akhbár-i-Am* (Lahore), of the 8th July 1901, also suggests Khán Bahádur Munshi Ghulám Ahmad Khán's name for the vacancy, and highly extols that gentleman's qualities of head and heart.

The same.

16. The *Victoria Paper* (Siálkot), of the 28th June (received on the 6th July) 1901, says that certain newspapers are busy suggesting names for the vacant post on the Punjab Legislative Council. They also contend that none but a Mussalmán should be selected to succeed the late Nawáb Muhammad Hayát Khán; nay, one of them is of opinion that the majority of the Punjabi followers of the Prophet being Sunnís the honor should be conferred on some member of that sect. The Editor then ironically remarks that judging from the zeal which the aforesaid papers are displaying in the matter it would seem that on the eve of his retirement Sir Mackworth Young has been confronted with a question the solution of which will tax all his energy and resources. In any case, it is to be hoped that His Honor's choice will fall on some gentleman of position and experience, who has withal rendered valuable services to Government and enjoys the confidence of all sections of the population. The selection of such a man would be certain to prove much more useful than that of one belonging to a particular party or profession.

The same.

17. The *Rafiq-i-Hind* (Lahore), of the 6th July 1901, says that members of old, respectable families have always had great expectations from Sir Mackworth Young, for His Honor is one of those Anglo-Indian Officers of the old school whose chief object was to win the affection of the people by freely mixing with the latter. He is, therefore, thoroughly in touch with all sections of the population, and those who wish to alienate his sympaties from *ráises*, &c., and secure his patronage for upstarts are doomed to disappointment. The present Lieutenant-Governor of the Punjab is fully aware that the aforesaid families are held in great esteem by the people and have more than once fought for Government in its hour of trial. It cannot consequently be believed for a moment that in filling up the existing vacancy on the local Legislative Council he will not pay due regard to their claims, especially as their scions have always been considered especially deserving of such honours. The Editor adds that to weaken or treat with indifference the families, which have never hesitated to shed their blood in Government's defence, will be tantamount to lowering the popularity of British rule in the country. He has, therefore, no doubt that a Lieutenant-Governor of the vast experience of Sir Mackworth Young will not be misled by low-born persons into overlooking the claims of *ráises*, &c., to the vacant seat.

The same.

18. The *Rafiq-i-Hind* (Lahore), of the 6th July 1901, publishes the following query over the signature of "Enquirer":—

"Can any of your readers give detailed information as to what community the drivers of filth carts in the Punjab belong to.* Also, what is the full history of that community?"

* The drivers are usually Aráins; and most probably what "Enquirer" is driving at is that Maulvi Sháh Dín, who belongs to a family of Aráins, should not be given a seat on the Punjab Legislative Council.

A suggestion to amend Act XXI of 1850.

19. The *Vakil* (Amritsar), of the 1st July 1901, says that the rejection by Justices Clarke and Robertson of the appeal in which the mother-in-law of a Muhammadan (Gul Muhammad of Delhi) convert to Christianity recently prayed the Chief Court to declare her guardian of his minor children, is contrary to the Muhammadan law as well as certain rulings of the Calcutta High Court. After quoting extracts in support of this assertion, the Editor adds that Mr. Justice Robertson's interpretation of the expression "rights" as used in Section 1 of Act XXI of 1850 is deserving of the Legislature's consideration, and should lead to an amendment of the Act. Indeed, it is undesirable that the same law should be interpreted differently in different parts of the country, or that it should be capable of being used to deprive the people of their natural and legitimate rights. The fate of the appellant in the aforesaid case illustrates the latter point in a very clear manner. She had given away her daughter in marriage on the express understanding that the latter would live in a Muhammadan's house, and that her children would also be brought up as Mussalmáns and under the supervision of their co-religionists. By a mere quibble, however, she has been deprived of her religious and natural right to act as guardian of these children, and a Missionary lady who, as is but natural, cannot love them like their maternal grandmother, has been appointed to superintend their bringing-up. What has this unfortunate woman, it may be asked, done to forfeit this right, and why should a change in their father's religious belief stand in the way of Gul Muhammad's minor son and daughter tasting of their grandmother's kindness? Besides, if he marries a second time (which is perfectly certain) will not their lot be rendered still more pitiable? There can of course be no doubt that the Chief Court has performed its duty in the matter in a very upright and able manner and has based its decision on what it thought to be the true interpretation of the law on the subject. It has not tried to gauge the feelings of the public in regard to cases like the one under reference. Indeed, such work clashes with its proper functions and appertains to the Legislature alone. The Muhammadans as well as Hindús should, therefore, hold public meetings throughout the country and impress on the Imperial Legislative Council the desirability of amending Act XXI of 1850.

The same.

20. The *Watan* (Lahore), of the 5th July 1901, writes to a similar effect, and says that Government should avoid everything calculated to create the impression that it is partial to Christianity. The Editor adds that the Chief Court's decision hits the Hindús harder than their Muhammadan or Christian fellow-subjects. Islám and Christianity are proselytizing religions; and if one day the infant children of a Muhammadan convert to the latter religion are baptized into the Christian Church, the next day those of a Christian embracing the the former may be taken into the Islámic fold. Thus the Muhammadans may not be losers in the long run. The Hindús, however, do not make converts, and in future will find it extremely difficult to retain in their religion the infant children of renegades. They are, therefore, more interested in

getting the aforesaid decision set aside and should do their utmost to gain that end. The Editor concludes by expressing the hope that all self-respecting Muhammadans in Delhi will also move in the matter.

## VII.—General Administration.

### (a)—*Judicial.*

Complaint against a Judicial Officer.

21. The *Ahlúwália Gazette* (Amritsar), of the 1st July 1901, says that it has received numerous complaints to the effect that a certain highly placed (local) officer is extremely partial to certain Pleaders and Mukhtárs, who are consequently much sought after by the litigating public, and have thus acquired a very lucrative practice. Those who cannot engage the lawyers in question usually lose their cases and suffer in silence. The Editor can quote chapter and verse in support of his assertion, but for the present he deems it advisable merely to warn the said officer and watch his doings. Should, however, the warning be lost upon him, his misdoings will be given the fullest publicity.

Assessors.

22. The *Victoria Paper* (Siálkot), of the 27th June (received on the 6th July) 1901, remarks that the practice of appointing assessors in criminal cases has not proved of much help in purifying the administration of justice in India. This is so because the persons usually selected to act as assessors are generally uneducated and ignorant of law, and are not allowed to go through the files of cases in which they are required to give their verdict. It will not do to say that they cannot be trusted with Judicial records, for they are invariably respectable persons, and, therefore, deserving of confidence. Besides, having regard to the onerous nature of the duties they are called upon to perform, it is only just that they should be afforded every facility for grasping the minutest details of the cases in which their opinion is sought. As it is, however, they are nothing better than mere figureheads and cannot be expected to give intelligent verdicts, especially in the very short time allowed them to come to a decision. The Editor adds that when Judges take long periods of time in forming an opinion in cases tried by them, it is nothing short of an anomaly to require assessors, who are summoned to assist the judiciary in the administration of justice, to give their verdicts in an hour or so. He, therefore, urges upon the Local Governments and the High Courts to take steps to remedy the evils complained of.

The vacancy on the Lahore Honorary Bench.

23. Muhammad Fazal Dín, a Pleader at Lahore, writing to the *Rafiq-i-Hind* (Lahore), of the 6th July 1901, suggests the name of Mirza Muhammad Ali, Raís of Lahore, for the vacancy caused on the local Honorary Bench by the death of the late Khán Bahádur Syad Muhammad Amír, and remarks that the Mirza is a sincere well-wisher of Government, and enjoys considerable popularity among both the Hindús and Muhammadans for his courtesy and unbounded charity.

Commenting on the above, the Editor remarks that the local public is not unaware that Europeans, Hindús and Muhammadans are annually entertained by Mirza Muhammad Ali during the Muharram. It was also in his house that the first meeting of the women of Lahore to express sorrow at the demise of Her late Majesty the Queen-Empress was held. The

Mirza has, besides, contributed a substantial sum of money towards the Victoria Memorial Fund. After remarking that the gentleman in question possesses a good knowledge of Persian and Urdu, the Editor expresses the hope that his claims will be favourably considered by Government.

### (*c*)—*Municipal and Cantonment Affairs.*

The post of Cantonment Magistrate, Meean Meer.

24. One Har Naráin, a petition-writer, writing to the *Paisa Akhbár* (Lahore), of the 6th July 1901, remarks that for the last six or seven months there has been no Cantonment Magistrate or any other Judicial Officer in Meean Meer, and that this is proving a source of considerable inconvenience and loss to local traders It is, of course, true that a Military Officer exercising the powers of a Magistrate of the 3rd Class has recently been temporarily sent to Meean Meer, but the arrangement is not likely to prove beneficial to the public. The writer is of opinion that the only way to put an end to the present deplorable state of affairs is to appoint a Magistrate exercising full civil and criminal powers in Meean Meer.

### (*f*)—*Railways and Communications.*

Sale of tickets at important Railway Stations.

25. The *Victoria Paper* (Siálkot), of the 29th June (received on the 6th July) 1901, suggests that at big stations like Siálkot, &c., passengers should be allowed to purchase tickets at any time during the day, and remarks that if the suggestion were adopted much of the inconvenience to which not only passengers but also Booking Clerks are subjected at present would be removed. The Editor, therefore, invites the attention of the Manager, North-Western Railway, to the suggestion.

### (*g*)—*Postal Matters.*

A suggestion to convert the Hasola Branch Post Office into a sub-office.

26. The *Siráj-ul-Akhbár* (Jhelum), of the 1st July 1901, publishes a communication in which the writer remarks that now that the income from the Hasola Post Office, Jhelum District, has considerably increased, it appears desirable that Branch Post Offices should be established in some of the villages connected with the Hasola Office. The writer then suggests that if branch offices were opened at Mouzas Sáng, Langa and Chakor, and Hasola were converted into a subordinate office, not only would the income of the Postal Department be increased, but much of the inconvenience now felt by the villagers would also be removed. The writer, therefore, trusts that the Superintendent, Post Offices, Jhelum Division, will take prompt action in the matter.

### (*h*)—*Miscellaneous.*

Sir Mackworth Young's successor.

27. The *Tribune* (Lahore), of the 6th July 1901, publishes the following:—

"The term of office of our present Lieutenant-Governor will be up in March next, and speculation as to his successor is already rife. Sir Charles Rivaz, the present Home Member, in point of seniority in rank as well as length of service, comes first among the gentlemen considered eligible for the

high office. But Sir Charles is already 58 years old, and has had nearly 38 years' service, and it is quite likely that he may not be anxious to prolong his stay in India another 5 years, or that Government may be in favour of appointing a younger man. Mr. Denzil Ibbetson's name was at one time mentioned in connection with the appointment, and it is still believed in official quarters at Simla that he may after all succeed Sir Mackworth Young. Certain rumours regarding Mr. Ibbetson's state of health that have been current in Simla this season have somewhat largely widened the scope of speculation, and the names of Mr. Tupper, Mr. Barnes, and even Sir Frederick Cunningham, are being freely mentioned in this connection. Mr. Barnes, who is at present Foreign Secretary to the Government of India, though originally a Punjab Civilian, has passed nearly all his service outside this Province. But it cannot be said that he will be altogether a stranger in the Punjab. Public opinion, and particularly native public opinion, has little or no weight with Government in matters of this kind. If allowed to choose, however, the majority would vote for Mr. Tupper, who enjoys a high reputation not only for learning and ability, but also for courtesy and good manners. Mr Barnes, who is believed to be a great favourite with the present Viceroy, will certainly score second in the race. What this Province wants in its next Lieutenant-Governor is strong individuality combined with deep sympathy with the Province and its people, and a capacity to hold the reins tight. The Province very much wants a Sir Antony Macdonnell, but as officers of that stamp are by no means common in India, we should be quite content to get a chief possessed of something of that vigilance and care that characterised Sir Dennis Fitzpatrick, combined with the courtesy and charm of manner of Sir Mackworth Young."

The summer head-quarters of the Punjab Goverment.

28. The *Victoria Paper* (Siálkot), of the 1st July 1901, says that there is no reason why the summer head-quarters of the Punjab Government should be removed from Simla and the buildings, erected there for its officers at an expenditure of lakhs of rupees, thrown out of use. Nor is this all. Large sums of money will have to be spent on providing similar buildings at the place which may be chosen as the summer capital of the Province. The Editor, therefore, suggests that no change should be made in the existing arrangements, especially as they admit of the Viceroy holding personal consultation with the Lieutenant-Governor on important questions affecting the Punjab.

The *Punjab Observer* and Sir Antony Macdonnell.

29. The Editor of the *Rafiq-i-Hind* (Lahore), in its issue of the 6th July 1901, says that he does not approve of Sir Antony Macdonnell's Nágri Resolution, but that this has never prompted him to question His Honor's motives in issuing the same. Indeed, no honest journalist can accuse the present Lieutenant-Governor of the North-Western Provinces of being hostile to the Muhammadans committed to his charge. After remarking that most of the Prophet's followers in the Punjab were thoroughly opposed to the tactics adopted by the Aligarh party in connection with the Urdu-Hindi controversy, and that very few Muhammadans from the Province attended the Lucknow meeting of the Urdu Defence Association, the Editor

states that the great majority of his Punjábi co-religionists are sincere admirers of Sir Antony Macdonnell, and are firmly convinced that His Honor looks with an equal eye on all classes of the people. They also know that so far he has shown no undue favour to Hindús, and that it is Muhammadans who have experienced special (although legitimate) favours at his hands. It is, therefore, the height of ingratitude that the latter should do anything to wound his feelings. The Editor then goes on to say that a certain local newspaper (the writings of which show clearly enough that it is an organ of the Aligarh party, and is published under the auspices and supervision of certain members of that party, and the Editor of which is also a servant of the same body) has of late been publishing false statements to the effect that Sir Antony treats the Musalmáns in an unjust manner. This has led His Honor's Private Secretary to address a strongly worded letter to the Editor of that paper on the subject, and a perusal of it would show that the journalist in question has been publishing incorrect and misleading statements regarding the Lieutenant-Governor of the North-Western Provinces for a long time past. The incident has created considerable sensation in the Punjab, and the conduct of those residents of the united Provinces who malign their ruler in the columns of the aforesaid newspaper is being severely condemned. It will not be out of place to mention here that the great majority of the Muhammadans of the Punjab have nothing to do with the print in question, and that it does not represent their views and opinions. Indeed, the Editor has been requested to make it known through the *Rafiq-i-Hind* that they view with contempt, and are highly indignant at, the attacks made against Sir Antony Macdonnell. As to why the *Rafiq* wrote nothing about the subject previous to the publication of the Private Secretary's letter, the Editor remarks that he considers the writings of the said newspaper wholly beneath notice. He adds that it has more than once made unfounded attacks against, and used strong language towards, several respectable gentleman and highly-placed Government officials in the Punjab, but that no one has ever cared to notice or contradict the same.

Punjab Government Press, Lahore—25-7-01—70.

[ Confidential. ]

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 20th July 1901.**

## I.—POLITICS.

### (a)—*Foreign.*

Cretan affairs.

1. A correspondent, writing to the *Punjab* (Amritsar), of the 9th July 1901, says that certain doings of the bigoted Christian Powers of Europe leave no room for doubt that the peace of Crete is to be disturbed once more,—and that at no distant date. It is also certain that the event will be the signal for the outbreak of hostilities throughout the Continents of Europe, Asia and Africa. After remarking that the consequences of such a universal war can be better imagined than described, the writer observes that the Christian residents of Crete ought to refrain from raising disturbances, seeing that the Administration of the Island is now practically in the hands of their co-religionists and they are having everything their own way.

The Hedjáz Railway.

2. A correspondent writing to the *Watan* (Lahore), of the 12th July 1901, says that on the 24th April last he had a talk with certain influential residents of Baháwalpur on the subject of the Hedjáz Railway, and expressed regret that a Muhammadan State like Baháwalpur should not have encouraged the movement and contributed a larger sum of money towards the cost of constructing the projected railway. In the course of conversation, the aforesaid gentlemen asked certain questions, from which it appeared that they were ignorant of the nature of the undertaking, although it is difficult to believe that this ignorance was not assumed. In any case, they promised to bestir themselves and collect subscriptions for the work. The writer then remarks that, owing to the numerous hardships the Hájís have to undergo in travelling through the Hedjáz, very few Muhammadan ladies—young ones in especial—can gratify their wish to see the Holy Ka'ba. He, therefore, considers it the bounden duty of his co-religionists to help in facilitating pilgrimage to Mecca. He adds that only those Muhammadans who are devoid of all sense of shame and do not

know how to help themselves, can expect the Sultán to bear the entire cost of constructing the proposed railway. In conclusion, he calls upon the Prophet's followers in India to render their Caliph pecuniary help in carrying the project to a successful issue.

The same.

3. The *Vakil* (Amritsar), of the 8th July 1901, acknowledges the following subscriptions towards the Hedjaz Railway Fund:—

| | | | | Rs. | A. | P. |
|---|---|---|---|---|---|---|
| Amount already acknowledged ... ... | | | | 2,460 | 4 | 9 |
| 1. Bábu Abdullah Khán, a Regimental Munshi at Tien-tsin, China ... ... | | | | 3 | 15 | 0 |
| 2. Received through Muhammad Ismail of Seohára, in the Bijnaur District, as per detail below:— | | | | | | |
| | Rs. | A. | P. | | | |
| (*a*) Háfiz Muhammad Ibráhím, Deputy Collector ... | 10 | 0 | 0 | | | |
| (*b*) Mír Safdar Ali, Patwári ... | 1 | 0 | 0 | | | |
| (*c*) Sheikh Abdul Mujíd, a local *Raís* ... ... | 25 | 0 | 0 | | | |
| | | | | 36 | 0 | 0 |
| 3. Munshi Azíz-ud-dín of the Chitrál Political Agency (price of one copy of his *History of Chitral*) ... ... | | | | 1 | 0 | 0 |
| 4. Dr. Kafáitullah of the Phillour Training School ... ... ... | | | | 3 | 0 | 0 |
| 5. Munshi Abdur Rahmán, Zilladár, Jamna Canal, Western Circle ... ... | | | | 30 | 0 | 0 |
| Total ... | | | | 2,534 | 3 | 9 |

The same.

4. The *Watan* (Lahore), of the 12th July 1901, also acknowledges the following subscriptions:—

| | Rs. | A. | P. |
|---|---|---|---|
| 1. Munshi Abdur Rashid of Sahádar (?) ... | 2 | 4 | 0 |
| 2. Received through Munshi Azízullah of Khajrodáh ... ... ... | 23 | 4 | 0 |
| 3. Received through Munshi Muhammad Ibráhím, a Veterinary Assistant at Fort Lockhart ... ... ... | 10 | 0 | 0 |
| 4. Munshi Maula Bakhsh, Bookseller, Umballa City ... ... ... | 10 | 0 | 0 |
| Total ... | 45 | 8 | 0 |

(*b*)—*Home.*

5. The *Akhbár-i-'Am* (Lahore), of the 13th July 1901, says that in one of its recent issues the *Amrita Bazár Patrika* (Calcutta) dilates on the point that those who consider the retention of a British garrison in India a necessity are the worst enemies of the country. According to this reasoning, adds the Editor, Lord Curzon, who once declared his firm determination not to decrease the strength of this garrison by a single soldier, is also an enemy of natives. He then quotes extracts from the articles in question and says that such writings constitute a standing refutation of the allegation that the new law of sedition has had the effect of muzzling the native Press. The Editor is of opinion that even if it were granted for argument's sake that the retention of a British garrison in this country is a mistake, the *Patrika* ought not to have written on the subject in the way it has done. That paper should remember that writings like the one under reference are calculated, not to strengthen Government's belief in the people's loyalty, but to create distrust between the rulers and the ruled. It is of course true that the *Patrika's* Editor is a veteran journalist and fully realizes his responsibilities. Again, the question he has discussed forms the subject of several resolutions by the National Congress, the loyalty and motives of which cannot be called into question. Nevertheless, the Editor looks at the question from a different standpoint and promises to resume his remarks in some future issue of the *Akhbár-i-'Am*.

**The *Amrita Bazár Patrika* on the retention of a British garrison in India.**

6. The *Táj-ul-Akhbár* (Ráwalpindi), of the 13th July 1901, after referring to the manifold blessings of British rule in India, remarks that Natives ought to feel grateful to their present Government which displays so much solicitude for their well-being. Were they, observes the Editor, to give up criticising official measures in a captious spirit and prove to the world that they are the most loyal subjects of the British throne, Government would assuredly do its utmost to better their lot. He, therefore, exhorts his fellow countrymen to always behave in a loyal manner and at the same time to bestir themselves to ameliorate their condition.

**British rule in India.**

## III.—Native States.

7. The *Punjab* (Amritsar), of the 9th July 1901, remarks that signs are not wanting to show that the young Nawáb of Baháwalpur will turn out to be an able and vigilant ruler. The Editor adds that about 200 journalists were invited on the occasion of the celebration of His Highness' last birthday, and that all of them were hospitably entertained and received handsome presents. He then suggests that the Nawáb being thoroughly competent to administer the State, His Highness should be installed on the *Gaddi* at an early date. It may be mentioned here that certain Baháwalpur officials are unworthy of their salt, and that they not only misbehaved themselves during the time of their late ruler, but have also conspired to get the investiture of his son with full ruling powers postponed to a distant date. All these worthies, observes the Editor, should be sent about their business and replaced by men who have been serving the State in a loyal manner.

**The young Nawáb of Baháwalpur.**

8. The *Vakil* (Amritsar), of the 8th July 1901, says that it has always championed English education and held the belief that strenuous efforts should be made to spread Western arts and letters in the country, especially among Native Chiefs. The Editor is, however, strongly opposed to the way in which Indian Princes are educated at present. Their education, he adds, is usually entrusted to European tutors, who employ different teachers to instruct the Princes in different subjects of study. But experience has shown that the recipients of such education generally turn out to be so many English country squires or fast Dukes or Earls, whose sole occupation in life is sport and pleasure. Princes educated at Chiefs' Colleges show no better results, and take as little interest in affairs of State as their aforesaid *confrères*. After remarking that the Chiefs educated in either of these ways lead a life of dissipation and die before their time, the Editor alleges that those brought up in the old manner have all the vices, but none of the virtues of olden times. They are always to be found surrounded by a certain class of flatterers, who are past masters in the art of pleasing and do not hesitate even to pander to the sensual passions of their masters. In these circumstances he is of opinion that the only way to fit rulers of Native States for their work in life is to educate them in England, where, unlike India, they will have a chance of seeing the bright side of English society. He is firmly convinced that so long as they do not learn to move abreast of the times, the administration of their States is certain to remain unsatisfactory.

Education of Native Chiefs.

## IV.—Kine-Killing.

9. The *Siráj-ul-Akhbár* (Jhelum) of the 8th July 1901, says that a few days back a shop for the sale of *jhátka* meat was opened in the local bazár. Objection having been raised to this, the Deputy Commissioner referred the matter to the Municipal Committee, which unanimously decided to have the shop closed. After remarking that the decision has been carried out, the Editor praises the Hindu and Muhammadan members of the Committee for respecting each other's feelings.

Sale of *jhatka* meat at Jhelum.

10. The *Punjab* (Amritsar), of the 9th July 1901, writing on the same subject, praises the Hindu and Muhammadan Municipal Commissioners of Jhelum for the smooth manner in which they are working, and remarks that their example should be followed by those persons who are engaged in the unholy mission of widening the breach between Hindús and Mussalmáns. These worthies, adds the Editor, should remember that a union between the two communities is the only way to make India a prosperous country.

The same.

## V.—Native Societies and Religious Matters.

11. The following appears in the *Observer* (Lahore), of the 10th July 1901:—

"Bishop Welldon has the knack of saying hard things, and of the speeches which he delivered during his short stay in India, the majority have supplied material for adverse comment to the Indian Press. We do not accuse the learned

Bishop Weldon on native religion.

Doctor of intentionally wounding the feelings of the people of this country or of belittling the good points of their religions as opposed to Christianity; but the fact remains that his public utterences have created wide-spread soreness, and the impression has gone abroad that the Bishop's zeal for Christianity has clouded his mental vision and disqualified him for observing the real trend of events in India and passing judgment on them. His latest speech affords the most damaging proof of this, and the heated frenzy of the Metropolitan, his suspicion of Indian loyalty, in spite of the proof of it which was so conspicuous a feature of the last few years' Indian history, his idea that Native Christians are ahead of other communities in the matter of loyalty, in contravention of the clearest evidence to the contrary, his dogmatic assertion that the issue before India is Christianity or Atheism, without the least attempt to substantiate his position—all these are points which lend a colouring to the theory that the weak condition of the Bishop's health has affected his keen sight."

## VI.—LEGISLATION.

The vacancy on the Punjab Legislative Council.

12. The *Punjab* (Amritsar), of the 9th July 1901, alleges that it has received numerous letters from which it would appear that the selection of Maulvi Fazl Dín, a Pleader at Lahore, to fill the vacancy on the local Legislative Council will be hailed with delight by the majority of the Punjábi Muhammadans. The Editor is also of the same opinion, and remarks that in case it is decided to appoint a lawyer to the vacant post, Government's choice ought to fall on the Maulvi. It is an open secret that the gentelman in question is not only a distinguished lawyer, but also enjoys considerable influence and possesses a thorough knowledge of the requirements of the Punjab. His amiable manners and the deep interest he takes in public affairs are also well known to the authorities. It is, therefore, to be hoped that his claims will receive due consideration at the hands of Sir Mackworth Young.

The same.

13. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th July 1901, remarks that the *Rafiq-i-Hind*, which professes to make no distinction between the various communities inhabiting India, is fighting to secure the present vacancy on the Punjab Legislative Council for some Sunni Muhammadan! That paper is also of opinion that it is not necessary that the successor of the late Nawáb Muhammad Hayát Khán should possess a knowledge of English or law; and suggests that some *Raís* of the old school should be appointed to the vacant post. Prince Suraya Jáh of Delhi, a *Raís* of this stamp, is one of the gentlemen whom the *Rafiq* considers deserving of the honor. The Editor then ironically remarks that it is a matter of surprise that the newspaper in question has not suggested the name of one of the guardians of Darsgáhs or teachers of the Númánia* Arabic School, Lahore, who are supposed to have a unique acquaintance with ancient lore and some of whom can probably claim descent from old families.

* The Editor of the *Rafiq i-Hind* belongs to the Anjuman-i-Númánia and the school in question is under the management of that body.

## VII.—General Administration.

### (a)—*Judicial.*

Complaint against the Munsif of Daska.

14. The *Siálkot Paper* (Siálkot), of the 8th July 1901, publishes a communication in which the writer says that Sheikh Khuda Bakhsh, Munsif, Daska, has recently issued an extraordinary order directing all petition-writers not to leave his court as long as it is open and to apply for leave in cases of illness, &c. That officer seems to be unaware that the order is not only illegal, but is also calculated to subject the petition-writers concerned to considerable hardship. These unfortunate persons will in future have to attend his court from 6 A. M. to 3 P. M. without being allowed time to take their meals in the interim. After remarking that the Munsif has made disparaging remarks in the licenses of Mathra Dás and Barkat Ali, because, when summoned at 12-30 P. M., on the 3rd instant, they were found to be absent, the correspondent says that the petition-writers of Daska have laid their case before the District Judge, and expresses the hope that the order complained of will be withdrawn.

The vacancy on the Lahore Honorary Bench.

15. The *Rafiq-i-Hind* (Lahore), of the 13th July 1901, after expressing satisfaction at the appointment of Mián Jamál-ud-dín, Zaildár of Bághbánpura, to one of the vacancies on the Honorary Bench of Lahore, suggests that Mirza Muhammad Asad Beg should also be given a seat on the Bench. The Mirza, as is well known, is a son of the late Khán Bahádur Muhammad Azam Beg, who rendered valuable services to the Government in his time. It may be added that the deceased was offered an Honorary Assistant Commissionership, but that he refused the offer, as he wished to live in retirement. It is, therefore, no wonder that his son also should not be found anxious for the post of Honorary Magistrate. Nevertheless, Government should not overlook his claims to the second vacancy on the local Honorary Bench.

### (f)—*Railways and Communications.*

Want of a waiting-room for 3rd Class passengers at the Wazirabad Junction.

16. A correspondent writing to the *Hamdard-i-Hind* (Lahore), of the 6th July 1901, complains that passengers are put to great inconvenience for want of a commodious waiting-room at the Wazírabad Junction. The writer adds that the room assigned for 3rd Class passengers is too small for their requirements, and that the lot of these unfortunate beings, who have to wait there for the arrival of a train, is not an envious one. He then calls upon the Railway authorities to remove the evil complained of.

Scanty water-supply at the Attock Railway Station.

17. "A sufferer," writing to the *Paisa Akhbár* (Lahore), of the 13th July 1901, complains that the Railway employés at the Attock Station experience great difficulty in procuring drinking water. It takes not less than an hour to fetch water from the river, while water-carriers are constantly exposed to the danger of losing their lives owing to their having to descend to the river bank over a precipitous rock. The writer then calls upon the Railway authorities to make better arrangements for the supply of water to the aforesaid employés and to construct somewhere near the station steps leading down to the river bank.

### (g)—*Postal Matters.*

A postal complaint.

18. A correspondent, writing to the *Hamdard-i-Hind* (Lahore), of the 6th July 1901, remarks that the Malakand Post Office is so undermanned that its employés cannot cope successfully with the heavy work they are called upon to do. The Sub-Postmaster and his clerk, who are required to sell postage stamps, post cards, &c., in addition to their legitimate duties, which are onerous enough in all conscience, are so burdened with work that the people going to the post office on business have to wait there for hours together and not infrequently go away disappointed. Again, only one postman being attached to the office, letters, &c., received for the local public are not delivered at the proper time. The writer, therefore, calls upon the Postal authorities to put a stop to this state of affairs at an early date.

### (h)—*Miscellaneous.*

Mr. Fanshawe's letter to the *Pioneer*.

19. The *Akhbár-i-'Am* (Lahore), of the 12th July 1901, after publishing the substance of the communications and editorial notes published in different Anglo-Indian newspapers both in approval and condemnation of Mr. Fanshawe's famous letter to the *Pioneer*, says that a correspondent, in continuation of his previous remarks (*vide* paragraph 29 of the Selections No. 26), observes that the conduct of the *ex*-Commissioner of Delhi would show that English civilization does not object to the defaming of one's master. The writer then alleges that the letter in question was written by Mr. Fanshawe at the suggestion of, and to please, a certain brother Civilian. This officer, he asserts, is no other than the gentleman who set up Kanwar Sir Harnám Singh to oppose the passing of the Punjab Land Alienation Act. It may be added that hints have also been thrown out to certain other Civilians to resign their appointments, but that they first wish to see what comes of Mr. Fanshawe's bluster. After promising to reveal the names of these officials, the correspondent assures the public that Lord Curzon will not be turned from his purpose by puerile threats. His Excellency is a man of principles and the resignation of a dozen Civilians will not deter him from carrying out a much-needed reform.

The inscription on the pedestal of Lord Lawrence's statue at Lahore.

20. The *Rafiq-i-Hind* (Lahore), of the 13th July 1901, remarks that it has more than once protested against the retention of the inscription "Will you be governed by pen or sword" on the pedestal of Lord Lawrence's statue at Lahore. So far, however, nothing has come of its writings and the inscription has not been removed. The *Gulzár-i-Hind* has now requested him to take up the subject again, but he is sorry that his multitudinous duties scarcely allow him time to do so. He, therefore, advises the *Gulzár* to carry on to a successful end the agitation begun by him. He also suggests that the entire Native press should interest itself in the matter, and that the residents of Lahore should hold a public meeting to request the Government to remove the inscription in question.

Begár in the Punjab.

21. One Mohan Lál of Mouza Bahlolpur, Gujrát Tahsíl, writing to the *Paisa Akhnár* (Lahore), of the 13th July 1901, alleges that, in spite of the Punjab Government *begár* Resolution, not a few Lambardárs still forcibly take supplies from the people on the occasion of official tours, and requests the authorities to look into the matter without delay.

A grievance of Civil Hospital Assistants.

22. The *Victoria Paper* (Siálkot), of the 8th July 1901, remarks that the duties of Civil Hospital Assistants are not less onerous than those of their Military *confreres*. The excellent services which the former render during the prevalence of famines and epidemics entitle them to a footing of equality with the latter in point of pay. The Editor, therefore, requests Government to fix the same scale of salaries for both the Civil and Military Hospital Assistants.

A suggestion to confer the title of Nawáb and a Fellowship of the Punjab University on Khán Muhammad Aslam Hayát Khán.

23. The same paper, of the 6th July 1901, suggests that in recognition of loyal and devoted services rendered by the late Nawáb Muhammad Hayát Khán, Government should allow his son Khán Muhammad Aslam Hayát Khán to assume the title of Nawáb. After referring to the services rendered by the deceased in Afghánistán and on the occasion of the seige of Delhi, the Editor suggests that the Fellowship of the Punjab University vacated by the late Nawáb should also be conferred upon his son, who is eminently deserving of the honour by virtue of his education and literary attainments.

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Punjab Government Press, Lahore—30-7-01—50.

[ Confidential. ]

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## I.—POLITICS.

### (a)—*Foreign.*

Cretan affairs.

1. The London Correspondent of the *Chaudwin Sadi* (Ráwalpindi), of the 15th July 1901, after referring to the arrangement made at the end of 1898 for carrying on the administration of Crete, says that European, especially Greek, newspapers are loud in demanding that on the expiry of the present term of his office, Prince George should be re-appointed High Commissioner of Crete for another three years. They have also suggested the re-opening of the question of the Prince's official designation, urging that he should be called "Governor" and not "High Commissioner," that his powers should be largely increased and that the tenure of his office should be prolonged. The reasons, however, which prompted the Sultán to negative these proposals in 1898 still exist In any case, before re-appointing Prince George or nominating his brother Nicholas to succeed him the Powers should not ignore the manner in which the present High Commissioner has been conducting himself. Indeed, having regard to the dishonesty and unfaithfulness which he has displayed in the performance of his duties, it appears undesirable that the Powers should, if they value honesty in the least, re-appoint him or nominate any other Greek to administer Crete. It may be mentioned here that Prince George has been openly endeavouring to have the island annexed to Greece, and has more than once begged the Powers to bring about the annexation. He has also been helping the Cretan insurgents, and on the occasion of the 448th Anniversary of the Turkish Conquest of Constantinople, he had the baseness and impudence to countenance the floating by the Cretan Christians of the royal flag half-mast high. After remarking that the incident had the effect of deeply wounding the feelings of the Muhammadan residents of the island, the Correspondent accuses the Powers of conniving at such doings and backing Prince George in his crusade against Turkey. This, he adds, should suffice to show that it is idle to expect justice at their hands, although in 1898 they made themselves responsible for the good administration of Crete.

Syad Tahawar Husain and the European Powers.

2. A correspondent, writing to the *Akhbár-i-Am* (Lahore), of the 17th July 1901, remarks that Syad Tahawar Husain of the Jhang District seems to be inimically disposed towards the European Powers, especially Great Britain. He has perhaps been unsuccessful in his efforts to enter Government service or obtain a grant of land in his district; for otherwise his conduct is thoroughly incomprehensible. The writer then ridicules Syad Tahawar Husain's insinuations against the Powers in connection with the Foreign Post-offices imbroglio in Constantinople (*vide* paragraph 1 of the Selections No. 28), and says that newspaper readers are fully aware that but for some of these Powers Russia would have annihilated the Ottoman Empire long ago. In these circumstances, the Syad's attempt to frighten Christian Europe by brandishing the Turkish sword in its face is as meaningless as was Nawáb Mohsin-ul-Mulk's statement at the Lucknow meeting of the Urdu Defence Committee that the Muhammadans of India knew how to wield the sword. The correspondent then refers to Tahawar Husain's assertions regarding the probability of a speedy war between Great Britain and Russia in Central Asia or between her and France, &c., in South Africa, and calls upon that gentleman to state his object in publishing the communications under reference. He concludes by promising to revert to the subject at some future time.

(*b*)—*Home.*

Royal arms and India.

3. The *Vakíl* (Amritsar), of the 12th July 1901, says that some time back it ventured to suggest that the Royal Coat of Arms should also include some emblem representing India (*vide* paragraph 9 of the Selections No. 13). Newspapers received from England by the last mail show that the Welsh have preferred a similar request to the King-Emperor in respect to their country and that the request is likely to be granted. The Editor, therefore, feels confident that if his suggestion were supported by his fellow-countrymen and laid before His Majesty (who has full confidence in the loyalty and devotion of natives to the British throne), the same would be certain to receive favourable consideration. It may be added that the proposal is a reasonable one, and that its adoption, while costing very little, would gladden the hearts of the residents of this country.

Relations between Europeans and Indians.

4. The *Tribune* (Lahore), of the 18th July 1901, publishes the following remarks in the course of an article headed "Relations between Europeans and Indians":—

"Things will mend only when the Government of the country takes upon itself the duty of investigating the matter, and applying the right remedy for the disease. Government can do two things. The first is to take steps to ensure that no European tried for murder, assault, or any other similarly serious offence with reference to a native of India escapes punishment. The serious miscarriages of justice that often take place in India in cases of this kind have a very bad effect upon the people. Faith in the strength, justice and impartiality of the *Sirkár* is shattered, and the national feeling against Englishmen is embittered. This is a serious matter. The other thing the Government should do is to rule that no European shall be entrusted with any position of trust and responsibility unless he has a thoroughly accurate

and competent knowledge of Indian languages and literatures. The vernacular tests at present gone through are worse than useless. The same may be said of the so-called Proficiency and High Proficiency Examinations in the classical languages of the East. Things will not improve unless and until Englishmen seeking service in India are made to submit to the same stiff tests in Eastern languages as are required in the case of natives of India trying for University degrees in this country. In the case of Europeans born and brought up in this country, the examinations they should be required to pass should be the same that are laid down in the case of men of purely Indian nationality. At present our Indian Universities enable Europeans to compete for their degrees without knowing a word of either the vernacular or the classical language of this country. This is a state of things which should be mended as quickly as possible. The more the European in India is allowed to detach himself from institutions and things Indian, the less he will care for the country and its people. That men who have lived all their life in India, and never left this country for a day should be encouraged to regard England as their home is quite incomprehensible to us. Financially, morally, and indeed from every conceivable point of view, such men are undoubtedly 'bad bargains' for India, and the fewer they become the better for all concerned."

## II.—Afghanistan and Trans-Frontier.

Government and the Frontier tribes.

5. The *Akhbár-i-Am* (Lahore) of the 17th July 1901, remarks that the Mahsúds' recent attack on the Jandola Post is a far more insolent act than any they have committed since the blockade began. Although, adds the Editor, the incident shows clearly enough that the way in which the Mahsúds are being treated by Government has no terrors for them, it is not improbable that the *Pioneer* may make out that the raid proves that the blockade has reduced them to great straits! Again, that paper says that these turbulent tribesmen seem bent on provoking Government into invading their territory, but that the latter is averse to gratifying their wishes. The impression, by the way, which this remark is calculated to convey, is not a pleasant one. Have Frontier expeditions, enquires the Editor, become such harmless affairs that the Mahsúds are not afraid of courting an invasion of their territory by the Government of India? He then publishes the particulars of the raid in question, and remarks that it was a mistake to abandon the pursuit of the raiders on their stepping on to their own soil (*lit.*, Yágistán). Such punctilious observance of legal formalities is wholly out of place on the North-West Frontier, especially as every Mahsúd is a criminal in the eyes of Government and a fine of Rs. 1,00,000 has been imposed on the whole tribe for diverse offences. After remarking that the law should not be rigidly adhered to where *badmáshes* like the Mahsúds are concerned, the Editor refers to the Kháni Khel Chamkanís' raid into Wachaddara (?), and says that the raiders have been fined Rs. 500 and called upon to pay compensation for the British subjects killed in the raid and return the rifles, &c., looted by them. The punishment, he adds, is not inadequate; but it is to be hoped that the authorities will not remit the fine, &c., imposed. In conclusion, he remarks that Government ought not to have interfered with the tribesmen, but that having done so, it behoves it to subjugate them completely.

## III.—Native States.

Náhan affairs.

6. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th July 1901, says that the *Ittifáq* of Sadhaura publishes a complaint against the Sirmúr State which, if true, would show that acts of gross injustice are still committed in Native States. That paper alleges that some time back the Rája of Náhan sent for a Muhammadan from Siálkot and appointed him to a post of Superintendent in his service. The employment of Musalmáns in the public service, however, being against the present policy of the State, the official in question was compelled to resign his appointment and state in his resignation that the climate of Náhan was injurious to his health. In other words, in Sirmúr it is a sin to be a Muhammadan, and the climate of the State does not agree with the health of Musalmán officials!

## V.—Native Societies and Religious Matters.

The Aligarh Party and the *Rafíq-i-Hind*.

7. The *Koh-i-Núr* (Lahore), of the 16th July 1901, regrets that of late passages-at-arms between certain vernacular newspapers have become more acrimonious and of frequent occurrence. The *Rafíq-i-Hind*, which used to avoid such encounters, now does not hesitate to have a fling at certain of its contemporaries every now and then. The Editor then finds fault with certain articles published in the *Rafíq* of the 6th July (*vide* paragraphs 9 and 29 of the Selections No. 28), and says that it is not difficult to guess the name of the party against which the articles are directed and towards which very strong language has been used. The members of this party have refrained from retaliating for the simple reason that such unseemly brawls are calculated to bring discredit on the country and the nation. It may be mentioned here that Sheikh.....*, B A, Editor of.....†, a local newspaper, has been very roughly handled in one of these articles. The public will, however, be surprised to learn that that gentleman has been treated in this manner merely because certain statements published by him about Sir Anthony MacDonnell on information supplied from the North-Western Provinces have turned out to be unfounded. But this is not an uncommon occurrence, and no journalist can help making such mistakes. The Editor then reproduces the query published in the *Rafíq-i-Hind* of the same date regarding the nationality of the drivers of filth carts in the Punjab (*vide* paragraph 18 of the Selections No. 28), and wishes to know why "Enquirer" should take such interest in this gentry and be anxious to know their full history. In conclusion, he remarks that writings like those under reference are calculated to create disunion in the country and should be *carefully avoided*.

* Abdul Kádir.
† The *Observer*.

Who are the true Khshatríyás?

8. The following appears in the *Tribune* (Lahore), of the 18th July 1901:—

"We have been reading of the meetings of 'Caste Precedence Committees' in Calcutta, but no reliable information is forthcoming as to what brought these Committees into existence. The nearest attempt at guess hazarded is that they are the creations of Mr. Risley, the Census Commissioner, who has tried this dodge through the Census Superintendent in Bengal, Mr. Gait, and some well-known gentlemen of light and leading to

test his pet theories about the comparative status of the different castes. The Khatrís have bodily arisen in revolt against Mr. Risley's assumption that they are not descendants of the ancient caste of warriors and are therefore to be classified with lower castes in Group III, and the Census Commissioner is perhaps interested in proving that none of the present Indian castes are what they claim to be. If Mr. Risley's object was to bring about a state of confusion instead of enlightenment, he has well succeeded in his aim. Judging from the proceedings of a meeting of the Caste Precedence Committee one may well agree with the remark of the *Indian Mirror* that the Census Commissioner has thrown a veritable bombshell into Hindu Society by his new devices of taking the census. The object of the meeting referred to was to decide the question whether the Vaidyás or the Káyasthás of Bengal had the claim to precedence. The result of the discussions showed not only the futility but the mischief of trying to settle such social questions by holding meetings and passing resolutions. Of course, there was an uproarious scene, representatives of both the castes asserting their respective superiority over the other ; and although the unmistakable sense of the elderly and respectable persons present at the meeting tallied exactly with the unwritten decision of Society as to the relative position of the two castes, discord rather than unanimity was the result of the discussions"

The Hardwár *Amáwas* Fair.

9. The following appears in the *Tribune* (Lahore), of the 25th July 1901 :—

"The *Amáwas* Fair at Hardwár attracted over fifty thousand pilgrims according to the lowest computation. The customary sanitary precautions were adopted by the authorities, and no complaints have reached us with regard to the police arrangements. But almost everybody returning from the sacred bathing festival is complaining loudly and bitterly of the utter indifference of the Railway people to the comfort and convenience of the passengers. This is no new thing, but this time their sufferings on the journey reached a point almost beyond endurance owing to the great heat. To meet the rush covered goods waggons were utilized for third class people, as is done on all such occasions. And the vehicles were also closely packed as usual. The majority of the travellers, many of whom had come from hundreds of miles away to have a dip at the auspicious moment in the sacred stream, were thankful only for standing room, as it was all they could get. True to their name of 'mild Hindu' they not only did not protest for being carried like closely packed packages of goods, and dumped down on an open, shelterless platform at the end of their journey, but were thankful for obtaining room at all in the trains ! But what justification have the Railway authorities for treating in this manner the class of travellers who find the vast bulk of their income ? That the travellers themselves were quite content to travel in this cruel fashion is surely no justification. Why, they would have unflinchingly borne any amount of discomfort, or even positive pain, to sooner 'reach the lap of their beloved Mother Ganges,' as they say. It is no justification too that the crowd was so huge as to make it impossible for the traffic staff to cope with it properly. In fact, little can be said in defence of the neglect in providing sufficient rolling stock to meet the rush, specially as the monster *melás* of Hardwár are not

sudden and unforeseen occurrences. The date of every festival is known sufficiently long beforehand. There is sufficient time to complete preparations on however vast a scale. So, what possible excuse can there be for make-shift arrangements, as would hardly be tolerated even in cases of unlooked-for emergency?"

Mirza Ghulám Ahmad on Martyrdom.

10. The *Hakam* (Kádián) of the 10th July 1901, publishes an article in which Mirza Ghulám Ahmad of Kádián says that struggle and strife is the law of existence, and that without it no one can achieve much distinction in any walk of life. Indeed, God Himself has said in the Qurán—"To those that are of us and fight We make our ways clear." Such fighters cannot be intimidated by hardships and difficulties, and in the aforesaid book they have been called *Shahids* (Martyrs). The popular impression, adds the Mirza, is that only those followers of the Prophet who die fighting against non-Mussalmáns can attain the dignity of martyrs. Were this, however, the only meaning of "Shahíd," the critics of Islám would be justified in running down that faith. And probably it is under some such mistake that the Christians as well as Aryás represent that the sword is the only means of propagating the Muhammadan religion. Not a few ignorant Pathán on the frontier also seem to be labouring under the same mistake, and consider it a meritorious act to murder innocent Europeans. Some time back one of them killed a European lady* at Lahore, quite forgetful of the fact that the deed was nothing short of wilful murder. After remarking that the perpetrators of such outrages should be treated and punished as murderers, and that Muhammadans have always fought in self-defence, Mirza Ghulám Ahmad alleges that a "Shahíd" is a person willing to undergo every hardship—nay, even to lay down his life—in the service of God.

## VI.—Legislation.

The Punjab Alienation of Land Act.

11. The *Chaudwin Sadi* (Ráwalpindi), of the 15th July 1901, alleges that it has received complaints from different parts of the Punjab that several tribes which have been engaged in agriculture since olden times have not been included in the list of agriculturists published by the Local Government under the Punjab Alienation of Land Act. This, adds the Editor, is calculated to prove injurious to the interests of the said tribes. He then advises the leaders thereof to hold public meetings and send memorials to Government praying it to rectify the mistake. This should, however, be done without loss of time.

The vacancy on the Punjab Legislative Council.

12. The *Victoria Paper* (Siálkot), of the 10th (received on the 20th July) 1901, remarks that the vacancy on the Punjab Legislative Council should be filled as soon as possible, as further delay in doing so is calculated to create feelings of enmity between the different candidates proposed for the honour. Certain newspapers, adds the Editor, profess to champion what they are pleased to call the "Reis party," and have gone the length of asserting that if Sir Mackworth Young does not appoint one of its members to the vacant post, His

*Mrs. Band, wife of a European employé of the Lahore Telegraph Office. The murder was committed in 1897.

Honor would be certain to become unpopular with "Reises". It is not, however, easy to make out what persons are sought to be included in this party, *i e*, whether it includes only the descendants of Mahárája Ranjít Singh's Darbárís or also the gentlemen who have won honour and distinction by laying their persons and purses at the disposal of Government in its hours of trial. In any case, there is not a single Punjabi *Reis* who does not look upon Maulvi Shah Dín as a more honourable man than himself. Besides, it is well known that the "Lion of the Punjab" used to treat the members of the Bághbánpura family with as much respect as his other Darbárís. Again, the Maulvi is a fellow of the Punjab University, and has held the post of Assistant Legal Remembrancer to the Local Government. There can, therefore, be no doubt that his selection to succeed the late Nawab Muhammad Hayát Khán on the Punjab Legislative Council will afford unfeigned pleasure to the entire "Reis party," of which he is undoubtedly the pride and ornament.

## VII.—General Administration.

### (*a*)—*Judicial.*

The Lahore Honorary Bench.

13. The *Sada-i-Hind* (Lahore), of the 12th July 1901, suggests Nawáb Ghulám Mahbúb Subháni's name for one of the vacancies on the local Honorary Bench, and says that almost all Punjab newspapers are unanimous in thinking the Nawáb in every way deserving of the honour. The Editor adds that Sheikh Muhammad Husain Khán, son of the late Chaudhri Sandhe Khán, who is a *Reis* and a Provincial Darbári, and has already served as Honorary Magistrate at Pákpattan for about two years, should also be given a seat on the Bench.

### (*c*)—*Municipal and Cantonment Affairs.*

The Amritsar District Board.

14. The *Punjab* (Amritsar) of the 16th July 1901, remarks that in some previous issues it endeavoured to show that there was great room for improvement in the office of the Amritsar District Board. The Editor was under the impression that the Deputy Commissioner would hasten to improve the office, as he was fully aware that its working was defective. It would, however, seem that he has no information as to the nature of the defects requiring removal. This is probably due to that officer's means of obtaining information being extremely limited; and perhaps it is for this reason that not only the District Board but also other departments commit numberless irregularities, which are causing great unrest in the city. The Editor then goes on to say that his articles about the Amritsar District Board seem to have greatly alarmed the employés of the Board, and that these worthies have given out that they have turned the Deputy Commissioner against the *Punjab* and its proprietor. They are also endeavouring to induce some newspaper to put in a good word for them, but so far they have utterly failed in their endeavours. After remarking that the Deputy Commissioner should extend his means of obtaining information about his district by receiving non-official visitors, not once

but twice a week and allowing the people freer access to him, the Editor expresses the hope that Mr. Connolly will take steps to put an end to the evil complained of.

Complaint against Captain Thornhill, Cantonment Magistrate, Meean Meer.

15. The *Victoria Paper* (Siálkot), of the 15th July 1901, asks if Government is aware that Captain Thornhill, Cantonment Magistrate, Meean Meer, who is now on leave, contracted debts during his stay there; and if so, whether it has made enquiries as to the amount of the debts and the agency through which they were obtained. The Editor also urges Government to enquire if the means adopted by the Captain in raising the loans were legal and if he has repaid his debts. In case he still owes money to anybody, it should be ascertained what steps have been taken by him to pay up the balance. Government should also satisfy itself that the loans were not obtained by the Captain from or through his subordinates. In conclusion, the Editor alleges that he is in a position to prove that the officer in question borrowed money in his own jurisdiction.

### (*d*).—*Education.*

Public schools and religious instructions.

16. The *Tribune* (Lahore), of the 20th July 1901, publishes the following :—

"The vernacular paper *Sanjibani* of Calcutta makes a serious allegation reflecting on the good sense and fair name of the Government of India. It is stated that proposals have been circulated by the said Government, for the opinion of Local Administrations, as to the desirability of introducing the study of the Bible into the public schools and colleges, popular opposition being disarmed by providing a Maulvi to teach Muhammadan pupils the *Namáz* and a Pundit to initiate Hindu boys into the mysteries of the *Sandhya*. If the allegation be true, it would mean that the Government had been playing into the hands of Bishop Welldon, and trying the effects of what they call a "feeler." The *Pioneer*, however, repudiates the very idea of such a proposal having emanated from the Government, and calls upon it to disclaim parentage of the alleged circular 'in the clearest and most unequivocal manner.' The proposal is, indeed, too 'tremendous' to be believed, but the *Sanjibani* writes in no halting manner, as if it were doubtful of its facts, and even goes the length of announcing that the Mahárája of Durbhunga has expressed his consent to the alleged proposal. The Government's reply must be anxiously awaited. Silence in such a matter would mean the support of the allegation made by the *Sanjibani*.

### (*f*).—*Railways and Communications.*

Grievances of 3rd Class passengers.

17. The *Victoria Paper* (Siálkot), of the 10th (received on the 20th) July 1901, after remarking that the recent Railway Conference has done absolutely nothing to add to the comfort of 3rd Class passengers, suggests that in view of the fact that the major part of the Railway revenues comes out of the pockets of these passengers, steps should be taken to prevent overcrowding in 3rd class carriages, especially during the hot weather. This can be done by issuing orders that on no account should more than eight passengers be

allowed to sit in a compartment. The Editor adds that more satisfactory arrangements should be made to supply drinking water to the travelling public, and suggests the doubling of the number of watermen. He further suggests that waiting rooms for 3rd class passengers should be provided with benches or matting and that some non-official gentleman, well acquainted with railway affairs, should be appointed a member of the next Railway Conference.

A Railway complaint.

18. The *Ahlúwália Gasette* (Amritsar), of the 16th July 1901, alleges that it has received several complaints to the effect that on the 12th idem the Deputy Inspector of Police, Amritsar Railway Station, forcibly prevented from going on the platform certain persons who had come to receive their friends and had provided themselves with the necessary platform tickets. After stating that the occurrence has been brought to the notice of the Deputy Traffic Superintendent, the Editor expresses the hope that searching enquiries will be made into the matter.

(*h*)—*Miscellaneous.*

Sir William Mackworth Young's successor.

19. The *Victoria Paper* (Siálkot), dated 16th July 1901, suggests that in case the present state of his health should not admit of Sir Charles Rivaz accepting the heavy responsibilities of a Lieutenant-Governor's office, the Honourable Mr C. L. Tupper, C.S.I., should be appointed to succeed the present just and popular head of the Punjab Government. Mr. Tupper, adds the Editor, is noted for his learning, experience and impartiality and is well acquainted with every family of note in the Province. Besides, he takes a keen and abiding interest in the welfare of the Land of the Five Rivers. There can, therefore, be no doubt that his appointment as Lieutenant-Governor of the Punjab would give satisfaction to all classes of the people. The Editor concludes by expressing the hope that Mr. Tupper's claims will receive just consideration at the hands of His Excellency Lord Curzon.

Hindús and Muhammdans in the public service.

20. The *Chaudhwin Sadi* (Ráwalpindi), in its issue of the 15th July 1901, remarks that the complaint is general that several departments of the public service are manned entirely by Hindús and that not a single Muhammadan is to be found in them. The reason for this is not that educated or competent Mussalmáns are not forthcoming; but the evil owes its origin to the fact that whenever three or four Hindús succeed in entering an office, they form a clique and do their utmost to keep Muhammadans out of it. The Editor then publishes the substance of a paragraph which appeared in a recent issue of the *Observer* regarding the paucity of Muhammadan employés in the Irrigation Branch of the Public Works Department, and calls upon the authorities concerned to remedy this state of affairs.

Government servants and indebtedness.

21. The *Tribune* (Lahore), of the 20th July 1901, publishes the following remarks in the course of an article headed "The curse of indebtedness and Government servants":—

"The scale of pay in most cases was fixed in the days of the 'extra-earnings,' and as in those days many would have been happy to serve even

without pay, no one objected to the smallness of the remuneration. Then, it should be noted that fifty rupees in those times were equal to nearly a hundred rupees of these days, compared with respect to purchasing power. The provisions were much cheaper, the wages of servants were much lower, and the house-rent much lighter. But while the income has remained stationary, the expenditure has increased in every direction. This is one of the chief reasons of the pecuniarily embarrassed condition of the middle and lower classes in India. It would be no exaggeration to say that there is scarcely a *sufaid-posh* (one who lives by labour other than manual) who is not hard put to it to make the two ends meet. The average salaries of Munsifs, Deputy Collectors, Extra Assistant Commissioners, &c., *viz.*, Rs. 250 to 300, are barely sufficient for decent living according to present standards and ideas of *official* position; they leave little margin for especial requirements; hence there are few officials who can help running into debt to meet expenses for marriages, funerals and similar occasions. The *Pioneer* said the other day that the native official ought to be able to get along comfortably on a much smaller income than his European brother required. We need not say our contemporary draws an erroneous inference from the outward difference in the style of living of Natives and Europeans of equal position. No doubt the European has to spend more on furniture, carriage, household establishment, house-rent, &c. But he is not liable to the encroachments on his purse that his 'Aryan brother' has to cheerfully bear to satisfy the requirements of the joint-family system and such social demands as the marrying of daughters by a certain age. We are prepared to admit that the higher-grade incomes of native officials should suffice for their wants; but their debts date generally from their junior days when they had to live as becomes Government officers on incomes ranging between Rs. 50 and Rs. 100. The liabilities then incurred in many cases hang round the neck like mill-stones till the end of the chapter.

"Whatever may be the cause or causes, whether to their credit or not to their credit, there is no doubt of it that, in the words of the Sheikh Sáhib, there are few native officials who can be said to be in easy circumstances, and who, we may add, are therefore beyond the risk of falling hopelessly into debt. Our Sheikh Sáhib shows clearly how, for various reasons, when they have need to borrow, they resort to the Mahájan. It must be patent to all that the Mahájan would never scruple to exert his baleful influence on a Munsif, 'Dipti,' or Tahsíldár in his clutches. Indebted and impecunious officials are harmful to the interests of good government. The powers that be have tried to check the evil by ruling that indebted public servants would be discharged from the service. But obviously weeding out of this kind is impossible in the majority of cases. The best means of arresting the evil, therefore, is what the pamphlet under notice suggests, *viz.*, doing away with the necessity for officials of going to the money-lenders. The proposals set forth by the writer may be thus briefly summarised:—Starting a bank for Government Servants; a certain percentage of pay to be deducted and deposited in the bank; loans to be advanced from the bank on easy terms; a committee of local officials to be formed to decide with respect to the loan applied for; the desposit money to be kept as provision for the family of officials after their death; the opening of a life-insurance branch of the bank at low rates of

premium. The proposal is very opportune and deserves the careful attention of the Government. Sheikh Muhammad Wasi would have the Government advance money to give the bank a start, as it has done in the case of agricultural banks."

A suggestion to transfer the Siálkot District to the Lahore Division.

22. The *Victoria Paper* (Siálkot), of the 16th July 1901, remarks that the Commissioners of the Lahore and Ráwalpindi Divisions, who are at present at Simla, should consider the advisability of transferring the Siálkot District to the former Division. If, says the Editor, the transfer were effected, the supervision of the plague administration in the contiguous districts of Siálkot and Gurdáspur would pass into the hands of a single officer and thereby become much more satisfactory. Besides, Siálkot being nearer to Lahore than Ráwalpindi ought to form part of the Lahore Division.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 3rd August 1901.**

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### I.—POLITICS.

*(a)—Foreign.*

1. The *Paisa Akhbár* (Lahore), of the 20th July 1901, remarks that the Federal Parliament of the Australian Commonwealth which has only just been ushered into existence has not begun its career well. As an instance in point, the Editor states that a few days back it protested against the employment of lascars on the steamers carrying mails to Australia, apparently with the object of inducing the P. and O. Company to dispense with their services. It will not, however, be out of place to enquire here if Indian sailors are in any way inferior to their white *confreres*, and if they are not subjects of the same Sovereign to whom the Australians owe allegiance?

The Australian Parliament and Indian sailors.

*(b)—Home.*

2. The *Victoria Paper* (Siálkot), of the 24th July 1901, remarks that it is not true that official pressure is being brought to bear on the people to induce them to subscribe towards the Victoria Memorial Fund. The Editor has personal knowledge that Government servants have merely explained the aims and objects of the movement to the ignorant masses, and that all subscriptions received are perfectly voluntary. After remarking that the allegation in question has caused deep pain to many of Her late Majesty's loyal native subjects, he exhorts his fellow countrymen to subscribe liberally towards the Victoria Memorial Fund.

The Victoria Memorial Fund.

3. The *Vakil* (Amritsar), of the 22nd July 1901, says that a Wazirabad correspondent writing to the *Tribune* alleges that a portion of the collection made in that town towards the Victoria Memorial Fund is to be given (? lent) to a local medical man in order to establish his practice! The Editor can scarcely credit the report, and expresses surprise that such a proposal should ever have been made.

The same.

## II.—Afghanistan and Trans-frontier Affairs.

Warlike prepartions in Afghánistán.

4. The *Punjab Samáchár* (Lahore), of 29th June 1901, remarks that Anglo-Indian newspapers allege that the Amír of Kábul is making prodigious additions to the strength of his army and that some time back he exhorted his soldiers, &c., to hold themselves in readiness for war. Abdur Rahmán did not say with what object these preparations were being made, and with whom he was going to fight. If, however, the writings in the said papers are to be believed, there will shortly be a war between His Highness and the Government of India, as it is alleged that the former is carrying on a secret correspondence with Russia. But it should be remembered that the Muscovites are also making warlike preparations, and that the Russian Government is encouraging its officers to learn Hindustáni. This would show that the Czar is still thinking of invading India and that a struggle between Great Britain and Russia is certain to prove the Amír's ruin. It is, therefore, quite possible that the Amír is inciting his army and other subjects to *jehád*, merely to escape this fate. The surmise gains strength from the fact that only recently Abdur Rahmán informed the Czar that His Highness was not bound to obey the Russian Government, especially as he received a large subsidy from the Government of India. In these circumstances, the Editor has no doubt that if the Ruler of Kábul ever proclaims a *jehád*, it will be against the Muscovites and in defence of his country. And it goes without saying that in such case the Indian Government will support the Amír, although his action, in including a certain portion of British territory in his own jurisdiction, is suspicious in the extreme.

## III.—Native States.

Government and Native States.

5. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 22nd July 1901, in continuation of his previous remarks (*vide* Selections No. 5, paragraph 10), says that mal-administration prevails in almost all Native States, and that every State servant seems to consider it the sole object of his life to amass wealth by means fair or foul. In the attainment of this end he does not hesitate to place his master in the path of temptation and fleece his fellow-subjects. After remarking that the evil exists in almost every State, the writer alleges that now that a regular settlement has been ordered to be made in Patiála, many startling facts are likely to come to light. Captain Popham Young will find that with a few honorable exceptions all the officials of the State have been abusing their powers in order to appropriate to themselves other people's lands. There is at least one Patiála official who has been a great sinner in this respect, and whose doings cannot bear the light of day. It may be mentioned here that while no official in British territory can acquire landed property in his own jurisdiction, the first object of a highly-placed State servant is to do so by every means in his power. The writer cannot, however, believe that the Government will tolerate this state of affairs for any length of time and do nothing to curb the rapacity of the employés of Native States.

The British Congress Committee.

6. The *Sat Dharm Prachárik* (Jullundur), of the 19th July 1901, says that for some time past it had been persistently rumoured that the British Congress Committee was about to be dissolved for want of funds. Mr. Alfred Nundy has now undertaken to make another tour of the country with the object of supplying the Committee with the sinews of war. Forty or fifty thousand rupees are expected to be realized in a short time and the amount will be remitted to London to give the aforesaid body another year's lease of life. Such fitful and frantic efforts to obtain money for the maintenance of a Congress Committee in Great Britain excite the Editor's laughter and incline him to the belief that the Congress movement has failed to touch the country's heart. The pocket expenses alone, he adds, of the well-to-do natives who attend the annual meetings of the Congress must exceed Rs. 5,00,000 a year, while there is another large number of such gentlemen who do not take part in the said meetings, but still call themselves Congresswálás. And it is no exaggeration to say that were these worthies to help the movement even with the money annually spent by them on tobacco and betel leaves, not one but forty Congress Committees, could easily be maintained in England. As it is, however, the Editor cannot believe that the gentlemen in question really feel that it is their duty to improve the political condition of the country. In conclusion, he remarks that if the Congress were supported by more earnest men it would assuredly work wonders.

Maulvi Hidáyat Rasúl in Bombay.

7. A correspondent of the *Paisa Akhbár* (Lahore), of the 20th July 1901, reports that Maulvi Hidáyat Rasúl, whom imprisonment has made vastly popular throughout the country, delivered a series of lectures in Bombay during and after the last Muharram. His speeches attracted such large audiences that the Police found the greatest difficulty in managing the crowds and maintaining order. Every one of the speeches being, however, directed against the Shiás, the "Naturís" and the supporters of the *Nadwat-ul-Ulema*, the parties attacked sought the protection of the Commissioner of Police. They requested that officer to direct Maulvi Hidáyat Rasúl to abstain from wounding their feelings and creating dissensions in the Muhammadan community, or to stop his lectures altogether. The Maulvi was accordingly sent for by the Commissioner and warned to mend his ways. His religious ardour could not, however, be suppressed in this way, and consequently he had to be forbidden to speak in public. The writer adds that Hidáyat Rasúl's followers and supporters are thinking of prosecuting his adversaries or memorialising the Bombay Government to withdraw the above prohibition.

Is the Qurán a revealed book?

8. The *Arya Musáfir Magazine* (Jullundur) for June (received on the 25th July) 1901, in continuation of its previous remarks (*vide* paragraphs 11 and 10 of the Selections Nos. 23 and 25 respectively), says that when in his fortieth year Muhammad took it into his head to exalt himself to the dignity of a Prophet and began to resort to diverse tricks and subterfuges in order to impress on the minds of his fellow-countrymen that he was a messenger

from God, the Arabs asked this new claimant to prophethood to show them his credentials, *viz.*, to work miracles. This he was wholly powerless to do and, as a perusal of the Qurán shows clearly enough, tried to put his critics off by mere quibbles. They could not, however, be gulled in this way, and repeatedly challenged Muhammad to work some miracle in order to prove the genuineness of his claims. He was therefore hard put to it to maintain his position and at last hit on the device of silencing his opponents by challenging them to compose a single verse of the merit of those contained in the Qurán. But at the same time he gave out that death would overtake everyone who was insolent enough to write anything to compete with the word of God. Even this, however, failed to deter several persons from taking up the gauntlet, composing verses and reciting the same to the people. This was a "stunner" to the founder of Islám and compelled him to shift his ground. He now asked his critics to compose not one but ten verses, nay, would frequently challenge them to produce a book like the Qurán. It is interesting to mention here that up to this time he had composed only a few verses of the Muhammadan scripture, and that even these had not been collected in book form, and the Qurán existed only in name. It was after Muhammad's death that the scattered verses were collected by Umar and arranged into a book after a great deal of pruning. In face of this, one cannot help remarking that the Prophet's challenge to his opponents to write a book like the Qurán without producing the latter composition before them was ridiculous in the extreme. Or if the foregoing account of the compilation of the sacred book of Islám is rejected as untrue, the conclusion is irresistible that the verses containing the aforesaid challenge are so many interpolations (!). In any case, it can be proved from the Qurán itself that several Arabs wrote verses to compete with those composed by Muhammad, and that the elders of the Quraish tribe highly appreciated these productions and stopped readings from the Qurán, *i. e.*, admitted the imitations to be more eloquently expressed than the original. It may also be added that Musailma, who is regarded as a prophet by the Sádqía sect, has written a book (entitled the *Fárúq*) in two volumes to compete with the Qurán, and that in points of erudition and eloquence his work is considered equal, if not superior, to Muhammad's literary production. In the *Anwar-ul-Islám* for September last one Majíb has endeavoured to mislead the public by asserting that Musailma was no writer, and that the few disjointed sentences jotted down by him at odd times are not only inelegantly expressed, but are also of an obscene character. As an instance in point, he attributes the following verse to the pen of the Sádqía's prophet :— "Dost thou not see that God has made the female sexual organ? So we penetrate into it thoroughly (*khúb dakhúl karte hain*)." In the first place, however, there is no proof that the authorship of the quotation has been correctly stated by Majíb, and, in the next, the verse is in no way of a more objectionable nature than the one in the Qurán meaning, "women are your fields and you can go into your fields whichever way you like." It is of course true, the Editor sarcastically remarks, that the latter verse is superior to the former in this much that it has opened for men *all* ways of going into their "fields." He then goes on to say that a perusal of the *Tafsír-i-Husaini* and the *Tafsír-i-Baizawi*, the two standard commentaries on the Qurán, leaves no room for doubt that the sacred book of Islám, as it exists at present, is full of

interpolations and bears very little resemblance to its original self. After quoting instances in support of his assertion, he observes that the believers in a book which is alleged to have been revealed, owing to the Bible, &c., having been grossly manipulated by mankind, but which has itself been almost wholly altered within a period of only 1,300 years, should have the sense to refrain from claiming that the eloquence said to be displayed in it is of God. He further remarks that Mujíb contends that Muhammad was not the author of the Qurán and trots out the oft-repeated argument about the Prophet being an illiterate person in support of this contention. The hollowness of this argument, however, has more than once been exposed in the columns of the *Arya Musáfir Magazine*. Indeed, so far no incontrovertible proof has been adduced to show that the founder of Islám was really unacquainted with reading and writing. But even if it is admitted that he never received an education, the compilation by him of a book like the Qurán does not appear to be an impossible achievement. A man need not go to school in order to acquire proficiency in his mother tongue or make himself acquainted with facts of sorts. An industrious and intelligent man can gather much useful information without reading books, which are not the sole means of acquiring knowledge. Again, it should be remembered that up to the age of forty the Prophet was "educating" himself by different means, *e.g.*, by holding conversations and discussions with different (learned) persons. There is, therefore, nothing surprising in the fact that after such a preparation he should have produced a work of the merits of the Qurán, especially when it is a matter of history that it took him no less than twenty-three years to compose the same and that in its composition he not infrequently sought the help of certain (scholarly) persons. Besides, there is very little original matter in the work. Even the tales and stories to be found in it are copied from Jewish and Christian scriptures, &c. Indeed, excepting the commandments about Jehád and loot, the lust-exciting descriptions of heaven and hell, the accounts of Muhammad's domestic quarrels and disputes and the conjugation of swear-words, all the material used in the preparation of the Qurán has been obtained from the above-mentioned sources. All that the Prophet did was to put all this into his mother tongue, namely, Arabic. It may be added that the little original matter to be met with in the book under reference is so completely opposed to reason and science that it is nothing short of blasphemous to ascribe it to the all-knowing God. It is, therefore, clear that from the points of both eloquence and erudition the Qurán is the work not of the Almighty but of Muhammad. After remarking that only a book, every word of which is original, can be from God and that this description applies to the Vedás alone, the Editor says that another argument advanced by Majíb in support of his contention that the Qurán is an inspired book is to the effect that it is impossible to make a translation of it which could compare with the original in eloquence, &c. But is the *Anwar-ul-Islám*'s correspondent prepared to judge of the genuineness of other religious books by the same standard? Such an impartial attitude can hardly be expected from Muhammadans, to whom every one daring to compare his own scriptures to the Qurán is a "Káfir," and who are prone to propose death for such infidels. The Editor then goes on to say that nearly half the sacred book of Islám is taken up with transcriptions from the writings of non-Muhammadan residents of Mecca, Medina, &c., and that the style of these quotations is as

elegant as that of the other half, which is alleged to be God's work. He also wishes to mention here that all Musalmán Ulemas are not agreed that it is impossible for a man to write a book of the merits of the Qurán. The late Sir Sayad Ahmad Khán says that if no one has been, or is able to do so, that in no way proves the Qurán to be from God. Man, he adds, has produced several literary works which stand unrivalled in the display of eloquence, &c., but which nevertheless are not regarded as revealed books.

Mirza Ghulám Ahmad of Kádián.

9. A correspondent writing to the *Chaudhwin Sadi* (Ráwalpindi), of the 23rd July 1901, remarks that Mirza Ghulám Ahmad is in the habit of using grossly insulting language towards the founder of every religious sect. "Accused" is his usual epitnet for those who differ with him in faith and he misses no opportunity of heaping abuse on their devoted heads. It may be added that he professes to believe in Islám merely to serve his selfish ends and that otherwise he has no interest in that religion—nay, does his utmost to bring it into discredit. The writer then goes on to say that in a recent issue of the *Hakam* the "Prophet" of Kadián falls foul of the "Naturi" Muhammadans for asserting that Christ was not born without a father. The public will, however, he surprised to learn that in his *Núr-ul-Qurán* he speaks of the founder of Christianity as thief, badmásh and drunkard, while the latter's paternal and maternal grandmothers have been referred to as adultresses. The correspondent then takes Mirza Ghulám Ahmad to task for his attacks on the "Naturís," and endeavours to show that they are wholly unjustifiable.

Mirza Ghulám Ahmad's followers and the Christians and Aryás.

10. The *Hakam* (Kádián), of the 17th (received on the 25th) July 1901, remarks that the followers of Mirza Ghulám Ahmad have no reason to be afraid of the new law of sedition, which is likely to prove one more nail in the coffin of the religions of their other fellow-subjects. The former possess a storehouse of divine knowledge, which they can always draw on without fear of exhaustion, and have no need to resort to illegal methods in order to establish the superiority of their faith. Neither the Christians nor the Aryás are, however, in this position, and consequently there is every likelihood of their infringing the law in question. Indeed, so far, the missionaries have been indulging in abuse pure and simple, while the Arya Samájists can only raise objections against non-Vedic faiths.

Complaint against a Sádhu at Amritsar.

11. The *Ahlúwália Gazette* (Amritsar), of the 24th July 1901, alleges that a Sádhu, Tára Chand by name, who gives readings (? from the Granth) in the Bunga of Bhái Bastírám, has intrigues with several women. Besides, he leaves no stone unturned to violate the chastity of any woman who may happen to take his fancy, while his residence is a meeting place for immoral men and women. He also acts as a pimp, and the residents of Amritsar are bitterly complaining against him. It is, however, to be regretted that the local authorities have not so far interfered with him in any way. The Manager of the Golden Temple has frequently been asked to look into the matter, but he also seems unwilling to take any notice of the Sádhu's conduct. It may be added that the Police were said to be making secret inquiries concerning the man, but

that nothing has yet come of this, although his house is visited by a daily increasing number of *badmáshes*. The Editor therefore calls upon the Deputy Commissioner to bestir himself and put an end to the scandal. If this is not done without delay, Tára Chand and his *badmásh* companions will assuredly make it unsafe for women to visit the Golden Temple.

## VI.—Legislation.

12. The *Paisa Akhbár* (Lahore), of the 20th July 1901, remarks that the Punjab Alienation of Land Act has been in force for only a month but it has already begun to bear fruit. The *sáhúkárs* of Ferozepore have applied for possession of lands mortgaged to them, as the mortgagors are evading payment of their dues. The Editor adds that the *samíndárs* have come to believe that Government is on their side and will always support them howsoever they may cheat the *sáhúkárs*. As a natural consequence of this, they decline to reply their debts, although they have realized very high prices for their crops this year. Money-lenders cannot, therefore, be blamed for trying to get 20 years' possession of the lands of such recalcitrant debtors in order to recover their debts. And they may be relied upon to raise double crops on such lands and thereby exhaust the fertility of the soil. This means that the lands will have become wholly unproductive by the time they are given back to their owner. All this portends ruin for the *samíndárs*, and it will be certain to overtake them if they do not practice economy and learn how to profit by the Land Alienation Act. Some time back, a *sáhúkár* friend of his told the Editor that although it was difficult to prophesy the result of the Act, there was no doubt that the measure would have the effect of making *sáhúkárs* the virtual owners of agricultural lands. The *samíndárs*, he added, were a reckless lot and would go on borrowing from the money-lenders. This, he predicted, would ultimately lead to the *sáhúkárs* obtaining cultivating possession of the lands mortgaged to them, and there was every likelihood of such possessions proving interminable.

The Punjab Alienation of Land Act.

13. The *Victoria Paper* (Siálkot), of the 18th (received on the 29th) July 1901, remarks that the complaint is general that the list of agricultural tribes compiled under the Punjab Land Alienation Act is not complete. It is, therefore, desirable that the list should be revised and the names of certain tribes, which consist of *bond fide samíndárs*, but have been omitted from the list, should be included in it. After remarking that the Kakkezai Association is about to move Government to include Kakkezais among agriculturists, the Editor urges the Khatri Conference to approach the authorities with a similar request on behalf of its constituents.

The same.

14. The *Rafiq-i-Hind* (Lahore), of the 20th July 1901, alleges that several English-speaking gentlemen have expressed to him as their decided opinion that the majority of *Raises* being unacquainted with English the present vacancy on the Punjab Legislative Council should not go to a Ráís. The Editor has already shown how creditably certain gentlemen who did not know a word of English acquitted themselves in the Council Chamber (*vide* paragraph 16 of the

The vacancy on the Punjab Legislative Council.

Selections No. 27. In this article he would have recounted the achievements of those Asiatic Statesmen of the past who have won for themselves honourable places in the world's history. But he refrains from doing so, as it is not unlikely that some one may contend that these personages lived under wholly different conditions and at a time when a knowledge of English was not essential in a public man. He will therefore content himself with the present times, and remarks that the late Sir Sálár Jang and Khalífa Sayad Muhammad Hasan (who did not know English) were noted for their statesmanship throughout the country. Indeed, the members of the Alígarh party themselves do not seem to set any great store by a knowledge of English, and all their acknowledged leaders, *e. g.*, the late Sir Sayad Ahmad Khán, the late Nawáb Muhammad Hayát Khán, Nawáb Vikár-ul-Mulk and Khawájá Iltaf Husain, were and are unacquainted with English. Nay, the very Secretary of the M. A. O. College, namely Nawáb Mohsin-ul-Mulk, cannot read or write English. It is therefore to be hoped that Government will nominate a Raís to the vacant seat on the local Legislative Council and thereby prove to the people that its confidence in the nobility is as unshaken as ever.

## VII.—General Administration.

### *(a)—Judicial.*

Bribery among the *amla* of Civil Courts.

15. The *Ahlúwália Gazette* (Amritsar), of the 24th July 1901, alleges that bribery and corruption are fearfully rampant among the *amla* of Civil Courts and that decree-holders can barely realize two annas in the rupee. The Editor further complains that two of the process-severs of the Amritsar Small Cause Court extort money from litigants and that the latter are full of complaints against these myrmidons of the law. He then calls upon Government to take prompt steps to remedy the evils complained of.

The Lahore Honorary Bench.

16. The *Rafiq-i-Hind* (Lahore), of the 20th July 1901, says that it is rumoured that the District authorities have submitted proposals to the Local Government for reducing the number of Honorary Magistrates in Lahore from eight to six. It is, however, to be hoped that Sir Mackworth Young will not sanction the proposal and will direct the filling up of the remaining two vacancies on the local Honorary Bench, especially as the work of the Bench has of late considerably increased. After remarking that he has already pressed the claims of several Muhammadan gentlemen on Government's attention, the Editor suggests that Lála Naráyan Dás should be selected to succeed Rái Bahádur Lála Gopál Dás, who is about to retire on account of ill-health. The Lála is a retired District Judge and is at present practising as a Pleader of the Chief Court. He is therefore eminently fitted to serve as an Honorary Magistrate.

The same.

17. The *Victoria Paper* (Siálkot), of the 23rd July 1901, remarks that Lála Rám Saran Dás, a son of the late Rái Bahádur Lála Mela Rám, would be the best person to succeed Rái Bahádur Lála Gopál Dás, who is expected to shortly resign his seat on the Lahore Honorary Bench on account of old age and ill-health. The Lála's public spirit and loyalty to Government are

appreciated throughout Lahore and he is in every way fitted for the honor. The Editor requests the Local Government as well as the Commissioner and the Deputy Commissioner, Lahore, not to overlook Lála Rám Saran Dás' claims in filling the vacancy in question.

Honorary Magistrates.

18. The *Punjab Samáchár* (Lahore), of the 20th July 1901, publishes a communication in which the writer remarks that the *Observer* is right in saying that the present day Honorary Magistrates, being generally uneducated and involved in debt, do more harm than good. Indeed, it is idle to expect such persons to discharge their duties in a conscientious and honest manner. The writer then suggests that the number of Honorary Magistrates should be reduced, and that if this be impracticable, Pleaders or retired Extra Assistant Commissioners, Tahsíldárs and Munsiffs alone should be selected to work on the Honorary Bench. He adds that were this done, Honorary Magistrates would cease to be a curse to Native Society. He further remarks that if a European Officer were deputed to make enquiries into the conduct of the said officials, it would be found that in many cases these worthies have used their powers to ruin their enemies.

Assessors.

19. The *Victoria Paper* (Siálkot), of the 24th July 1901, remarks that the Government of India has called for a return of all criminal cases in which Judges of the Allahabad High Court had to disagree with the verdicts of Juries, and suggests that every High and Chief Court should also be required to submit a statement showing cases in which Sessions Judges could not agree with the awards of assessors. The latter statements, adds the Editor, would show if assessors give pervert verdicts owing to their incompetency, or ignorance of law and procedure. He, then, expresses the hope that Lord Curzon's Government will issue orders to the effect that only educated persons, who withal possess a sound knowledge of law, should be appointed assessors in criminal cases.

Fees for Commissioners in Civil cases.

20. The same paper remarks that the High Courts have so far prescribed no scale according to which fees should be paid to Commissioners in Civil cases and that consequently Lower Courts frequently sanction the payment of such fees at exorbitant rates. The Editor, therefore, suggests that rules should be framed fixing reasonable rates for such payments.

Suitors' sheds.

21. The same paper complains that the litigating public are put to great inconvenience for want of Suitors' sheds and suggests that the want should be supplied without any unnecessary delay. Such sheds should be used by litigants alone, just as bar rooms are meant for the exclusive use of lawyers. Should Government, adds the Editor, be unable to erect the requisite building, it should at least order the planting of some shady trees in the compound of every court.

*(b)—Police.*

Police reform.

22. The *Paisa Akhbár* (Lahore), of the 20th July 1901, says that of late the subject of Police reform has been attracting a good deal of attention. Even the *Pioneer* recently felt itself compelled to pass severe strictures on the Police force in the North-Western Provinces. A retired Joint Magistrate in the same part of the country has now made certain suggestions for reforming the Police which, coming as they do from an old and experienced servant of Government, ought to receive careful consideration. This gentleman would make the Police service an Imperial one and would increase the salaries of responsible posts in order to make them attractive to a better class of men than those who usually hold such appointments. He feels confident that the new recruits would be certain to prove much more useful, especially in the Detective Department, owing to their intimate knowledge of local affairs. The entire Department would, of course, continue to be officered by Europeans, but he would curtail the powers at present enjoyed by them. After endorsing the foregoing suggestions, the Editor remarks that under the present arrangements no respectable native cares to accept service in the Police Department owing to the small pay offered and the unenviable reputation it has managed to acquire. Were, however, the salaries increased, better men would be forthcoming to enter the service and its efficiency would be increased thereby. The Editor then goes on to say that the complaint that the Police take bribes indiscriminately in the earlier stages of the investigations held by them is only too well founded. He cannot, however, believe that an increase in their salaries would make Police officials give up their corrupt practices, so much addicted are they to bribery. It may be added that some of the European officers, who draw handsome salaries, are also in the habit of taking bribes through their subordinates. The latter not infrequently make presents of milk, ghee, &c., to the former's wives and thereby manage to keep themselves in the good books of their superiors and carry on their corrupt practices with impunity.

*(c)—Municipal and Cantonment Affairs.*

Amritsar Municipal affairs.

23. The *Ahlúwália Gazette* (Amritsar), of the 24th July 1901, says that the new Secretary to the local Municipal Committee has sent for a contractor from Mooltan, where he was employed previous to his appointment in Amritsar. This lucky Multáni was recently given a certain contract work in the Pásiyán Chauk, but on inspection by Mr. Sanders the same was found to have been executed in a perfunctory manner and at a cost very much below that estimated. It is of course true that a contractor undertakes every work with the object of making some profit out of it. It is, however, scarcely fair that he should try to make, as was done in the present case, Rs. 800 out of a work of the estimated cost of Rs. 1,000. At all events the Editor is at a loss to understand why a contractor should have been sent for from Mooltan, and enquires if this has been done merely to enable the man to loot the Amritsar Municipal Committee. He then requests the President and members of the Committee to look into the matter and ascertain if the work under reference was given to the contractor from honest motives, or on the understanding that the profits were to be divided ( ? between him and the Secretary).

24. The same paper alleges that the work of executing certain repairs to the drains, &c., in the Acháryán Kúcha was also given to the contractor aforesaid. The estimated cost of the work was Rs. 990, but not more than three or four hundred rupees have been spent on it. It would therefore appear that the work was given to this particular contractor in order to enable him to make money out of the bargain. The surmise gains strength from the fact that the work has been performed in such a perfunctory manner that the drains and the pavement are fast assuming their old look again. The Editor then calls upon the Amritsar City Fathers to inspect every work executed during the time of the present Municipal Secretary and see if it has been performed in an honest manner. He further remarks that although the Secretary feels no hesitation in dismissing Chaprásís and Muharrirs even of twenty years' standing, so far he has taken no notice of the misdoings of the Inspector of the local tramcar horses (*vide* paragraphs 12 and 17 of the Selections Nos. 19 and 20 respectively). This would show that that gentleman is very partial to the Inspector, for which there must be some special reason.

The same.

25. The same paper alleges that certain posts under the Amritsar Municipal Committee are perfect sinecures and that the holders thereof have little or no work to do. Again, the salaries paid to several Municipal employés are out of all proportion to the work done by these gentlemen. This extravagance, adds the Editor, is one of the causes of the present impecunious condition of the local Municipality. He then remarks that he has more than once suggested several ways of reducing Municipal expenditure. As an instance in point he observes that there was no necessity to insure the Town Hall building against fire and that the money annually remitted to England in this connection might be saved if the insurance were cancelled. Again, the Committee need not maintain an arts (? Clerical and Commercial) school, which is a superfluity in a city like Amritsar. The conservancy staff is also larger than the requirements of the city demand and can be easily reduced by one-half. It may be mentioned here that the Conservency Dároghás and Jamadárs extort money from the people in a most shameless manner and that no one can build a new house or repair an old one unless he has "tipped" every one of these officials at fixed rates. After remarking that the services of two-thirds of the Inspectors of the conservancy staff can be conveniently dispensed with, the Editor alleges that a similar reduction is feasible in the case of their *confreres* in the Octroi Department. In addition to this, the Octroi Tahsíldár is given a salary on which four such officials could be easily entertained. It may be mentioned here that should the more highly-paid employés of the last-named Department be unwilling to serve on reduced salaries they should be replaced by other men. Care should, however, be taken to leave low-paid appointments intact, as no appreciable savings can be effected by bringing a few of these under reduction. The Editor concludes by promising to revert to the subject at some future time.

The same.

*(d)—Education.*

26. The *Curzon Gazette* (Delhi), of the 23rd July 1901, says that according to the *Sanjibání* of Calcutta, Government is maturing a scheme to introduce religious instruction in public schools. The Editor, however, would not advise the taking of such a step, and remarks that were the Government of India aware of the intense feelings of antipathy existing between the various religious communities inhabiting India it would undoubtedly give the subject a wide berth. He then states that the differences between the Shiás and Sunnís cannot for a moment be compared to those between the Roman Catholics and Protestants. The relations between these two sects of the Muhammadan religion are much more acrimonious, while the remaining sub-divisions are no more friendly disposed towards one another. Government, it is scarcely necessary to add, cannot put an end to this state of affairs, and the introduction of religious lessons in public schools would be certain to accentuate the said differences and thereby prove harmful to the best interests of Indian Musalmáns. It would also have the effect of retarding the emancipation of the Prophet's followers from the thraldom of priests.

A proposal to introduce religious instruction in public schools.

*(e)—Agriculture and questions affecting the land.*

27. The *Siráj-ul-Akhbár* (Jhelum), of the 22nd July 1901, complains that those *samíndárs* of Jhelum and Mauzás Chatan, Raya and Sa'ila, whose lands adjoin the military practising ground at Jhelum, are being prevented from sowing kharíf crops. The soldiers of the Regiment No. 24 stationed at Jhelum have recently been supplied with long range magazine rifles and practice with these from morning till 11 A.M. and from 4 P.M. till evening. During these hours patrols are posted at long distances from the practising ground and no one is allowed to come within range of the rifles. This prevents the *samíndárs* in question from cultivating their lands and it is rumoured that the matter is shortly to be bought to the notice of the authorities.

Rough on the *samíndárs* of Jhelum, &c.

*(f)—Railways and Communications.*

28. The *Akhbár-i-'Am* (Lahore), of the 26th July 1901, publishes a communication in which the writer complains that, contrary to the provisions in the Goods Tariff on the subject, the Lahore Goods Office remains open from 7 A.M. to 8 or 9 P.M., with the result that its employés are being subjected to great hardships. They are scarcely allowed time to take their meals and have to attend office even on Sundays, on which day they are required to clear off all arrears of the week. After remarking that a similar state of affairs prevails in almost all Goods Offices, the writer alleges that as a natural consequence the health of these employés is deteriorating. To make matters worse, their applications for casual and other leave are invariably rejected and an applicant daring to remonstrate is forthwith given notice of dismissal. As an instance in point, he cites the cases of Lálás Anant Rám and Jhanda Mál, Goods

Hard lines on Goods Clerks.

Clerks at Amritsar, who were given such notices for daring to apply for leave. In conclusion, he remarks that the Railway authorities should issue stringent orders to the effect that Goods Offices should remain open only from 10 A. M. to 5 P. M.

A Railway complaint.

29. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 24th July 1901, complains that the time after which demurrage at the rate of three pies per maund becomes due from the consignees of undelivered Railway parcels received by goods train has, in the case of the Lahore Railway Station, been reduced from 48 to 24 hours with effect from the 1st February last. The innovation has created a great stir in the city, and the local traders have made several representations on the subject to the Railway authorities. No good is, however, likely to come of this, for the said authorities are usually wholly regardless of the convenience of natives. The writer then remarks that, if want of accommodation in the Goods Shed is at the bottom of the change, the difficulty can easily be overcome by opening the Badámi Bágh Station for goods traffic.

*(h)—Miscellaneous.*

Commissariat Agents.

30. The *Victoria Paper* (Siálkot), of the 24th July 1901, remarks that it is idle to expect honesty from the Commissariat Agent, who is paid only Rs. 50 a month, but is expected to live in a style befitting a Tahsíldár. The only way, therefore, to make the agents honest is to give them the same salaries as are paid to Tahsíldárs.

Punjab Government Press, Lahore—15-8-01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 32. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 10th August 1901.**

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# SELECTIONS
## FROM THE
# NATIVE NEWSPAPERS
## PUBLISHED IN THE PUNJAB,
**Received up to 10th August 1901.**

## I.—POLITICS.

### (*a*)—*Foreign.*

The Transvaal War.

1. The *Rafiq-i-Hind* (Lahore), of the 27th July 1901, writing about the Transvaal War, says that, after a thorough consideration of the subject, British Statesmen should offer the Boers final terms on which peace could be concluded between the combatants. Should, however, Mr. Kruger's following be unlikely to accept these terms, no mercy should be shown them, and they should be made to realize their utter insignificance. This, adds the Editor, is the best way to terminate the war and bring the Boers to their senses.

Cretan Affairs.

2. The *Punjab* (Amritsar), of the 23rd July 1901, publishes a communication from one Muhammad Mahbúb-ul-Rahmán (of Shahpur, at present staying at Amritsar) who gives a brief history of Crete and says that almost all the European Powers which are egging on the Cretan Christians to throw off the Sultan's yoke are indebted to His Majesty for many an act of generosity. It is, therefore, to be regretted that they should have turned against the ruler of Turkey and laid themselves open to the charge of ingratitude and treachery. Indeed, their present behaviour shows clearly enough that it is the height of foolishness to expect fair dealings from them. They should, however, bear in mind that a warlike nation like the Turks will not let a part of the Ottoman Empire pass into the hands of an enemy,—especially a weak and insignificant enemy (like Greece),—without a struggle. The writer then takes those Powers to task which not long ago used to heap abuse on the Sultán's devoted head and run down the Turkish Administration, and remarks that Turkey is no longer ruled by a "sick man." He also praises Abdul Hamíd for his bravery, sense of justice, peaceful intentions, &c., and says that His Majesty is the acknowledged Caliph of forty crores of Musalmáns.

The Hedjáz Railway.

3. The *Watan* (Lahore), of the 26th July 1901, reports that on the 20th idem the Muhammadans of Bhopál held a public meeting with the object of collecting subscriptions towards the Hedjáz Railway Funds. The success of the gathering was chiefly due to the exertions of Maulvi Háfiz Abdul Rahmán of Amritsar, who had been sent to Bhopál by Maulvi Abdul Qayyúm on behalf of the Hedjáz Railway Committee of Hyderabad. Almost all the local *Ahlkárs*,

Military Officers and *Uiemás* were present at the meeting, and displayed great enthusiasm for the movement. Maulvi Abdul Haq, the State Qázi, was unanimously voted to the chair, and after Maulvi 'Azam Husain had explained the object of the meeting, Háfiz Abdul Rahmán made a spirited appeal for funds. Rupees 45-10-0 were collected on the spot, and promises to the amount of Rs. 623 were also obtained. As, however, the amount of subscription did not come up to the expectations of the organizers of the gathering, it has been decided to hold further similar meetings until a substantial sum of money has been raised.

The same.

4. One Abdur Rahmán, a watch repairer in the Sadr Bazár, Ráwalpindi, writing to the *Vakíl* (Amritsar), of the 29th July 1901, says that the Punjab has taken very little active part in collecting subscriptions for the Hedjáz Railway. He then reports that he has succeeded in collecting Rs. 10 for the said Railway in Ráwalpindi, and hopes to be able to raise a substantial sum of money if he can enlist the sympathies of men like Sheikh Fazal Iláhi (House proprietor), Seth Mámuji Hakimji, Sheikh Nabi Bakhsh (General merchant), Mián Nabi Bakhsh and Chaudhri Wáris Khán. After remarking that he intends interviewing these gentlemen shortly, he says that he has been advised to form a Committee for the purpose of collecting funds, and promises to do so at an early date.

The same.

5. The *Vakíl* (Amritsar), of the 2nd August 1901, regrets that the Muhammadan public should not have responded to its appeal for subscriptions in a more liberal spirit and that only about Rs. 2,500 should have reached its office after 1½ years' persistent agitation. The Editor then announces that he has remitted Rs. 2,100 to the Chairman of the Hedjáz Railway Fund through the National Bank.

The same.

6. The *Vakíl* (Amritsar), of the 26th July and 2nd August 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund:—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| | Amount already acknowledged ... | 2,534 | 3 | 9 |
| 1. | Munshi Abdul Azíz Khán, Sergeant, 2nd Grade, Railway Police ... | 2 | 8 | 0 |
| 2. | Hakím Hámid Husain, *Raís*, Kunjpura, Karnál District ... | 45 | 0 | 0 |
| 3. | Collections made by Muhammad Abdul Azíz, a student of Patna ... | 2 | 8 | 0 |
| 4. | Received through Hakím Muhammad Mubárak, Hoshiárpur ... | 163 | 9 | 0 |
| 5. | Through Dr. Mehar Din, Neigstein (?), China | 12 | 3 | 0 |
| 6. | Collections made by Sheikh Abdul Rahmán, a Watchmaker, Ráwalpindi ... | 10 | 0 | 0 |
| 7. | Received through Maulvi Muhammad Mujta... ba Khán, Indore | 108 | 1 | 0 |
| | Total ... | 2,878 | 0 | 9 |

7. The *Paisa Akhbár* (Lahore), of the 27th July and 3rd August 1901, also acknowledges the following subscriptions:—

The same.

| | | | Rs. | A. | P. |
|---|---|---|---|---|---|
| | Amount already acknowledged | ... | 459 | 8 | 0 |
| 1. | Received through Ahmad Bakhsh on account of the collections made from the Muhammadan students living in the Boarding House attached to Oriental College | ... | 25 | 12 | 0 |
| 2. | Received through Maulvi Masbáh-ud-dín, Magistrate, Kotah, Rájpútána, as per detail below:— | | | | |
| | Mulla Khuda Bakhsh, Mistri ... Rs. 10 0 0 | | | | |
| | Bábu Abdul Rahmán, State Engineer, Kotah, and Executive Engineer, Jhaláwar ... 7 0 0 | | | | |
| | Munshi Mumtáz Ali, Kotwál, Kotah 5 0 0 | | | | |
| | | | 22 | 0 | 0 |
| 3. | Malik Ghulám Yáhiya Khán, Shamasabad, Rawalpindi District | ... | 10 | 0 | 0 |
| 4. | Fateh Dín, Teacher, Bahrám, Jullundur District | ... | 2 | 0 | 0 |
| 5. | Sher Muhammad, Teacher, Bágha Purána, Jullundur District, and others | ... | 20 | 14 | 0 |
| 6. | Abdulla and others | ... | 7 | 8 | 0 |
| 7. | Maulvi Shams-ul-Haq Khán, Kolhápur | ... | 5 | 0 | 0 |
| 8. | Hakím Háfiz Muhammad Dín, Kána Káchha, Lahore District | ... | 5 | 0 | 0 |
| | Total | ... | 557 | 10 | 0 |

8. The *Watan* (Lahore), of the 26th July and 2nd August 1901, also acknowledges the following subscriptions:—

The same.

| | | | Rs. | A. | P. |
|---|---|---|---|---|---|
| | Amount already acknowledged | ... | 45 | 8 | 0 |
| 1. | Received through Munshi Attár-ul-Haq as per detail below:— | | | | |
| | Sardár Bahádur Major Ghulám Husain of Jullundur ... Rs. 5 0 0 | | | | |
| | Munshi Ala Dád Khán, Deputy Inspector of Police ... 5 0 0 | | | | |
| | | | 10 | 0 | 0 |
| 2. | Sheikh Muhammad Husain, Deputy Inspector, Jhang | ... | 4 | 0 | 0 |
| 3. | Maulvi Núr Dín, Cawnpur | ... | 10 | 0 | 0 |
| | Total | ... | 69 | 8 | 0 |

(*b*)—*Home*.

9. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 3rd August 1901, says that some time back he put forward a suggestion to the effect that Tahsíldárs should be directed to explain to the masses the aims and objects of the Victoria Memorial Fund. He also expressed his belief that if this suggestion were adopted sufficient money would be forthcoming for perpetuating Her late Majesty's memory in a suitable manner. The proposal, he adds, has been graciously accepted by Government, but it is to be regretted that Tahsíldárs are behaving in an objectionable manner. They have delegated their powers to Zaildárs, and the way in which the latter are collecting subscriptions is not to the people's taste. The writer then advises the authorities to look into the matter and see that coercion or official pressure is not resorted to in raising money for the Fund.

The Victoria Memorial Fund.

10. The *Shamím-i-Hind* (Jullundur), of the 27th July 1901, remarks that the Aryan conquerors of India, who were themselves divided into higher and lower castes, could not have treated the aboriginal inhabitants of the country as their equals in every respect. During the earlier part of the Muhammadan rule a similar distinction was made between Hindús and Musalmáns, and the rights of the former continued to be trampled on for generations together. With the establishment, however, of peace and order these rights began to be recognised, and the conquerors' treatment of Hindu States grew more friendly. The highest appointments in the public service, especially in the Army, were thrown open to the Hindús, while the said States adopted a similar policy towards the followers of Islám. The successors of the Great Moghul have adopted a middle course. They have reserved all political appointments for men of their own nationality, and of the other posts of trust and responsibility only very few are conferred on the children of the soil. Minor posts, however, are not treated as the monopoly of any particular community, and in filling them no distinction is made between the rulers and the ruled. Nevertheless, in the military service natives have not hitherto been allowed to hold higher posts than Subedárships and Resaldárships, and the nobility have always been longing to serve in the Army on a footing of equality with their British-born fellow-subjects. It is, therefore, a matter of satisfaction that the King-Emperor has been pleased to give his assent to the Viceroy's scheme regarding the formation of an Imperial Cadet Corps in India. This would, adds the Editor, have the effect of weaning the scions of noble and princely families from their present reprehensible pastimes and enabling them to render valuable services to Government. He then publishes the substance of the above scheme, and remarks that the Congresswálás must feel gratified that their prayers on the subject have at last been heard.

The Imperial Cadet Corps.

11. The *Siálkot Paper* (Siálkot) of the 1st August 1901, writing on the same subject, observes that it is a mistake to suppose that Government is opposed to the Congress movement. Had this been the case, several prominent Congresswálás would not have been appointed to some of the highest posts in the public

The same.

service, and the Congress resolutions would have received no consideration at the hands of Government. As it is, there can be no gain-saying the fact that the National Congress enjoys the respect of the authorities, and that its suggestions carry great weight with them. As an instance in point, it was in December last that that body adopted a resolution emphasising the advisability of establishing a Military College for training Native Princes in the art of war, and the Government of India has literally hastened to give the proposal a shape. The Editor then publishes the substance of the Viceroy's scheme regarding the formation of an Imperial Cadet Corps, and remarks that the scions of princely houses would now have a better chance of showing their loyalty to the British Government. There can, however, be no doubt that the want which the scheme is intended to meet can be supplied fully by a Military College alone.

The same.

12. The following appears in the *Tribune* (Lahore), of the 30th July 1901 :—

"What possible danger can there be if select Imperial Cadets, after passing satisfactorily through the full course of training, were given regimental duties. The very fact of their coming successfully through the three years' training and the subsequent test, should knock on the head any objection on the score of inefficiency. White Officers ought to have no objection to associate with them. Native Army Doctors, serving with European or Native Regiments, are received as members of Officers' Messes so what difficulty could there be in this respect with regard to Native Lieutenants, Captains, &c.? British Officers of the highest rank feel no hesitation to hobnob with Native Princes or big Indian land-holders. They can have no hesitation in mixing on equal terms with the Cadets of highest families in India. It would be ridiculous to apprehend any political danger from the inclusion of one or two Indians among the staff of officers of a regiment. Even now the faithfulness of a native regiment depends on the staunchness of the present Native Officers. If only extra regimental duty is assigned to the passed Cadets, the success of the scheme would depend on the predilection of individual authorities charged with the duty of giving effect to it. Those who don't at all like the scheme, would put the Cadets to such *staff* work as would make them disgusted with military life, and having no hope of joining a regiment would rather throw up their commissions than continue in service."

## II.—Afghanistan and Trans-Frontier.

The Nushki route to Persia.

13. One Muhammad Isháq *alias* Rája Mián, of Gházipur, writing to the *Paisa Akhbár* (Lahore), of the 27th July 1901, remarks that in the course of his recent journey to Persia through Biluchistán and Seistan, he and his party were subjected to great inconvenience for want of pure drinking water at Kandi. He would, therefore, request Captain Webb Weir, who is in charge of this route to Persia, to take early steps to supply the want. Should wholesome sweet water be unprocurable at Kandi, filtering engines should be set up at the place.

14. The *Punjab* (Amritsar), of the 23rd July 1901, after remarking that the young Nawáb of Baháwalpur was taken ill on the completion of his last tour, remarks that his old and experienced officials ought to have dissuaded him from undertaking the journey during the hottest part of the year. The Editor adds that were the Lieutenant-Governor to make enquiries into the conduct of the Baháwalpur officials in this connection, certain important facts would be brought to light.

The Young Nawáb of Baháwalpur and his officials.

15. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 1st August 1901, in continuation of his previous remarks (*vide* paragraph 5 of the Selections No. 31), says that not infrequently wholly illiterate persons are appointed to administer justice in Native States. He also understands that a certain class of State officials dissuade their masters from constructing railways, on the ground that this would lead to the Lieutenant-Governor, &c., visiting the States concerned much more frequently. He then alleges that the rate at which land revenue is collected in certain villages in the Patiála State varies from Re. 0-1-0 to Re. 0-12-0 per *bigah*, although the lands in all these villages are of the same quality. Again, the areas of the lands owned by certain influential *Biswádárs* are very much under-stated in the assessment papers. After requesting Captain Popham Young to make searching enquiries into the foregoing allegations, the writer remarks that some time back a certain Native Chief decided to turn out Muhammadans from the capital of his State, but that eventually he had to give up this absurd idea. It may be added that Indian princes frequently issue arbitrary orders and that these are carried into effect in spite of the unanimous opposition of the State subjects. The correspondent would remark here that the self-dubbed well-wishers of India, who are making themselves ridiculous in England, ought to have tried to remedy this evil before asking for any political rights from Government. He is of opinion that the conduct of Messrs. Naoroji & Co., who by the way represent an infinitesimal part of the Indian population, is calculated to throw doubt on the loyalty of their fellow-countrymen. He, therefore, calls upon the people of this country to hold public meetings and disown the aforesaid "patriots." It may be mentioned that Mr. Naoroji, &c., simply mislead the British public when they pose as representatives of natives, and that they have taken to lying, merely because this enables them to pass their days in ease in Great Britain. After expressing satisfaction that the residents of Native States have no sympathy with the political propaganda of these worthies, the writer remarks that the Judicial, the Revenue, the Police and the Executive Departments of the said States leave great room for improvement and that no examination is prescribed for admission into them. He concludes by remarking that, in view of the inevitable struggle between Great Britain and Russia, the States should improve the efficiency of their forces so as to prove of real help to Government in its hour of trial.

Native States.

## V.—Native Societies and Religious Matters.

The British Congress Committee

16. The *Tribune* (Lahore), of the 1st August 1901, publishes the following:—

"Mr. Alfred Nundy, Assistant Secretary to the Indian National Congress, has come to Lahore in connection with the work of Congress organisation in general and the reorganisation of the British Committee in particular. We understand that at a recent meeting of the Indian Congress Committee it has been resolved to support the British Committee, putting new blood into it so as to relieve the pressure on the already hard-worked veterans who have been devoting their energies and time to its working. The paper *India* is, however, proposed to be stopped as a financial loss, the support given to it by Indians not being adequate to meet its comparatively high expenses. This is a pity, but we suppose under present circumstances it cannot be helped. In time the paper might be revived, or some monthly or weekly substitute might be adopted, such an organ being in our humble opinion a necessity, not only to focus thought on Indian politics, but also to keep Indian supporters of the British Committee informed as to their doings. We are glad, however, that the Indian Congress Committee have thought of giving greater attention to the work of Indian organisation than has been hitherto done, and it is proposed, we understand, to appoint a paid Agent or Secretary for each Province for the purpose of canvassing and collection. The co-operation of the leading men of the districts will be essential for the furtherance of this work, and it is to be earnestly hoped that they will not lag behind, now that the men from head-quarters, so to speak, are trying to meet them half-way. If the Congress is worth keeping up at all, it should be maintained in a decent way."

The Neswpaper "India."

17. The following appears in the same paper of the 3rd August 1901:—

"It is the Calcutta Congress Committee, composed of some of the leaders of the movement (and not the *Indian* Congress Committee as we wrote by mistake), that has decided that the paper *India* should be stopped, but that the work of agitation in England through a well organised British Committee should be kept up, with additional energy put in if possible. Although the abolition of the paper is to be regretted, it is likely that the decision of the Calcutta leaders will be confirmed by the Indian Congress Committee when it next meets. The stopping of *India* would lessen the expenditure of the British Committee appreciably, and the more is the reason, therefore, that nothing should be left undone to place the future of the Committee on a satisfactory footing. Mr. Nundy is doing his best, going about with his subscription book, but those who wish success to the Congress should not allow the whole strain to be put upon one man or rely indefinitely upon the over-taxed liberality of a few. As we have more than once suggested, it is absolutely necessary to have every district and every town organise its own Congress Committee to realise subscriptions and send the same through local leaders to the central treasury. Local leaders have an interest in putting such organisations into working order, as they will mean lesser demands upon their private purses which in the absence of such collecting organisations they have at present to meet. Where is the man, among those who are educated

enough to recognise the utility of a movement like the Congress, that cannot pay a subscription of one rupee per annum? And are there not many who are in a position to subscribe one rupee per month, or twelve rupees per annum, which they would gladly pay if they were allowed to do so conveniently during a whole twelvemonth? From a minimum of Re. 1 per annum to a mean of Rs. 12 per annum we believe a large number of subscribers may be registered. What is needed is only a few men in each locality to collect these subscriptions and see to their proper disposal."

Bishop Welldon on native religions.

18. The *Sat Dharm Parchárik* (Jullundur), of the 26th July 1901, says that Reuter reports that in one of his recent speeches in England Bishop Welldon has abused natives to his heart's content, and expressed the opinion that the only way to make them loyal to the British Government is to convert them to Christianity. This has excited the indignation of native newspapers, and some of them have very pertinently observed that so long as those residents of Great Britain—nearly 50 per cent. of the population—who have thrown Christanity over board, are not proved to be disloyal subjects, the Bishop's charge against the people of India must be pronounced to be unfair in the extreme. At all events, the Editor is at a loss to understand why any weight should be attached to speeches like the one under reference, and suggests that the most effectual way to bind natives closely to the British throne is to cease reminding them that they are a conquered nation.

Religious controversies in the Punjab.

19. The *Bhárat Partáp* (Delhi), for April (received on the 5th August 1901), remarks that during the past few years the Punjab has witnessed the birth of more than one religion. It has beheld the advent of the promised Messiah and Mehdi, who withal claims to be the best Arabic scholar in the world! Again, it is this land which is honoured by the presence of the "Mahátma" of Jullundur (Lála Munshi Rám). It may be added that probably none of his ancestors for the past fourteen generations knew Sanskrit, and that he himself is also unacquainted with that language; but that this has not deterred him from expressing the opinion that Benares does not contain a single Sanskrit scholar! The Editor then playfully remarks that there is no fear of Urdu being supplanted by Hindi, seeing that with one hand it clutches the beard of Islám and with the other the locks of Hindúism. It is with the battery of Urdu that the "Prophet" of Kádián is bombarding, not only India, but also Arabia, Syria, &c.; while the same weapon is being utilised by the Jullunduri "Mahátma" for demolishing Hindu scriptures. Again, it is in this language that the former worthy writes his books and publishes to the world the revelations made to him by God. Urdu is also the lever by means of which the "Mahátma" in question hopes to lift the world to a higher level, and it is Urdu words in which his "mouth" represents the Puránás to be obscene books. The Editor then exclaims: "O, heaven! is it such mouths that are made in thee! And O Thou maker of mouths! couldst Thou have been pleased at turning out such a mouth (as Munshi Rám's)!" He also ridicules Mirza Ghulám Ahmad's pretensions, and refers to the differences existing among the Arya Smájists. In conclusion, he advises the followers of different religions to adopt a policy of toleration and to live in peace and amity.

20. The same paper says that a perusal of the Dayánandi newspaper of Jullundur (*Sat Dharm Parchárik*), of the 5th April, shows that the Arya Samáj has recently united a Brahmin girl to a Khatri gentleman in marriage. One Paryág Datt, Awasthi, objects to such unions, on the ground that they are calculated to fill India with half castes. In reply the *Parchárik* uses words to the effect that a convert to the Arya religion loses the caste in which he or she is born. But how is it, enquires the Editor, that the originator of this brilliant idea (Munshi Rám) still uses the Hindu epithet "Lála" before his name? Truly has the poet said:—"Our calf has grown old, but it is as far from being a cow as ever." It may be mentioned here that a few days back the "Mahátma" of Jullundur was requested to join the movement set on foot to protest against Mr. Risley confounding Khatrís with Vaishas, but that he has declined the request, saying that the Hindu castes have already lost their purity! Presumably he means to maintain this attitude so long as the castes are not purified through the instrumentality of the Guru Kul he intends establishing in the jungles of Kankhal! This is the more probable as he has notified to his followers that if the Arya Samáj wishes to re-establish the Vedic caste system in the country it should first do away with the existing caste restrictions. In other words, the Aryás should give up caste, become one homogeneous whole and then re-divide themselves into different castes! The Editor then goes on to say that it would appear that so long as a person is connected with the Arya Samáj he remains a man of solid parts; but that no sooner does he sever this connection than he acquires the fault of "hollowness"! Pandit Bhím Sain was once greatly respected by the Aryás, but now that he has thrown the Samáj overboard his "hollowness" is being exposed by men of a very inferior stamp! In conclusion, the Editor remarks that before finding fault with persons differing with them in faith, the Dayánandís should carefully weigh their words.

Vagaries of Lála Munshi Rám of Jullundur.

21. The *Hakam* (Kádián), of the 24th July 1901, says that a perusal of Egyptian newspapers would show that the Khedive's subjects keenly feel the want of a (spiritual) leader and expect the advent of one. It is, however, strange that they should not have heard that a Punjábi, Mirza Ghulám Ahmad by name, receives messages from God and claims to be the promised Messiah and Mehdi. It may be added that the number of his followers exceeds 30,000, and that among these are to be found great scholars, *Ulemás*, graduates of Universities, highly-placed Government officials, *Raises*, &c. Again, God has manifested several signs in token of the genuineness of his claims, while all the prophecies made by him have turned out to be true. The Editor then mentions the names of the Mirza's literary works in Arabic, and gives his full address.

Mirza Ghulám Ahmad of Kádián.

22. The same paper of the 31st July 1901, writing about Christianity, remarks that a faith, of which the foundation rests on a piece of wood, must be treated as wholly insignificant. Besides, when it has been proved beyond doubt that Christ was not crucified, but died in Kashmír at the age of 120, Christianity has no leg left to stand upon. The Editor then states that the sole object of Mirza Ghulám Ahmad's life is to demolish the Christian religion (*lit.* to break the cross).

Mirza Ghulám Ahmad and Christianity.

## VI.—LEGISLATION.

Land Revenue Code Amendment Bill.

23. The *Tribune* (Lahore), of the 1st August 1901, writing about the public meeting held in the Town Hall, Bombay, on the 27th ultimo, to protest against the Land Revenue Code Amendment Bill, remarks as follows —

"The general sense of the meeting was, in the words of the chairman, that the innocent looking little Bill 'was more formidable in its revolutionary character than the Punjab Land Alienation Act.' Among the speakers at the meeting there were several agriculturists, who are personally affected by the Bill. Though they spoke with deep emotion, 'their speeches were characterised by a tone of moderation, deep loyalty and attachment to Government.' But Government evidently regarded them as Sowcars and B. A., LL. B'.s in disguise or the emmissaries of these 'interested' wire-pullers. We cannot understand how Government could steel its heart to the pathetic prayers of the agriculturist speakers unless by taking it for granted that their emotion was all clever acting. The effect of the protests from all parts of the Presidency, and humble expostulations of those whom our rulers would benefit, is just the opposite of what one should expect from a Government which professes to respect public opinion * * * What has possessed the powers that be of late that they are throwing bombshell after bombshell into Indian Society, shaking it to its very foundations? The enemies of British rule might well rejoice at this repeated stirring up of discontent in the population. It is another question whether the measures would be effective or not, but there can be no doubt that they have created widespread unrest. Is not, therefore, the persistence of our rulers perfectly unaccountable?"

The Punjab Land Alienation Act.

24. The *Siálkot Paper* (Siálkot), of the 24th July 1901, complains that several Hindu tribes, which have been engaged in agriculture for generations past and are shown in settlement records as consisting of peasant proprietors, have not been included in the list of agriculturists recently published by the Local Government. After remarking that the definition of "agriculturist" given in Section 2 of the Punjab Land Alienation Act is fully applicable to the tribes in question, the Editor says that the majority of the Dográs and Brahmins residing in the Siálkot District should be given a place in the aforesaid list, as they are hereditary *zamíndárs* and their sole occupation is agriculture. He adds that when Sayads, whose position among Muhammadans corresponds exactly to that of Brahmins among the Hindús, have been treated as agriculturists, there is no reason why a similar concession should not be made in favour of their Hindu *congeners*. The Editor concludes by requesting Government to revise the said list, especially as several Muhammadan agricultural tribes have also been omitted from it.

The same.

25. One Karm-ud-dín, a *zamíndár* of Bahín in the Chakwál Iláqa, Jhelum District, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 29th July 1901, praises Government for passing the Land Alienation Act and thereby rescuing the *zamíndárs* (the Muhammadans) from the clutches of the usurious *Sáhúkárs*. He adds that those who assert that the Act is calculated to deprive the agriculturists of their proprietary rights in land and make it difficult for them to borrow money

for their requirements are deliberately misleading the public. He then exhorts his *confreres* to give up their extravagant habits and do their utmost to improve their holdings. He also advises them to refrain from selling their lands to unworthy persons (Hindu money-lenders) and make such transactions among their own co-religionists alone. In conclusion, he requests Government to pass a law laying down a fixed rate of interest and thus prevent the *Zamindárs* from being fleeced by money-lenders.

Vacancy on the Punjab Legislative Council.

26. The *Rafiq-i-Hind* (Lahore), of the 27th July 1901, remarks that so far no one has been nominated to the vacant seat on the Punjab Legislative Council, and expresses the hope that Government will not overlook the claims of *Raises* in making the nomination.

## VII.—General Administration.

### (*a*)—*Judicial.*

The exercise of summary powers.

27. The *Dost-i-Hind* (Bhera), in its issue of the 27th July 1901, remarks that Magistrates are invested with summary powers in order to enable them to prevent accused persons from being unnecessarily harassed. Accordingly, an accused person should be called upon to answer the charge preferred against him only where there is a *primâ facie* case against him. It is, however, to be regretted that not infrequently summonses, nay warrants, are issued against the accused even in cases in which such procedure is legally inadmissible and which should be summarily dismissed. The Editor, therefore, requests High Courts and the local Chief Court to make enquiries into the matter and remedy the evil complained of.

A suggestion regarding the speedy disposal of judicial cases.

28. The same paper suggests that District authorities should make over to the subordinate Courts only as many cases as the latter can conveniently dispose of. Were this done, observes the Editor, much of the unnecessary delay, which at present occurs in the disposal of judicial work and which causes considerable inconvenience to the litigating public, would be removed. He adds that not a few Judicial officers are in the habit of postponing the hearing of cases for long periods of time through caprice or idleness, quite forgetful of the fact that this entails untold sufferings on litigants, especially under trial-prisoners. In conclusion, he calls upon the authorities to remedy the deplorable state of affairs and take steps to ensure the prompt disposal of judicial work.

Honorary Magistrates.

29. The *Victoria Paper* (Siálkot), of the 27th July 1901, remarks that the practice of appointing old and pensioned Judicial officers as Honorary Magistrates is highly objectionable. These worthies can do very little useful work on the Bench owing to their intellect and judgment having become impaired through old age. In any case, it is desirable that educated *Raises*, especially those who are noted for their loyal service to Government, should be appointed Honorary Magistrates in preference to retired public servants.

30. The *Akhbár-i-'Am* (Lahore), of the 27th July 1901, publishes a communication, in which the writer suggests that in case Rái Bahádur Lála Gopál Dás decides to vacate his seat on the local Honorary Bench, Pandit Kedár Náth, late a Deputy Collector, Rái Sánji Mal, retired Sub-Judge, Pandit Baij Náth, retired Munsif, or Lála Naráin Dás, late an Extra Assistant Commissioner, should be selected to succeed him.

The Lahore Honorary Bench.

31. The *Punjab* (Amritsar), of the 23rd July 1901, asks the following questions regarding the local Registration Department:—

A complaint against the Registrar of Amritsar

(1) How many complaints have been made against the present Registrar and what action has been taken on them by the Head of the district?

(2) How many dismissals and transfers (among the *Amla* of his office) have taken place during his incumbency and what is the amount of the fines imposed (by him on his subordinates)?

(3) Do certain of his own men (? relations) accompany him to his office and with what object?

(*b*)—*Police.*

32. The *Ahlúwália Gazette* (Amritsar), of the 1st August 1901, says that a few days back the house of a female resident of Amritsar was broken into and property worth about Rs. 600 carried away. On the matter being reported at the Thána a certain Police Officer was sent to make inquiries on the spot. His very first act was to administer a shoe-beating to the poor woman in order to make her "confess" that she had made a false report to the Police. Failing to extort this confession he prepared to subject an Ahlúwália acquaintance of hers to the same indignity, but was dissuaded by the spectators from doing so. Subsequently he came to know the name of the real thief, sent for the latter and on his refusing to admit his guilt beat him so mercilessly with shoes that the man eased himself involuntarily. This treatment drew a confession from the culprit and led to the recovery of the entire stolen property. Articles worth only Rs. 500, however, were restored to the owner, the remainder—valued at about Rs. 100—being pocketed by the Police Officer aforesaid. In addition to this he took Rs. 50 from the woman, *i. e.*, in all he has made Rs. 150 out of the transaction. After alleging that a detail of the stolen articles was not entered in the Police registers, the Editor states that the officer in question is said to be addicted to dishonest practices, and that several complaints against him have reached the office of the *Ahlúwália Gazette*.

Complaint against a Police Officer at Amritsar.

33. The *Wakil-i-Hind* (Delhi), of the 27th July 1901, remarks that a great scare prevails in the city owing to the mysterious disappearance of several children. Certain *Fakirs* who are suspected of being concerned in the crime have been severely handled by the local public, but children continue to disappear all the same. The District authorities and the Police should, therefore, look into the matter and bring the offenders to book.

Spiriting away of children in Delhi.

34. *The Curzon Gazette* (Delhi), of the 1st August 1901, also writes to a similar effect, and refers to the various versions prevalent in Delhi regarding the occurrence.

The same.

(c)—*Municipal and Cantonment affairs.*

35. The *Public Gazette* (Amritsar), of the 1st August 1901, is at a loss to understand why the new Municipal Secretary of Amitsar should have given a certain contract to a man from Mooltán, and how the latter has been able to finish the work in so short a time (*vide* paragraph 23 of the Selections for the week ending 3rd August). The Editor then says that the appointment of Lála Daulat Rám to succeed Nathu Mal as an Octroi Inspector having added to the duties of Muhammad Dín, a Conservancy Darogha, the last-named official should be given an increase of pay. He adds that Municipal Muharrirs getting only Rs. 8 or Rs. 10 are being dismissed for trivial faults, and expresses the hope that, on appeal to the General Committee they will be reinstated, a fine being a sufficient punishment for the charges preferred against them. It may be added that such complaints never arose during the time of the late Mr. Nicholl.

Amritsar Municipal affairs.

36. The *Ahlúwália Gazette* (Amritsar), of the 1st August 1901, remarks that the Amritsar Municipality has made it a point of having all the small coins received in its octroi collections converted into rupees before sending the same to the treasury. For this conversion it pays a commission at the rate of 5 per cent. to a local *shroff* named Bálmokand. There is, however, not the least necessity for this expenditure, as small coins are always accepted at public treasuries. But even if this were not so, the Municipality ought, like money changers, to make a profit out of such bargains. The Editor then goes on to say that at present Municipal accounts are kept in such a manner that there is no way of detecting defalcations on the part of the Treasurer and the *shroff*, and that something should be done to put an end to this state of affairs. He also alleges that the Municipal employés are not paid regularly and that this frequently obliges them to borrow from Bálmokand at exorbitant rates of interest.

The same.

37. The *Punjab* (Amritsar), of the 23rd July 1901, requests the Deputy Commissioner of Amritsar to call for from the Local District Boards statements showing what articles were purchased for the Board during the months of January 1898 and February 1899. It should also be ascertained through whom the articles were purchased and what price was paid for each, what official passed the bills and to whom the payments were made. The Editor has certain revelations to make in this connection and would like the Deputy Commissioners to secure information on the above points beforehand, as otherwise there is a likelihood of the papers on the subject being tampered with. He also enquires if any *Sital Páti* Calcutta matting has been purchased for the Board; and if so, how much, at what price and from which place? In conclusion, he requests the Deputy Commissioner to call for papers relating to the dismissal of Hákam Singh, Veterinary Assistant, peruse the same in a careful manner and make secret enquiries as to the allegations contained therein.

Amritsar District Board affairs.

38. The *Ahlúwália Gazette* (Amritsar), of the 1st August 1901, after praising the Deputy Commissioner for having effected a saving of thousands of rupees in the expenditure of the Amritsar Local Board, remarks that the *Punjab*'s denunciation of the Board proceeds from sordid motives. Formerly, the entire printing work of that body used to be given to the Editor of that paper, and now that this monopoly has been broken up, he has begun to write against the Board. It may be added that this worthy was in the habit of charging Rs. 50, whereas he was entitled to receive only Rs. 10, and had thus been fleecing the Board to his heart's content. It is also rumoured that he is endeavouring to induce the Secretary to abolish the Municipal press, with the object of securing the printing work of the Municipality for himself.

The Amritsar District Board and the *Punjab* newspaper.

39. A Sirsa correspondent, writing to the *Watan* (Lahore), of the 26th July 1901, remarks that, while Australia and certain other colonies have been considered public-spirited enough to be entrusted with the management of their own affairs and have consequently been granted a separate Parliament, the natives of India are still regarded as unfit to manage even their parochial affairs. This state of things, adds the writer, is due to a want of public spirit and self-governing quality on the part of the people of India. A native tries to become a Municipal Commissioner and spends money in gaining this end merely to enable himself to fleece his fellow-townsmen and curry favours with the powers that be. Not long ago, a certain gentleman made strenuous efforts to get Municipal taxes enhanced with the sole object of securing for himself a seat on the Municipality of his town. The writer then says that a keen contest is going on between two candidates for a Municipal Commissionership in Sirsa, and remarks that such incidents are calculated to lower the people in the eyes of Government.

Indian Municipalities.

### (*d*).—*Education.*

40. The *Tribune* (Lahore), of the 3rd August 1901, makes the following remarks in the course of a long article headed 'Lord Curzon's Educational Policy':—

Lord Curzon's Educational policy.

"When Lord Ripon was in Lahore in 1881 he gave the people some indication of his views about education in replying to the address presented to him by the Senate of the Punjab University College. His Excellency referred to two theories of education. One of these theories—which Lord Ripon called the despotic theory—was that 'it is the business of the State to lay down an iron rule of education, and to try to force everybody into one grove, and to make submissive and obedient subjects of the State, without variety and without individual character.' The other theory—which His Excellency very appropriately called the free theory—is one that 'adapts its methods to the necessities of the different portions of the population, to the tastes of individuals, to the varieties of religious opinion, and to the qualities of races.' Lord Ripon expressed himself in favour of the latter theory, and every one who has had anything to do with education will unhesitatingly endorse the remark made by His Excellency that 'in such educational variety you will

find, as you find in the natural variety of the forests of this country, the true and free development which you desire to give to the human intellect.' The impression that the public has so far formed from what has already been promulgated by the Government of India in the matter of education, during the last 3 years, is that the 'free' theory of education is being discarded in favour of its 'despotic' rival. This cannot but be regretted in the best interests of the country. Education is one of the questions in dealing with which the people of India should have a fair degree of freedom from official trammels. Schools, Colleges, and Universities in India are meant solely for the children of the soil; and it is very necessary that their accredited representatives should have a powerful voice in settling curricula, text-books, and the details connected with examinations.

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What Lord Curzon should do, if he is anxious to leave his mark on the educational arrangements of India, is to formulate his proposals and circulate them for opinion and criticism throughout the country. Educational experts, public bodies and individuals engaged in the work of education in all parts of India, and other persons who may be in position to say something interesting or useful in the matter, will have an opportunity to place on record their views. The Viceroy and his responsible advisers will thus have at their disposal a very represensative and serviceable collection of opinions on one of the most momentory problems of civil administration, for the solution of which is needed the widest experience, the greatest tact, and statesmanship of a very high order."

Commercial education.

41. The *Paisa Akhbár* (Lahore), of the 27th July 1901, in continuation of its previous remarks (*vide* Selections No. 18, paragraph 17), says that it is high time that District Boards, Municipalities and the various associations in the country made united efforts to start Commercial Schools in every city and town. If this were done, the Editor has no doubt that Government would supplement their efforts by substantial grants of money. He adds that the Commercial Schools in Amritsar and Hoshiárpur have proved a great success and that several of their students have taken to trade and are doing useful work. Indeed, if native young men were to follow this example instead of swelling the number of apprentices in Government offices, they could do immense good to the country by developing its commerce. The Editor then suggests that a college imparting sound Commercial education should be established in each Province, and exhorts his follow-countrymen to train their boys for commerce and cease wasting money in giving the latter a liberal education. He concludes by expressing the hope that the Punjab Government will lose no time in taking steps to spread Commercial education in the Province.

### (*f*)—*Railways and Communications.*

A Railway complaint.

42. The *Hamdard-i-Hind* (Lahore), of the 27th July 1901, complains that third class passengers experience great difficulty in purchasing their tickets at the Gujránwála Railway Station. The standing room near and in front of the ticket window is so small that it can hardly contain fifteen persons; and as the

number of passengers from Gujránwála is usually very large, they have literally to fight their way to the window. This is a source of constant annoyance to women who have to purchase their tickets at the same window as men. To make matters worse, tickets are sold till a train has very nearly arrived at the station. The Editor then calls upon the Railway authorities to remedy the evil complained of.

Grievances of Railway employés.

43. The *Akhbár-i-'Am* (Lahore), of the 27th July 1901, publishes a communication in which the writer complains that, unlike other Government servants, Railway employés are usually denied leave of every description. They are also forbidden to leave their stations without the permission of their official superiors, but such permission is seldom or never granted The lot of these unfortunate employés is, therefore, not an enviable one, and they are no better off than Arab slaves or exiles in Siberia. The writer adds that in not a few cases young men in the railway service are put to great inconvenience owing to the rejection of their applications for leave, especially on the occasion of their marriages. Their old relations most humbly beg of the District Traffic Superintendent to grant the bridegroom three or four days' leave, but that officer turns a deaf ear to such entreaties It being, however, next to impossible to postpone a native marriage, the officials in question have not infrequently to resign their appointments The writer then goes on to say that some time back an able Medical Officer remarked that the severe illness prevalent among Railway servants was due to their work being unusually heavy, as also to the fact that their number was much below the sanctioned scale. But apparently his remarks have not been considered worth the paper on which they were expressed, for no action has been taken on them. The present heads of offices seem to have absolutely no regard for the welfare of their subordinates, and do not hesitate to make reductions in their establishments with a view to secure promotions for themselves. The writer concludes by promising to revert to the subject in some future issue of the *Akhbár-i-'Am*.

(*h*) —*Miscellaneous.*

The Bubonic Plague.

44. The *Hakam* (Kádián), of the 24th July 1901, publishes a note written by Mirza Ghulám Ahmad on the 21st January 1898, in which he remarks that Government's plague measures* are calculated to add to the hardships which the epidemic has entailed on the people. He, however, enjoins on his followers to cheerfully obey Government and advise their friends and neighbours to do likewise. He adds that those residents of infected places who raise disturbances must be treated as rebels; but that at the same time it is the duty of Government to select only pleasant-mannered and God-fearing officials for plague duty. He concludes by exhorting his fellow-countrymen to give alms and repent of their sinful practices as the best way of banishing the disease from the country.

The *Akhbár-i-'Am* on Boer prisoners in India.

45 The *Akhbár-i-'Am* (Lahore), of the 22nd July 1901, writing about the refugee camps in South Africa, remarks that the Boer prisoners in India live in a style as if they were the sons-in-law of the British Administration.

* These have now been greatly modified.—*Editor.*

46. Commenting on the above, the *Punjab Samáchár* (Lahore), of the 27th July 1901, finds fault with the *Akhbár* for using towards Government language like the above. It is of course true that the Editor has endeavoured to save his skin by adding the following words—"*i.e.*, they (the prisoners) are treated in an exceedingly considerate manner." There can, however, be no doubt that his real meaning must have been understood by every reader of the *Akhbár-i-'Am*.

The same.

47. The *Paisa Akhbar* (Lahore), of the 3rd August 1901, alleges that the employés of the local Census Office have to work from 6 A. M to 7 P. M. During this time they are of course allowed a respite for 1½ or 2 hours when they go to the city in the burning sun to take their meals. It may be added that while some of them received their pay for June on the 4th or 5th ultimo, the Patwáris had not been paid by the 23rd idem. The Editor, therefore, expresses the hope that the Census Superintendent will look into the matter and redress the grievances of his subordinates.

Grievances of the Census employés, Lahore.

48. The *Punjab* (Amritsar), of the 30th July 1901, says that there is no truth in the allegations made by certain newspapers that a Hindu clique exists in the Bári Doáb Canal Department and that the Head of the Department is a mere puppet in the hands of his Camp Clerk Lála Balwant Rái. The Editor then praises Mr. Fallon (?) for his stern impartiality and God fearing disposition, and adds that Lála Balwant Rái is a young and model official.

The Hindú and Muhammadan employés of the Bári Doáb Canal Department.

49. The *Victoria Paper* (Siálkot), of the 1st August 1901, remarks that it is an anomaly that, while Náib Tahsíldárs are required to make tours and keep horses like Tahsíldárs, their salaries should be very much below those of the latter officers. The Editor, therefore, suggests that Náib Tahsíldárs of the 3rd, 2nd and 1st grades, should not be paid less than Rs. 50, Rs. 75 and Rs. 100, respectively.

A suggestion to raise the pay of Náib Tahsíldárs.

50. The *Punjab* (Amritsar), of the 30th July 1901, says that it is inclined to withdraw its objection regarding the present Deputy Commissioner of Amritsar not having set apart more time for receiving visits from native gentlemen (*vide* Selections No. 30 paragraph 14). Mr. Connolly has so many duties to perform that he can hardly spare more time for the purpose. The Editor then praises that officer for the rigid impartiality, industrious habits and conscientious discharge of duty.

The Deputy Commissioner of Amritsar.

51. The *Paisa Akhbár* (Lahore), of the 27th July 1901, remarks that at about 6 P. M. on the 18th idem a fire broke out in the Anárkali Bazár in Seth Lálji's godown, in which were stored inflammable articles like kerosine oil, sulphuric acid, &c. The employés of the *Paisa Akhbár* Office, which is close by, at once ran to the spot and succeeded in clearing the godown of about three-fourths of its contents.

A fire in the Anárkali Bazár.

It is, however, to be regretted that the Police as well as the Municipal fire-engine arrived at the scene of the occurrence very late. The Editor then praises Sergeants Kále Khán and Nikka Singh for the gallant fight they made with the fire, and says that, but for their exertions, a large part of the Anárkali Bazár would have been reduced to ashes. He also advises the Municipality to get some of its employés taught the use of fire-engines and require them to practice at the parade ground at least once a week. It may be added that Lála Ganpat Rái, Barrister-at-Law and Municipal Commissioner, rendered every possible help in extinguishing the fire, and that the fire-engines of Seth Rajbhái, Rái Mela Ram's sons and Rái Guláb Singh's sons proved of great service on the occasion.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

Received up to 17th August 1901.

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[ Vol. XIV. ] [ No. 33. ]

# SELECTIONS
## FROM THE
# NATIVE NEWSPAPERS
## PUBLISHED IN THE PUNJAB,

**Received up to 17th August 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

The Hedjáz Railway.

1. The *Vakil* (Amritsar), of the 15th August 1901, remarks that the Hedjáz Railway movement appears to have become thoroughly popular in India, but that the amount of subscriptions collected up to date is very small. This can be accounted for in only two ways. Either the large majority of Indian Muhammadans are too poor to give much towards the projected railway, or their well-to-do compatriots take no interest in the movement, and do nothing to induce their poorer co-religionists to help it with money. The latter alternative, says the Editor, seems the more probable seeing that the name of not a single Native Chief, Taluqdár or Jágírdár is to be found in the list of subscribers to the Hedjáz Railway Fund. After remarking that Government cannot be opposed to the project, the Editor exhorts the Prophet's followers in India to realize their duty in the matter and subscribe liberally towards the fund. He then goes on to say that apart from facilitating pilgrimages to Mecca, it is the duty of every Mussalmán to help in ensuring the safety of the sacred places of Islám against foreign invasions. Had the Suez Canal, he adds, been under the sole control of a strong Muhammadan power like Great Britain, there would have been no fear of Mecca, &c., being invaded by a foreign foe. Under the circumstances, however, it is desirable that Muhammadans should do their utmost to ensure the safety of these places, and the proposed Hedjáz Railway being calculated to bring about that result, every true follower of Islám ought to contribute his mite towards the cost of constructing the same.

The same.

2. The *Curzon Gazette* (Delhi), of the 8th August 1901, publishes a communication in which the writer makes similar remarks, and suggests that the King-Emperor should lay his Muhammadan subjects under a deep debt of gratitude by ordering the linking up of the Hedjáz Railway with the North-Western Railway in Balúchistán. This, adds the correspondent, would also have the effect of putting an end to complications and bloodshed on the frontier.

3. The *Vakíl* (Amritsar), of the 5th August 1901, after stating that according to the *Malumát*, Sardár Jalál-ud-dín of Kabul has contributed Rs. 7,000 towards the Hedjáz Railway Fund, remarks that the Muhammadans of Pesháwar are said to have collected subscriptions to the amount of £30,000.* The Editor knows nothing about this, but he can scarcely believe that his co-religionists in Pesháwar have succeeded in raising such a large sum of money for the proposed railway. The collections so far made in this behalf throughout the country do not amount to this figure, and it is idle to expect such a large contribution from a single town. Nevertheless, he requests the Mussalmáns of Pesháwar to enlighten him on the point.

The same.

4. The same paper acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 2,878 | 0 | 9 |
| 1. Received through Munshi Muhammad Bakhsh, Pára Chinár | ... | 157 | 4 | 3 |
| 2. Sheikh Ali Muhammad, Muhammad Bakhsh and Sons, Merchants, Srinagar | ... | 21 | 12 | 0 |
| 3. Muhammad Yakub Ali and Muhammad Abdul Latíf, Merchants and Contractors, Burma | ... | 20 | 0 | 0 |
| 4. Dr. Daulat Muhammad Khán, Dera Ismail Khan | ... | 2 | 0 | 0 |
| 5. Sheikh Furrukh Husain, Teacher, Mohiyyuddínpur, Muzaffarpur District ... ... ... | | 5 | 0 | 0 |
| 6. Maulvi Muhammad Bakhsh, Pleader, Rúpar ... ... ... | | 2 | 7 | 6 |
| Total | ... | 3,086 | 8 | 6 |

*(b)—Home.*

5. The *Civil and Military News* (Ludhiána), of the 7th August 1901, ridicules the pretensions of those natives who claim equality with Britons in point of educational attainments, and on that score ask for equal rights with their conquerors. These misguided gentlemen, adds the Editor, should remember that they and the people of Great Britain differ as the poles asunder, and that the latter are ahead even of every other European nation in several respects. The residents of this country should also never forget that while they are mere theorists, the British are a practical people and owe their present proud position to this trait in their character. The Editor then refers to the difficult

Natives and their British rulers.

* NOTE.—Another paper, the *Muslim Chronicle*, mentions the amount as Rs. 3,000.

travels undertaken by Lord Curzon while Private Secretary to the Prime Minister of England, and says that had a native been in such a position he would have surrounded himself by buffoons and devoted his whole time to unprofitable pastimes. He concludes by asking natives to recognize their position and acknowledge the superiority of the British race.

## II.—Afghanistan and Trans-Frontier.

The Amír and the Muhammadan powers.

6. The following appears in the *Tribune* (Lahore), of the 8th August 1901:—

"Reuter's telegram that the Amír proposes to send a mission to the Khedive has an interesting, if not an important, signification in connection with the meaning which some people have sought to read into the presentation by His Afghán Highness of a copy of the Korán to His Ottoman Majesty the Sultán of Turkey. Amír Abdur Rahmán is nothing if not a shrewd politician, and his dealings with the Government of India have proved how he can turn things to his own advantage. He has been known for a long time to be striving for the promotion of intercourse between the various Muhammadan countries and the formation of something like a political union among them, the evident object being to strengthen as far as possible his own position between two highly aggressive Christian Powers. The presentation of the Korán to the Sultán was, it is understood, a step in this direction, and there is a rumour that the present was made through the Shah of Persia, so as to draw him also into a general compact of Muhammadan Powers with the Sultán as the Khalífa of all Islám. As an "earthen pipkin between two iron pots" that his country was described to be by Lord Lytton, the shrewd Amír, now that he feels age growing upon him, cannot but be anxious to make provision for its future security against a British occupation or a Russian invasion by cultivating the good graces of the great Muhammadan Powers. It shows, in the first place, what a far-sighted statesman Amír Abdur Rahmán is, and, in the second place, that a shrewd man like him can never think of playing into the hands of Russia. Between the British lion and the Russian bear, he would rather occupy absolutely neutral ground, seeking for strength and co-operation from his co-religionists abroad who have nothing to do with Russo-British rivalry in Asia. The Amír knows very well that he would make an enemy of either of these two Powers by taking sides with the other, and that neither of them is animated by purely benevolent and disinterested love for him. Neutrality is therefore his safest attitude, and the British Government in India may rest perfectly satisfied on that score. Abdul Rahmán's successor must be a great fool if he should deviate an inch from this position."

## III.—Native States.

The appointment of a Political Agent in the Phulkián States.

7. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 5th August 1901, remarks that the Rája of Nábhá has all along been managing his State in such an admirable manner that it is safe to assert that he has never made a mistake. The writer is, however, constrained to admit that His Highness' recent opposition to the appointment of a Political Agent in the Phulkián States is undoubtedly a mistake. Were he granted an interview with the aged

Ruler of Nábha he would convince that Prince in almost no time that the appointment in question is calculated to prove highly beneficial to the interests of the States concerned. There can of course be no doubt that it has inflicted great loss on the unfaithful officials of the said States; and most probably these worthies are misleading their masters into opposing the change. The writer then goes on to say that there is no truth in the rumour that the rulers, &c., of the Phulkián States are dissatisfied with the treatment accorded to them by the Officiating Political Agent, and alleges that Captain Popham Young is a sincere well-wisher of the States and has not so far issued a single order the propriety of which could be called into question. Equally unfounded is the statement that he intends giving Kanwár . . . . . and Khán . . . . . seats on the Patiála Regency Council. It is of course quite possible that the Captain may have been misled into looking upon the Khán as an able and truth-loving person; and if so, he ought to be undeceived without loss of time. Indeed, that officer should be advised to repose no confidence in those officials who are subjects of the Patiála State. He should be on his guard against the Khán in particular, and give the latter a very wide berth. It may be mentioned here that in order to serve his personal ends that worthy once resorted to falsehood and practised deception on the State authorities. On another occasion he caused several innocent persons to be thrown into jail. After stating that he intends seeing the Political Agent and unmasking the Khán, the correspondent remarks that the members of the Regency Council are the ablest and most faithful servants of the Patiála State. This remark is especially true of Sardár Gurmukh Singh, seeing that he has never attempted to add to his possessions by dishonest means. The only fault that can be imputed to him is that he tries to enrich his relations by pitchforking them into appointments in his gift, thereby inflicting great loss on deserving persons. In conclusion, the writer suggests that public offices in the Phulkián States should be filled by examination and not at the recommentations of influential persons.

Native States and Government.

8. The *Sada-i-Hind* (Lahore), of the 5th August 1901, remarks that Residents and Political Agents are appointed in Native States in order to secure for the residents thereof the same liberty and security of life and property as are enjoyed by people living in British India. It is, however, important to remember that the personal conduct of an Indian Prince and his attitude towards the laws of his State are of far greater moment to his subjects than the efficient working of the different departments of the public service. There can be no doubt that Government is sincerely solicitous for the moral welfare of Ráises and watches their doings is a very careful manner. Nevertheless several of these worthies are in the habit of committing excesses of all sorts, and devote their entire time to sport and pleasure. To make matters worse, their subordinates do not hesitate to pander to their evil propensities, as thereby they can feather their own nests. As a natural consequence State subjects are cruelly oppressed and their (females') honour is not worth a moment's purchase. After remarking that he has received several complaints to this effect, the Editor calls upon Government to remedy the evil, and promises to revert to the subject at some future time.

## V.—Native Societies and Religious Matters.

The Congress and the Muhammadans.

9. The *Observer* (Lahore), of the 7th August 1901, publishes the following remarks in the course of an article headed "Congress and Muhammadans":—

"The Congress is to be held this year at Calcutta once more and preparations for it have already commenced. Efforts to secure Muhammadan members for the Congress have begun as usual, but the results may be safely prophesied. It is not at all likely that the propaganda would gain in strength so far as Mussalmáns are concerned. The fact that Muhammadans as a body have nothing to do with the Congress is freely admitted by all sensible Congressmen, who are averse to making any desperate efforts to induce Mussalmáns to join the movement. They know full well that getting a handful of Mussalmáns in a meeting consisting of hundreds of delegates and thousands of visitors, to represent a community numbering millions of men, makes the movement ridiculous. * * * * In Calcutta as well as other important places the Congress will fare just as it did at Lahore in 1893 and in 1900. It will secure a small number of honest but misguided adherents from among Muhammadans, a few malcontents thinking themselves inadequately honoured in their own community and seeking fictitious importance amongst a rival one and a number of hirelings always ready to sell themselves to the best bidder, going as easily to the Congress as to the Anti-Congress camp. * * * * There are some who hold independent views on most things and believe that Mussalmáns should constantly represent their grievances to Government, if they are to secure anything from it, but even they are now inclining to the belief that even for this purpose exertions independent of the Congress are required."

Complaint against the Manager, Amritsar Golden Temple.

10. The *Ahlúwália Gazette* (Amritsar), of the 8th August 1901, reiterates the charges preferred by it against Colonel Jowála Singh, Manager, Amritsar Golden Temple, and Báwa Arjan Singh of the Tarn Táran Temple (*vide* Selections No. 23, paragraph 13) and requests the Deputy Commissioner to press the Colonel to recover the loans granted by him to Báwa Arjan Singh from the Temple Funds. Báwa Arjan Singh should also be required to abstain from editing the *Singh Sahái Punjab Gazette* so long as he is employed in the Tarn Táran Temple.

## VII.—General Administration.

### *(a)—Judicial.*

A grievance of the litigating public of the Dera Ismail Khan District

11. The *Siálkot Paper* (Siálkot), of the 8th August 1901, complains that the litigants of the Dera Ismail Khan District are put to great inconvenience and trouble, especially in the hot weather, in having to attend the courts at Ghunda. The Editor therefore suggests that the courts should be held at the headquarters of the district.

The Sessions Judge of Mooltan.

12. The *Akhbár-i-'Am* (Lahore), of the 10th August 1901, says that the Chief Court has taken the Sessions Judge of Mooltan severely to task for disposing of a murder case in a very perfunctory manner. The adverse criticism,

however, which has been passed on that officer in the Press is severer still, and makes his lot unenviable indeed. A certain Bengali newspaper goes the length of suggesting that a Judge, who makes child's play of the lives and liberties of the people, should be removed from his office without loss of time. It may be added that the *Tribune* attempted to make a Hindu-Muhammadan question of the case, but that the aforesaid Bengali paper deprecates the Lahore tri-weekly's conduct in this respect.

The term of office of Honorary Magistrates.

13. The *Civil and Military News* (Ludhiána), of the 7th August 1901, after remarking that in future Honorary Magistrates will be appointed in Burma for a term of three years only, suggests that the example should be followed in every other part of India. Indeed, it is undesirable that such Magistrates should be appointed for life and allowed to continue in that position even when they are unfit to perform their duties satisfactorily on account of old age, &c.

The vacancies on the Lahore Honorary Bench.

14. A correspondent of the *Rafiq-i-Hind* (Lahore), of the 10th August 1901, endorses the suggestion regarding the appointment of Mirza Asad Beg, son of the late Mirza Azam Beg, to one of the vacant posts of Honorary Magistrate in Lahore, and makes remarks similar to those published by the Editor on the subject (*vide* paragra ph 15 of the Selections No. 29).

*(b)—Police.*

A charge against the Simla Police.

15. A correspo ndent of the *Akhbár-i-'Am* (Lahore), of the 7th August 1901, reports that a few weeks back a theft was committed in the house of a European resident (a Lieutenant in His Majesty's Army) of Simla. On a report of the occurrence being made to the local Police the sáhib's *khánsáma* was taken to the thána, and there subjected to such a severe beating that the poor man fainted away. While in this state he was carried into his master's presence, and that gentleman was so incensed at the sight that he instituted criminal proceedings against the Police. The case was tried by the Deputy Commissioner, and has resulted in two Sergeants being imprisoned for one year and fined Rs. 100 each. After stating that two constables have also been sent to jail in this connection, the writer reports that the *khánsáma* has succumbed to the injuries inflicted on him by the prisoners. Had the death, he adds, occurred previous to the decision of the case, the Sergeants and the Constables aforesaid would assuredly have been sentenced to transportation for life. In conclusion he remarks that when the Police accord such treatment to the servants of European gentlemen, the less said about the way in which the poor, especially those residing in villages, are treated, the better.

Gambling in Delhi.

16. The *Khair Khwáh-i-Hind* (Delhi), of the 8th August 1901, remarks that *Satta* gambling is again prevalent in Delhi, and that a local goldsmith, Girdhári Lál by name, who had gambled away his entire property, has committed suicide by swallowing opium. But as if this was not bad enough, a worse form of gambling by dice is coming into vogue in Delhi and openly practised in the Nai Sarak Bazár. The Editor is at a loss to understand why the Police, who are very chary of allowing gambling even on the occasion of the Díwáli, take no notice of the state of affairs in question.

17. The *Curzon Gazette* (Delhi), of the 8th August 1901, remarks that a great panic prevails in Delhi owing to the alleged spiriting away of children. The excitement has reached such a high pitch that the wildest stories in this connection are readily accepted as gospel truth, and the people are led to commit grossly reprehensible acts under mistaken impressions. As an instance in point, some Punjabi Muhammadans, who the other day were returning from a mosque after saying their prayers, were suspected of being kidnappers. This resulted in a large mob, consisting of both Hindús and Muhammadans, falling upon them and beating them so mercilessly that the poor men are now lying in the hospital in a precarious state. A woman, who had come to Delhi from a neighbouring village, was also set upon by a mob under the same mistake, and is now hovering between life and death in the hospital. The Editor then goes on to say that the local roughs are taking advantage of the scare to levy blackmail from innocent people. They take away children by administering *bhang* to the little ones, and decline to restore them to their parents except on payment of a heavy ransom. If prompt steps, he adds, are not taken to remedy the evil, affairs are certain to assume a far more serious aspect. He therefore urges the local authorities to look into the matter without loss of time.

Spiriting away of children in Delhi.

18. The *Dost-i-Hind* (Bhera), in a Supplement, dated the 9th August 1901, remarks that the fact that the notorious murderer Sultán, who has been spreading terror in the Shahpur *iláka* for the last two years, is still at large, does not redound to the credit of the local district authorities. Some time back certain Police officials came to know of his whereabouts, and at once surrounded the house in which he was lurking. Sultán, however, proved too many for them, and not only succeeded in effecting his escape, but being armed with a revolver also killed one of his assailants. After remarking that all this happened in broad daylight, the Editor adds that quite recently the murderer appeared in the Husain Shah village (which is only ten miles distant from Shahpur), entered a house and asked its inmates to apprise the Deputy Commissioner and the District Superintendent of Police of his presence in it. This was done, and the said officers, together with the Tahsíldár, Inspector of Police, the latter's Deputy, &c., hastened to the village. On arriving there they had the aforesaid house surrounded by about six hundred persons, none of whom, however, ventured to come within range of Sultán's revolver. The brigand had in the meanwhile taken his post on the roof of the house behind some chárpoys and awaited developments. He appeared in no way disconcerted at what had taken place, and beguiled his time by singing and shouting. Now and then he would abuse his assailants and show them his five barrelled revolver. He was several times fired at by Malik Muzaffar Khán and the District Superintendent of Police, but managed to escape unhurt. Towards sunset it was decided to rush the house and secure this fugitive from justice. Upon this Sultán brought his revolver into play, shot one man dead, wounded a Police constable in the thigh, and made good his escape in the ensuing confusion. After remarking that Sultán "commandeers" supplies wherever he happens to go, the Editor suggests that the only way to run him to earth is to tell off two or three hundred soldiers (armed with

The notorious murderer Sultán.

modern rifles) for the purpose. He adds that if the Proprietor of the *Dost-i-Hind* were supplied with some rifles and ammunition he would gladly join in the hunt. In conclusion, he remarks that Malik Khuda Bakhsh, Tiwána, Extra Assistant Commissioner, who has been appointed to capture Sultán, is wholly unequal to the task, and may one day be shot by the murderer.

Recruiting the Police force in the Jullundur District.

19. The *Akhbár-i-'Am* (Lahore), of the 8th August 1901, understands that the District Superintendent of Police, Jullundur, is in the habit of refusing to enlist in the local Police service young men residing in that district, however strong and well-built they may be. Appointments in his gift are accordingly being filled by outsiders, which is very hard on local candidates.

### *(e)—Municipal and Cantonment Affairs.*

Complaint against the Wazirabad Municipality.

20. The *Hamdard-i-Hind* (Lahore), of the 3rd August 1901, remarks that Municipal roads at Wazirabad are in a very unsatisfactory condition, and urges the Municipal Committee to get the same repaired at an early date. The Editor further alleges that the Phalku stream, at which the people wash clothes and water their cattle, is becoming unserviceable owing to the dirty water from the drains of the town flowing into it. He also suggests that the local burning ground, which is very near to the *abádi* and vitiates the atmosphere, should be removed further from the town. He then deprecates the Municipality's proposal to replace the Assistant Surgeon (? in charge of Municipal Dispensary) by a Hospital Assistant, and says that the change is certain to prove harmful to the interests of the people.

### *(f)—Railways and Communications.*

Grievances of the employés of the District Traffic Superintendent's Office, Lahore.

21. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 7th August 1901, says that the grievances of the employés of the office of the District Traffic Superintendent, Lahore, have more than once been brought to the notice of the authorities through different newspapers, but that nothing has so far been done to redress the same. The officials in question continue to be subjected to diverse hardships, and their lot is becoming unenviable in the extreme. The writer then alleges that some time back one Amar Dás, a Clerk in the Record Branch (of the above office), fell out of a carriage and was so severely injured that he could not attend the (Railway) Hospital and send a medical certificate as to his illness. For this trivial offence he was given notice of discharge and turned out of the Railway service. Another Clerk, Pandit Wásdeo by name, who is a very able and industrious official, was placed under suspension for what afterwards turned out to be no fault. It may be added that quite a number of clerks have spent the greater part of their lifes in the District Traffic Superintendent's Office, but that they are still drawing Rs. 30 per mensem, so inconsiderate is the treatment

accorded to them. To make matters worse no employé of this office is permitted to apply for employment in another office, and not long ago one Kesar Singh was fined annas 8 for presenting to the Superintendent an application for a vacancy in the Engineer-in-Chief's Office. The correspondent further alleges that Rám Dás, Accountant, has had his promotion stopped for having dared to apply for a post in the office of the Examiner, Public Works Department. It will not be out of place to mention here that some time back a Clerk named Pandit Rám Lok was ordered to be transferred to the Head Office on promotion, but that the District Traffic Superintendent would not consent to the transfer on the ground that the Pandit's removal would prove injurious to the interests of his (Superintendent's) office. Rám Lok was thus deprived of promotion for no fault of his, and is still drawing a lower salary than that offered to him in the Head Office. After remarking that Muhammad Ramzán, Siráj-ud-dín, Sukh Dyál, Maháráj Kishen, Shám Lál and Ganpat Rám have been subjected to similar hardships, the writer calls upon the Railway authorities to look into the matter and redress the grievances of the officials in question.

*(h)—Miscellaneous.*

The inscription on the pedestal of Lord Lawrence's Statue.

22. "A Punjabi Extra Assistant Commissioner," writing to the *Rafiq-i-Hind* (Lahore), of the 10th August 1901, takes exception to the assertion that the inscription on the pedestal of Lord Lawrence's Statue is calculated to injure the feelings of natives (*vide* Selections No. 29, paragraph 20). The inscription, he adds, merely means, that if the people of India remain loyal to Government by being governed by the pen (*i. e.* in a considerate and mild manner) well and good; otherwise they will be kept down by the sword. It should also be remembered that the hint has reference to certain possible eventualities and is in no way intended to convey the idea that natives are disloyal to the British Government. Besides, history shows that foreign conquerors have always made announcements similar in purport to the inscription in question for the guidance of conquered races.

Commenting on the above, the Editor remarks that the communication rips open old sores. For the present, however, he will merely say that he cannot endorse his correspondent's remarks, and promises to take up the question at some future time.

A grievance of Civil Hospital Assistants.

23. The *Akhbár-i-'Am* (Lahore), of the 6th August 1901, publishes a communication in which the writer thanks Government for improving the prospects of Civil Hospital Assistants. He cannot, however, help remarking that even the increased salaries of these officials are not commensurate with the heavy work they are required to do. It is to be regretted that full justice has not been done to Civil Hospital Assistants, as even their increased salaries are lower than those of Divisional Inspectors of the Vaccination Department and Deputy Inspectors of Police. The writer concludes by requesting Government to consider the question of emoluments of the officials in question in a more generous spirit.

Quackery in India.

24. The *Victoria Paper* (Sialkot), of the 8th August 1901, remarks that the work of a physician being most onerous and responsible, no one should be allowed to practise as *Hakim* unless he has passed a public examination in medicine. The Editor would therefore request Lord Curzon to look into the matter and pass a law to put down quackery. Indeed, when Government goes the length of reprimanding doctors in its service for committing mistakes in prescribing, it is hardly just to allow *Hakims* to kill their fellow-creatures with impunity. After requesting Indian Universities to popularise the native system of medicine, the *Paper* exhorts the Viceroy to do something to make quacks unknown in the country.

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[ Confidential. ]

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# PUBLISHED IN THE PUNJAB,

**Received up to 24th August 1901.**

## I.—POLITICS.

### (a)—*Foreign.*

British and Russian rule.

1. The *Vakil* (Amritsar), of the 9th August 1901, remarks that the Bengáli newspapers and those who follow their lead should ponder over the treatment accorded to subject races in Russia before condemning British rule in India. In support of this view, the Editor reproduces an account of an interview which a representative of the *M'alúmát* newspaper recently had with Tahir Bek, a Muhammadan gentleman of high position, who emigrated with 420 of his co-religionists to Trepolis from Russia. On being asked why he and his companions had left their native land, Tahir Bek stated that the Russian Government had in the first instance started schools where every boy was compelled to learn the Russian language and read the Bible, and that, in the next, they required them to enlist in the army. There was no harm in learning the Russian language, but what the Muhammadans complained of was that the authorities wanted them to adopt that language as their own, and to give up the use of their national language. The Muhammadan subjects of the Czar did not like to enlist in the army, as in that case they would have to fight their own co-religionists and others with whom they had no quarrel. Tahir Bek bitterly complained of the treatment to which he and his companions had been subjected at the hands of the Russian Governor, who tried to dissuade him from emigrating into the dominions of the Sultán by depicting Turkish rule in the darkest possible colours and representing

the Muhammadan subjects of the Sultán as little better than savages. On Tahir Bek remarking that the Sultán being the Caliph of the faithful, the Muhammadans looked upon His Majesty as their father, &c., the Governor forthwith dismissed him from his presence and did not allow them to take with them anything excepting the clothes they were wearing at the time.

Commenting on the above, the Editor remarks that there can be no denying the fact that the language question has greatly exercised the minds of the Indian Muhammadans, and that Sir A. Macdonell's Nágri Resolution has trampled the rights of one of the parties under foot, but that it must not be forgotten that it is open to the aggrieved party to lay their grievances before the Government and to set up an agitation on the subject with a view to ensure those grievances being redressed. As regards the study of the Bible, the Editor observes that not long ago Bishop Weldon recommended that that book should be taught in Government Schools and Colleges, but the suggestion was so vehemently condemned throughout the country that the Bishop was compelled to withdraw his proposal. That interference in religious matters is undesirable and impolitic is apparent from the fact that Muhammadan subjects of the Czar have preferred to leave the land of their birth rather than study the Bible. In regard to the last point, *i.e.* compulsory enlistment in the army, the Editor remarks that the people of India have never hesitated to fight the enemies of the British Government and are clamouring for the establishment of Military Schools and Colleges. This is due to the fact that, unlike the Russians, the English treat the people with great consideration.

2. The following appears in the *Tribune* (Lahore), of the 15th August 1901:—

The fear of a Russian invasion of India.

"In his famous book of travels Lord Curzon has stated that he does not suppose that a single man in Russia, with the exception of a few speculative theorists and here and there a giddy subaltern, ever dreams seriously of the conquest of India, and that to any one, Russian or English, who has even superficially studied the question, the project is too preposterous to be entertained. Russia's object is 'not Clacutta, but Constantinople; not the Ganges, but the Golden Horn.' From the above candid avowal of the truth it follows that the sum of eighteen lakhs annually paid to the Amír for keeping Russia at bay (though how he can do that is difficult to see unless Russia keeps off of her own accord) has been simply thrown away, and that the millions of money that have been sacrificed, and are still being sacrificed, at the altar of the Forward Policy—that everlasting comet in the North-West that is never tired of staring threateningly at the finances of India—might have been spent in a more useful manner. Yet His Excellency is known to be an advocate of the Forward Policy, whose origin, being and future lie, obviously, in the fear of a Russian invasion of India."

3. The *Vakil* (Amritsar), of the 12th August 1901, remarks that in its last issue it stated that, as the shares of the Suez Canal were held by the Christian Powers, Mecca and Medina were exposed to the danger of being overrun at any time

The Hedjáz Railway.

by one or other of such Powers (*vide* Selections No. 33 para. 1). Its statement has now been verified from an unexpected quarter. Reuter wires from Constantinople that relations between France and Turkey have recently become so strained that a rupture is imminent. The situation is very delicate indeed! Some of the acts of the French people have greatly pained the Sultán of Turkey who is the Caliph of the Muhammadans and the guardian of their holy places. The other day, a certain French Journal in a long article, suggested among other things the transfer of the Prophets' tomb to the Museum in Paris, and Mr. Hanteaux, late Foreign Minister of France, remarked in the course of a speech that all independent Muhammadan territories should be subjugated and separated from Turkey as had been done in the case of Algeria and Tunis! Such effusions on the part of the French people have greatly embittered the feelings of the two races. Now, France holds no inconsiderable share in the Suez Canal, and if events precipitate a war between the two countries, the sacred places of the Muhammadans might at any time be overrun by that country. It is to guard against such eventualities that the Sultán has launched the project of the Hedjáz Railway, and if the project be carried to a successful issue, the Muhammadans would certainly enjoy a stronger position than before. The Editor concludes by exhorting his co religionists to realize the gravity of the situation and to contribute their mite towards the Hedjáz Railway Fund, and adds that if this were done, a very substantial sum would be certain to be realized.

The same.

4. A Mandalay correspondent writing to the *Watan* (Lahore), of the 9th August 1901, remarks that the native members of the army know absolutely nothing about the Hedjáz Railway, otherwise they would have raised a very large sum of money for the work. That they make liberal contributions for works of a public character is evident from the fact that they have made handsome contributions towards the Victoria Memorial Fund, although they were expressly prohibited by the Commander-in-Chief from subscribing more than a day's salary. Steps should, therefore, be taken to acquaint them with the advantages of the proposed Railway and impress on them their duty to help forward the movement. After remarking that Government is not opposed to the movement, the writer exhorts all ranks of the native army to subscribe liberally towards the Hedjáz Railway Fund.

The same.

5. The Secretary, Anjuman Tablígh-ul-Islám, Bombay, writing to the *Paisa Akhbár* (Lahore), of the 17th August 1901, remarks that the Anjuman-i-Islámia of Bombay has collected a sum of Rs. 27,680 for the Hedjáz Railway. The writer adds that Seth Abdul Mián, a Raís of Bombay, and Hakim Abdul Majíd, Proprietor of the local *Punch Bahádur*, have also collected about Rs. 8,000 and Rs. 3,000 respectively. He further remarks that Háji Riáz-ud-dín Ahmad, formerly tutor to the Heir-apparent of Bhopál, has undertaken to collect subscriptions in Calcutta, Allahabad and certain other important towns. The correspondent then regrets that his co-religionists in Lahore should

so far have done little or nothing to raise money for the projected railway. Some time back, Maulvi Mahbúb 'Alam, Proprietor of the *Paisa Akhbár*, and Hakím Ghulám Nabi drew the attention of their fellow-townsmen to the subject, but nothing seems to have come out of this. The writer concludes by exhorting the Muhammadans of the Punjab to bestir themselves and collect a handsome sum of money for the Hedjáz Railway.

The same.

6. The *Vakíl* (Amritsar), of the 6th and 16th August 1902, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| | Amount already acknowledged ... | 3,086 | 8 | 6 |
| 1. | Received through Khwája Ghulám Mustafa, Shawl Merchant, Patna ... | 5 | 13 | 0 |
| 2. | Received through Maulvi Muhammad Maula Bakhsh of Qáim Ganja, Furrukhabad District ... | 90 | 6 | 0 |
| 3. | Háfiz Munshi Ata Muhammad Khán, Deputy Manager, Arnauli State, Karnál District ... | 27 | 3 | 0 |
| 4. | Ahmed Husain of Faridabad (price of one copy of the "Inshá-i-Faiz Mansha") ... | 0 | 6 | 0 |
| 5. | Received through A. H. Hásham, Kimberly, South Africa ... | 324 | 0 | 0 |
| 6. | Musallís of the 2nd Bangalore Regiment ... | 8 | 0 | 0 |
| 7. | Bábu Ilm-ud-dín, son of Bábu Ala Bakhsh, Overseer, Assám ... | 3 | 0 | 0 |
| 8. | Munshi Azíz-ud-dín of the Chitrál Political Agency (price of one copy of his History of Chitrál) ... | 1 | 0 | 0 |
| 9. | Munshi Muhammad Tasadduq Husain, Ranger and Sub-Divisional Officer, Jagdalpur, Central Provinces ... | 5 | 0 | 0 |
| 10. | Wife of Munshi Muhammad Tasadduq Husain, Ranger and Sub-Divisional Officer, Jagdalpur, Central Provinces ... | 1 | 0 | 0 |
| | Total ... | 3,553 | 4 | 6 |

The name.

7. The *Paisa Akhbár* (Lahore), of the 10th and 17th August 1901, also acknowledges the following subscriptions :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| | Amount already acknowledged ... | 557 | 10 | 0 |
| 1. | Received through Ibráhim Khán, Merchant, Market Street, Fryberg, British Bechuanaland, Africa, £13 ... | 194 | 0 | 0 |
| 2. | Received through Rahmat-ulla, Veterinary Assistant, Uganda ... | 168 | 0 | 0 |
| 3. | Received through Ali Muhammad, son of Háji Ali Rakha Sáhib, Khor, Boana Post Office, Delhi District ... | 30 | 0 | 0 |
| 4. | Received through Maulvi Muhammad Masbáh-ud-dín, Kotah, Rájpútána ... | 4 | 0 | 0 |
| 5. | Munshi Qádir Bakhsh, Deputy Inspector, Railway Police ... | 1 | 0 | 0 |
| 6. | Sheikh Shafíq-ulla, Opium Agent, Gya ... | 5 | 0 | 0 |
| 7. | Abdul Ghani, Amritsar District ... | 0 | 4 | 0 |
| 8. | Habíb Zamáni Begum *alias* Halim Khánum and Muhammad Mannu Khán, Kirki, Poona ... | 2 | 0 | 0 |
| 9. | Ali Muhammad, Sítapur ... | 5 | 0 | 0 |
| 10. | B. S. M. Wazír Ali, Public Works Department, Kyangun, Lower Burma ... | 3 | 0 | 0 |
| | Total ... | 940 | 0 | 9 |

The name.

8. The *Watan* (Lahore), of the 16th August 1901, also acknowledges the following subscriptions :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| | Amount already acknowledged ... | 69 | 8 | 0 |
| 1. | Sheikh Muhammad Halim, Darjeeling ... | 5 | 0 | 0 |
| 2. | Munshi Abdul Majíd of the Gorakpur District ... | 0 | 2 | 0 |
| | Total ... | 74 | 10 | 0 |

(*b*)—*Home.*

The Queen Victoria Memorial Fund.

9. A Wazírabad correspondent writing to the *Hamdard-i-Hind* (Lahore), of the 10th August 1901, says that the local Municipal Commissioners, *Safedposes* and the Managers of the Jubilee School are making strenuous efforts to induce the people to subscribe liberally towards the Queen Victoria Memorial Fund. Several thousand rupees could be easily collected were it not for the fact that four subscription lists have been opened, *viz.*, for the District and Girls'

Schools, the Hospital and Jubilee School Funds. But the most astounding thing in connection with this affair is that, whereas only Rs. 150 each have been collected for the Queen Victoria Memorial and the Hospital Funds, and Rs. 30 and Rs. 10 for the Girls' School and District School Funds respectively, no less than Rs. 560 have been raised for the Jubilee School Fund. The writer states that there was no need for collecting money for a Hospital and a Girls' School, because there already exists in the town of Wazírabad a Girls' School and a Dispensary, both of which are in a flourishing condition, and asserts that in some cases pressure has been brought to bear upon the people to make contributions towards these various funds. After expressing the hope that the Government will make enquiries and save these people from being unduly harassed, he goes on to say that the Deputy Commissioner would certainly have taken some action in the matter were he not ignorant of the tactics that are being adopted for collecting money for the proposed Memorial Fund, and adds that subscriptions are being raised even from *Bhúsa* sellers, notwithstanding the fact that the Government expressly enjoined that no subscriptions should be collected from those who pay income tax of less than Rs. 20. The writer concludes by urging the Deputy Commissioner to direct that in view of the present abject condition of the town only a reasonable sum should be raised from Wazírabad.

Lord Curzon's Viceroyalty in India.

10. The *Paisa Akhbár* (Lahore), of the 17th August 1901, says that the *Indian Nation* remarks that Lord Curzon's circular permitting Indian gentlemen to wear native shoes when paying visits to European Officers has made him immensely popular with the native gentry. His Excellency, adds the Editor, can boast of further and still greater achievements and can, threfore, lay claim to much wider popularity. He has, during the short time he has been in India, done several things which have made the people very grateful to him. His action in the Rangoon outrage case; the new rules issued by his Government regarding the grant of shooting passes to British soldiers; the introduction by him of electric punkhah-pulling machines in soldiers' barracks; his abolition of the practice of fining clerks in Government service; his scheme regarding the formation of an Imperial cadet corps; his support to the Punjab Alienation of Land Act, &c., &c., are acts which will always be gratefully remembered by the people of this country. Lord Curzon will, however, render himself still more popular if he issues a Resolution introducing Techincal and Commercial education in this country. The Editor then expresses surprise that His Excellency should have decided to perpetuate the late Queen-Empress' memory in a manner which is not likely to prove beneficial to the interests of natives.

## III.—Native States.

The death of the Maháráni of Dholepur.

11. The *Tribune* (Lahore), of the 17th August 1901, writes as follows in connection with the mystery regarding the death of the Maháráni of Dholepur at Mashobra:—

"We hope the allegations made by the *Simla News* will be thoroughly enquired into by the Government, and the results published to satisfy an alarmed public. We are glad to observe some Anglo-Indian papers have realised the

significance of this painful affair, and are strongly urging the need of an enquiry. In the opinion of the *Bombay Gazette*, few things more startling have been revealed in connection with the death of Indian Chiefs, and that such things could happen nowadays would at first sight appear improbable, so reminiscent are they of a bygone age."

## V.—Native Societies and Religious Matters.

Mirza Ghulám Ahmad of Kadián.

12. The *Hakam* (Kádián), of the 10th August 1901, says that, contrary to the belief of a certain class of Muhammadans, the promised Messiah (Mirza Ghulám Ahmad) does not teach that a blood-thirsty Christ or Mehdi is one day to appear in the world. He does not hanker after worldly power, regards rebellion as an act of gross villainy and considers the waging of *jehád* with the sword unlawful. He wishes to disseminate the truth by peaceful means, and inculcates avoidance of all things calculated to lead to disturbances. It should, besides, be remembered that he was the first person to issue a *fatwa* forbidding *jehád*.

The same.

13. The same paper of the 17th August 1901 publishes similar remarks.

## VI.—Legislation.

The vacancy on the Punjab Legislative Council.

14. The *Rafiq-i-Hind* (Lahore), of the 17th August 1901, writing about the vacancy on the Punjab Legislative Council, says that to the best of its knowledge the Lieutenant-Governor intends selecting a Reís to fill the vacant post. Indeed, it is rumoured that the seat has actually been offered to Nawáb Sir Muhammad Akram Khan, K.C.S.I., of Hazára, who is undoubtedly the pick of the Reís party in the Punjab It is, however, doubtful if the present unsatisfactory state of the Nawáb's health will admit of his accepting the offer. Should he, therefore, feel compelled to decline the honour, Government will have to cast about for another member of the nobility for the vacancy. The Editor then expresses satisfaction that the claims of the Reís party should not have been overlooked on the present occasion, and that the efforts of certain interested persons to mislead Sir Mackworth Young should have proved futile.

## VII.—General Administration.

### (*a*)—*Judicial.*

The *Tribune* and the Sessions Judges of Mooltan and Sialkot.

15. The *Rafiq-i-Hind* (Lahore), of the 10th August 1901, says that the *Tribune* has recently published complaints against two Sessions Judges, *viz.*, Sardár Abdul Ghafúr Khán and Maulvi Inám Ali. The former gentleman has been hauled over the coals merely because the sentence of death passed by him in a certain criminal case has been set aside by the Chief Court. Were, however, the reversal by a higher court of a Judicial Officer's judgment a sufficient reason for his dismissal, all the Judges and Magistrates in the service, whether Hindu, Muhammadan or European, would have to be recommended

for that treatment. Besides, up to the present there have been hundreds of cases in which accused persons sentenced to death have been acquitted by the Chief Court; but on none of these occasions did the *Tribune* raise such a hue and cry. Why should that paper adopt a different attitude now, and expect Sardár Abdul Ghafúr Khán to be infallible?

As for Maulvi Inám Ali, the Lahore tri-weekly says that as certain of his relations reside in Siálkot, he should be transferred to some other station. The Editor does not wish to discuss the principle of whether an officer should or should not be posted to a district in which any of his relations resides. Were, however, this principle to be enforced, almost every official would have to leave his present station. Why should then the *Tribune* single out Maulvi Inám Ali, whose unflinching honesty and strict sense of justice are, by the way, thoroughly well known throughout the Punjab. It may be added that the Maulvi has worked at Lahore (where he owns considerable property and which is the home of a number of his relations) for a long time; but that not a single application for the transfer of a case from his court was made during the said period.

The same.

16. The *Siálkot Paper* (Siálkot), of the 16th August 1901, also publishes similar remarks regarding Maulvi Inám Ali, and says that he enjoys the respect of both the Hindús and Muhammadans. Again, so far not a single complaint has been made against him, and there can be no doubt that his transfer will cause universal regret throghout the Siálkot *iláka*.

*(d)—Education.*

Agricultural education in India.

17. The *Vakil* (Amritsar), of the 12th August 1901, regrets that in an agricultural country like India, there is not a single Agricultural College for the benefit of the agricultural community. The agricultural resources of the country, adds the Editor, would certainly be greatly developed if scientific education on agriculture were imparted to the Indian agriculturists. After praising a wealthy zamíndár of Bengal, Bábu Bepin Behári Roy, of Farídpur, who has set an example to the Indian landowners by sending his son to England to prosecute his studies at an Agricultural College, the Editor exhorts the wealthy landowners of India to emulate his example and do their best to further the cause of agricultural education in this country.

Technical education in India.

18. The *Paisa Akhbár* (Lahore), of the 10th August 1901, remarks that, while the New Zealand Government is urging the establishment of a National Technical College in London in perpetuation of Her late Majesty's memory, Lord Curzon has deemed it proper to waste 35½ lakhs of rupees on erecting a Marble Hall and decorating the same with a few pictures and statues. If, however, even London still stands in need of a Technical College, this need must be still greater in India, where nothing has so far been done to encourage and popularise technical education.

(*f*)—*Railways and Communications.*

19. The *Akhbár-i-'Am* (Lahore), of the 16th August 1901, publishes a communication in which the writer complains that Railway employés posted at stations are put to great trouble owing to their not being allowed to enjoy a single holiday. Nor is this all; they cannot get leave on such occasions as marriages, &c., and none but a native can appreciate the difficulty to which these unfortunate people are subjected. To make matters worse, they are not allowed to leave stations without the permission of their superior officers, which is generally not given even if a substitute be offered. The writer concludes by urging the Manager, North-Western Railway, to earn the gratitude of these people by removing their grievances.

The grievances of the Railway employés posted at stations.

(*g*)—*Postal matters.*

20. The *Singh Sahái* (Amritsar), of the 1st (received on the 22nd August) 1901, alleges that the Tarn Táran Post Office is undermanned, and that this is a source of considerable inconvenience to the people. The Editor adds that only one postman is attached to the office, and that whenever he falls ill, great irregularity takes place in the delivery of letters, &c. It is, therefore, desirable that one more postman as well as an extra clerk should be employed in the said post office.

The Tarn Táran Post Office.

21. The *Paisa Akhbár* (Lahore), of the 17th August 1901, remarks that the *Tabíb-i-'Am* of Dínanagar suggests that those issues of a newspaper which the addressees refuse to receive should not be sent to the Dead Letter Office, as they are kept there for weeks together. The same should be ordered to be returned to the place of the newspaper's publication, which is legibly printed on every issue. The Editor requests the Postmaster-General to adopt the suggestion, and says that the change would be welcomed by the Press.

A postal complaint.

[ Confidential ]

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FROM THE

# NATIVE NEWSPAPERS

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# SELECTIONS
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# NATIVE NEWSPAPERS
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## I.—POLITICS.

### *(a)—Foreign.*

Native immigrants in South Africa.

1. The *Civil and Military News* (Ludhiána), of the 21st August 1901, says that the complaint is general that Native immigrants in British Colonies are not treated in a considerate manner. They are not allowed to acquire the rights of citizenship or settle in the Colonies, ostensibly on the ground that they are a dirty lot and breed disease. The real cause of their present troubles, however, is their frugal habits. These wretches, the Editor sarcastically remarks, neither drink wine nor live in furnished houses, &c., and can therefore easily save sufficient money to set themselves up as traders. This their white neighbours cannot bear to see, notwithstanding the fact that Native immigrants have converted the said Colonies into so many heavens on earth. The Editor then suggests that one way of remedying the evil is for educated natives to emigrate to Natal, Cape Colony, &c., and show the British settlers that India is not a "land of coolies," and that her children deserve better treatment at the hands of their white fellow-subjects.

The Hedjáz Railway.

2. The *Vakil* (Amritsar), of the 19th August 1901, acknowledges the following subscriptions towards the Hedjáz Railway Funds:—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| | Amount already acknowledged ... | 3,552 | 4 | 6 |
| 1. | Ahmed Husain, Farídábad ... | 0 | 6 | 0 |
| 2. | Munshi Ikrám Ali, Head Assistant, Bombay Fort ... ... | 5 | 0 | 0 |
| 3. | "Morning Light," Calcutta ... | 15 | 0 | 0 |
| | Total ... ... | 3,572 | 10 | 6 |

(b)—*Home.*

India and the King Emperor's coronation.

3. The following appears in the *Tribune* (Lahore), of the 20th August 1901, in the course of a note about the King Emperor's coronation :—

"It is strange that amidst the flood of suggestions that have poured in from all sides it has occurred to none to let India have a share in the ceremonial. Of course all branches and types of the Indian Army will be represented in the imperial pageant. Some Indian Chiefs may lend picturesqueness to the procession by their presence. But we want something more than this. India is the largest jewel in the British Crown. And it is befitting that the essence of the ritual that attended the anointing of the Hindu and Mussalmán Euperors of India should be observed at the crowning of the British ruler of the country. If after the British clergy had performed their part, selected Pundits and Mullahs from India were to carry out the most essential portions of their prescribed ritual, the scene would be as impressive as emblematic of the great one and indivisible Indo-British Empire. The Pundit may bless with the cocoanut, red bracelet, and garlands of the blue lotus, and the Mullah may prononuce the sacred benediction and offer the duly blessed scarf. If for some reason not apparent to us this may not be permissible in London, at any rate we trust the opportunity will not be lost of having something of this sort at Delhi on the auspicious date."

The Indian Budget and Lord George Hamilton.

4. The following appears in the *Tribune* (Lahore), of the 22nd August 1901 :—

"It is a grand thing to be able to look only at the bright side of the picture. But instead of a blessing it becomes a curse when the black side appears as the white one. Our Secretary of State's optimism is of the latter variety. As the popular native saw goes—he sleeps on dirty straw but sees visions of regal couches. The Budget he presents deals with a period of unexampled want and suffering, and he dreams of unprecedented prosperity and "upgrade" economic movement in India. We remember that His Lordship's flights of imagination last year, when he talked of excellent prospects and large revenues in the face of universal scarcity and depression, excited the ridicule and sarcastic comments of even the Jingo section of the Anglo-Indian Press. But this year, it seems, this irrepressible tendency to make darkness appear as light has not struck our Anglo-Indian or English contemporaries as anything out of place, or extraordinary. In fact the *Times*, with its usual shellow sententiousness, describes the last Budget as an 'ample reply to those who deny the beneficence and justice of British rule in India.' We do not recollect ever having come across an observation so sickening in its utter inanity, and so pretentious in its tone of oracular wisdom. If this resonant jumble of meaningless words be taken to represent the views of the Party in power, *i. e.*, the vast majority of the nation, then we may well cease hoping to make the voice of India heard in England as long as the present blatant mood lasts. In the year of grace 1899 India was starving, and the rulers of India begged for alms from all and sundry. The very next year

(the highest authority regarding India says) the country became happy and prosperous as it seldom was before. So, no impartial person can help coming to the conclusion that *one good harvest* is sufficient to lift India from the lowest depths of destitution to the highest pitch of prosperity!"

The Indian Army.

5. The following appears in the *Observer* (Lahore), of the 24th August 1901, in the course of an article headed the "Indian Army":—

"While recognizing the necessity of increasing the Indian troops we hold that it should be a matter of slow and steady growth and not the result of a rash and precipitate measure. The annual Budget should be examined with more than ordinary care to see if it would afford scope for a retrenchment in the present expenditure in any line or department, and the sum so extricated should be used for adding to the number of our soldiers from year to year. This is the only wise and feasible course to be adopted for strengthening our military resources, while the other suggestion, of levying a fresh tax to rapidly raise the number of the soldiery and the officers, is not likely to commend itself to the Government of India."

Disunion in India.

6. The *Akhbár-i-'Am* (Lahore), of the 22nd August 1901, publishes a communication from Taháwar (Syad Taháwar Husain), who says that disunion has always been rampant in India. It was the existence of differences between Jai Chand (of Kanauj) and Pirthvi Ráj that led to the Muhammadan conquest of India. Again, the Muhammadan rule continued to flourish and prosper in this country only so long as the Mussalmán kings kept the Hindús and Muhammadans together. The creation of estrangement by Aurangzeb between the two communities, however, sealed the fate of that rule and soon made it a thing of the past. After remarking that the conquest of India by the British was also due to the existence of disunion between the various native races, the writer praises Government for the manner in which it is governing the country. He must, however, remark that the rulers and the ruled cannot, owing to the former being aliens, understand each other aright, and this not infrequently causes misunderstandings between the two. It may be mentioned here that it was due to such misunderstandings and to the people refraining from expressing their sentiments in a constitutional (*jáiz*) manner that the sepoy Mutiny took place. The correspondent then goes on to say that since the assumption of the direct control of the Government of India by the late Queen Empress public servants have invariably succeeded in preventing the ventilation of feelings excited by unpopular official measures. Were, however, these suppressed feelings to break out one day it would be as difficult to allay the same as it was to quell the rising of 1857. In order to avert this calamity a committee of the statesmen of the country was once appointed by a certain Governor-General. After promising to revert to the subject at some future time, "Taháwar" says that a certain correspondent has of late been picking holes in his communications and imputing bad motives to him (*vide* paragraph 2 of the Selections No. 30). In reply he will merely state that he does not wish to use strong language in return and that his sole object is to promote union among the various races of

India. As regards the nature of his letters to the *Akhbár-i-'Am*, they usually deal with historical subjects and consist of extracts from English newspapers.

The Imperial Cadet Corps.

7. The *Akhbár-i-'Am* (Lahore), of the 20th August 1901, writing about the formation of the Imperial Cadet Corps, remarks that the scheme is calculated to prove beneficial to the rulers of Native States. It may be added that Government is certain to satisfy the people's aspirations at the time it thinks proper, and that the day is not far distant on which even the highest appointments in the army will be thrown open to the children of the soil. In the meanwhile it should be remembered that the authorities cannot be intimidated into granting a privilege, nay, threats, not infrequently result in the postponement of the grant. The people's duty consist in merely making their wants known to Government, and the latter may be relied upon to satisfy the same at its own good time.

## III.—Native States.

Mismanagement in Native States.

8. A correspondent, of the *Akhbár-i-'Am* (Lahore), of the 21st August 1901, in continuation of his previous remarks (*vide* para. 15 of the Selection No. 32), says that Native Chiefs keep the public in ignorance of the amount of their personal expenditure with the sole object of escaping censure for their extravagance. Were they, however, required to publish Administration Reports containing complete accounts of the receipts and expenditure of their States, evils like the one which Mr. Biddulph is trying to remedy in Patiála would soon become a thing of the past. It may be mentioned here that although the highly-paid officials of Patiála are given promotions from time to time, the hard case of the low-paid Police Constables, the *Amlá* of the Courts, &c., on whom chiefly depends the happiness of the State subjects, has never so much as been taken into consideration. Again, the Judges of the Patiála Chief Court, which was established to purify the administration of justice, perform their duties in a very perfunctory manner. They are paid Rs. 700 each, but do not take the trouble to go through the files of the cases coming up before them. Their decisions are invariably based on the précis of the files read out to them by their Ahlmads, who receive only Rs. 10 or Rs. 15 a month. The Judges seem to have taken an oath to read no paper connected with a case or to record evidence or write judgments with their own hands. Indeed, no rules have so far been framed as to how they should dispose of their official work. All that these gentlemen do is to assemble at one place and pass verbal orders in the cases awaiting their decision. These orders are subsequently reduced to writing by the Ahlmads, and the Judges' signatures are obtained thereto. As for the Registrar of the Chief Court, some time back that official informed the correspondent that his duties had not been defined up to then and that for the previous six months he had done no work in return for his pay. It may be added that the administration of the Patiála Jail is scarcely more satisfactory. No jail manual has so far been compiled, and the Superintendent's discretion seems to have the force of law. The writer also knows of certain other facts connected with the jail and has no hesitation in describing that place as "a house of pleasure."

He further alleges that while on a visit to a village in a certain Native State the local chaukídár showed him a *parwána* containing orders to the effect that thefts committed by breaking open the doors of houses would not be taken cognisance of by the law. The document also contained instructions regarding the behaviour of witnesses before Magistrates, &c., &c. After suggesting that State Gazettes should be published for the promulgation of orders, &c., effecting the public, the correspondent goes on to say that in another State he once heard a general complaint to the effect that the present Chief had enhanced the rate of land revenue from Rs. 20 to Rs. 45 per 30 *ghumáons*. On the other hand, the amount of the same revenue collected by an djoining State from a certain village comprising 900 *ghumáons* of land was only Rs. 450. On enquiry it was found that the ruler of the latter State was indifferent to his duties and had entrusted to dishonest Názims of districts the work of revising the assessment after every ten years. As for the head of the former State, he was in the habit of enhancing the land revenue after nominal periodical settlements, and was aided in this work by his settlement officials, who did not hesitate to ruin the State subjects in order to please "the Mahárája." The writer then asserts that he possesses incontrovertible proofs in support of the foregoing allegations and will make the same public if no notice is taken of his present writings. He adds that so far, not a single State has made special efforts to make its subjects prosperous and happy. As an instance in point, he says that up to the present no Chief has constructed canals, granted *taccávi* advances for sinking irrigation wells or done any thing to rescue the *saminddr's* from the clutches of usurers. He further complains that Tahsíldárs, Treasurers, &c., in the employ of Native States refuse to receive the land revenue collected by Lambardárs unless they have been "tipped" by the latter. The evil, he adds, is particularly rampant in Patiála and the officials named subject the people to such hardships that they deserve blowing away from the cannon's mouth.

## V—Native Societies and Religious Matters.

Disunion between Hindús and Muhammadans.

9. "G. T. Husain" of Amritsar writing to the *Punjab* (Amritsar), of the 13th (received on the 26th) August 1901, remarks that it is an admitted fact that the existence of friendly relations between the Hindús and Muhammadans is essential for the welfare of both communities. It is, however, to be regretted that the writings of those who follow the Bengal School of Politics have well nigh made it impossible for the two great sections of the Indian population to work together. The Nágri Resolution, adds the writer, has had the effect of widening the gulf still further. Meetings held in various parts of the country to express sorrow at the demise of the late Queen Empress were expected to bring together the Hindús and Muhammadans, but Rája Rámpál Singh's speech at one of these gatherings, in which he reviled the Muhammadan rulers of India, scattered such expectations to the winds. The speech, it is scarcely necessary to add, was conceived in bad taste and was wholly inopportune. The Rája should have remembered that there have been Muhammadan kings of the stamp of Akbar, who treated the Hindús like their

Musalmán subjects. On the hand, it is a matter of history that Mahárája Ranjít Singh and the Rája of Bharatpur did their utmost to wound the feelings of Muhammadans

The management of the Amritsar Golden Temple.

10. The *Ahlúwália Gazette* (Amritsar), of the 16th August 1901, complains that the management of the Golden Temple is going from bad to worse. The Manager has become wholly apathetic, does whatever he likes and pays no heed to the remonstrances of the public. Again, he has helped Bhcla Singh to amass a large fortune in the course of his service. It may be added that the condition of the Temple garden is wretched in the extreme, notwithstanding the fact that a sum of Rs 200 is sanctioned for necessary expenditure. The Bungás are in no better condition. Potatoes, &c., have been stored in them and emit such a nauseating odour as to disgust visitors to the Temple. After remarking that a single person cannot efficiently manage the affairs of the Golden Temple, the Editor suggests that a Committee consisting of respectable Sardárs, &c., should be entrusted with the management. He concludes by exhorting the Sikhs to realize their duty in the matter and make strenuous efforts to improve the management of the Temple.

A complaint against Sádhu Tára Chand at Amritsar.

11. The *Ahlúwália Gazette* (Amritsar), of the 16th August 1901, alleges that Sádhu Tára Chand, whose objectionable doings have been exposed by it (*vide* paragraph 11 of the Selections No. 31), has grown so bold that he is frequently to be seen driving in the company of women. The honor of no woman visiting the Golden Temple, adds the Editor, can be considered safe so long as he is allowed to stay in the precincts of the Temple, and consequently it behoves the Sikhs to take prompt steps to turn the man out.

The same.

12. The same paper says that since writing the above it has learnt that the Deputy Commissioner has ordered the Manager to turn out Tára Chand from the Temple premises and that the order has been duly carried into effect. After praising the Deputy Commissioner for taking action on the *Gazette's* complaint, the Editor remarks that it is wrong to say that native newspapers are not taken notice of by the authorities.

Bishop Welldon on native religions.

13. The *Koh-i-Núr* (Lahore), of the 20th August 1901, says that in one of his recent speeches in England Bishop Welldon has advised Government to spread Christianity throughout India, remarking that this would have the effect of making natives thoroughly loyal to the British throne. This, adds the Editor, is not good advice. The people of India can remain loyal only as long as the religious liberty conferred upon them by Her late Majesty's proclamation of 1858 is not interfered with. The day on which they come to realize that they were to be made loyal by means of the Bible, would see the end of their loyalty. The Editor, therefore, entreats the Primate to do nothing in a hurry in this connection, and to leave intact the people's confidence in the British Government.

14. The *Hákam* (Kádián), of the 17th August 1901, reports that in his recent discourse at Gurdáspur Mirza Ghulám Ahmad declared that Christ had died a natural death and that he (the Mirza) was the promised Messiah. He further stated that there was no truth in the allegation that the founder of Christianty had ascended to heaven and would one day descend therefrom leaning on the shoulders of angels. He added that God had made it manifest in every possible way that the claim put forward on behalf of Christ was wholly without foundation. He also referred to the Qurán in support of his contention, and asserted that that book contained no less than thirty verses regarding Christ having died (a natural death).

Mirza Ghulám Ahmad of Kádián on Christ.

15. The same paper announces that on the 31st July last Mirza Ghulám Ahmad succeeded in raising a dead body. On that day the fourth son of the Mirza was suddenly taken seriously ill and had several fainting fits, the last one leaving his body motionless and cold. When the "Prophet" of Kádián heard of his son's death, he took some rose water and sprinkled it on the boy's face. This had a miraculous effect and brought back the dead to life. On coming out (of the *zenána*) the Mirza declared that the boy's pulse had ceased to beat and that all other symptoms of death were clearly visible. He added that, presumably, all that Christ did was to restore to consciousness some one under an epileptic fit.

Mirza Ghulám Ahmad raises the dead.

16. The *Sat Dharm Parchárak* (Jullundur), of the 23rd August 1901, ridicules the *Hákam* for publishing the above and magnifying an ordinary occurrence into the raising of the dead. All that the Mirza seems to have done, adds the Editor, was to restore to consciousness a boy under a fainting fit.

The same.

## VI.—Legislation.

17. The *Punjab* (Amritsar), of the 13th (received on the 26th) August 1901, says that the following persons are eminently fitted to serve on the Punjab Legislative Council and suggests that the present vacancy should be given to one of them :—

The vacancy on the Punjab Legislative Council.

1. Khán Sáhib Pírzáda Maulvi Muhammad Husain, M.A., District Judge, Delhi, who is well known in the Punjab for his learning, ability and courtesy.
2. Khán Bahádur Shekh Muhammad Nazír-ud-dín, Extra Assistant Commissioner, Mooltan, who is an able and experienced officer and who belongs to a respectable family.
3. Khán Sáhib Munshi Dín Muhammad Khán, Sub-Divisional Officer, Kasúr, who has an excellent record of service.

## VII.—General Administration.

### *(a)—Judicial.*

18. The *Tribune* (Lahore), of the 20th August 1901, publishes the following :—

The Násik case.

"In the notorious Násik soldiers' case the accused have been sentenced, three to eighteen months' and three to one year *plus* eighteen months'

rigorous imprisonment, the former for rioting and assaulting three *gorás* and the latter for rioting and assaulting as well as robbing the *gorás*. The story of the European soldiers was the usual one showing their innocent meekness and the savage unreasoning ferocity of the natives. Two of the soldiers, we are told, went to bathe at a spring, but they saw a native looking on, and as they would not strip in sight of a native one of them asked him to go away. The fellow would not move, so one of them threw a stone at him which, however, did not strike him. The native signalled and shouted to some friends for help, who ran up and not only cruelly thrashed the modest white lambs but plundered them of their watches, chains and cash. The story of the six accused is totally different. A woman named Chaudri, sister of one of the accused, went to the river to fetch water. The three soldiers met her there. One of them caught her by the arm and another began pushing her from behind. Her cries brought her brother and the other accused on the scene, who rescued her from the clutches of the British warriors. The watches and chains were thrown at the accused by the soldiers with the intent of charging them with robbery. One of the accused only thrashed a *gora* who had struck him a blow and kicked him. The Magistrate admitted that one of the soldiers "attempted to catch hold of Chaudri," yet he held that the provocation was not such as to warrant an attack on the soldiers. Poor, ill-used *goras*! The Magistrate, Mr. Devatia (a Pársi, we understand), ought to have known that the meanest Indian is roused to wild fury at the sight of insult offered to his female relations. For rescuing a poor woman from the grip of soldiers, who would not let her go without a fight, three native peasants go to jail with hard labour for 18 months and three for one year and eighteen months. The prestige of the white race cannot be preserved by such means. Such cases keep rankling in the breasts of Indians of all classes for years and years.

A complaint against Lála Duni Chand, an Honorary Magistrate at Amritsar.

19. The *Ahlúwdlia Gazette* (Amritsar), of the 16th August 1901, says that Lála Duni Chand, a Local Honorary Magistrate, having been criminally prosecuted and charges having been framed against him in all the cases, should be suspended from his office till the disposal of these cases. The Editor adds that sometime back the Lála built some houses on a piece of Government land and that after careful enquiries into the matter the present Deputy Commissioner forced him to pull down the building and restore the land to Government. It will, however, appear on enquiry that certain other houses belonging to the said Honorary Magistrate also stand on Government land.

The touts and the legal profession.

20. The *Vakil* (Amritsar), of the 19th August 1901, publishes a translation of the letter recently addressed to the Lahore Bar Association by the Registrar of the Chief Court on the subject of the prevalence of touting in Lahore and says that the law prohibits legal practitioners from employing touts, although the services of this gentry are openly engaged in almost every other walks of life. The prohibition, adds the Editor, is most probably due to the fact that if lawyers were allowed to employ touts, all distinction between the able and incompetent members of the legal profession would be removed and strangers would be decoyed into placing their cases in the hands of novices or indifferent lawyers.

21. The *Akhbár-i-'Am* (Lahore), of the 21st August 1901, writing on the same subject, says that the *Shamim-i-Hind* (Jullundur) alleges that incompetent legal practitioners contrive to get cases by the following means :—

The same.

(1) Through petition-writers to whom they pay a certain percentage of the fees received by them.

(2) Through religious societies of which they happen to be members.

(3) By conducting the cases of certain persons *gratis* and then using those persons as touts.

(4) By giving food to, and providing accommodation for, litigants and their companions.

(5) By cultivating the friendship of and entertaining (Judicial) Officers with the object of creating an impression in the public mind that they can make the officers in question decide cases in their favor.

(6) By procuring witnesses for their clients or tutoring those procured by the latter.

(7) By flattering, praising and associating with corrupt officials, as well as by securing bribes for them.

### *(c)—Municipal and Cantonment Affairs.*

22. The *Ahlúwália Gazette* (Amritsar), of the 16th August 1901, remarks that the present Secretary of the Amritsar Municipality worked so zealously in the beginning that the people were led to form great expectations of him. These expectations, however, have proved to be unfounded and in less than a month Mr. Gardiner revealed himself in his true colours. The Editor then reiterates his allegations regarding the Secretary having sent for a contractor from Mooltan and the latter having tried to defraud the Municipality in connection with a certain contract work (*vide* paragraph 23 of the Selections No. 31). He also reasserts that the official in question is screening Tára Singh, Inspector of the Amritsar tram car horses (*vide* paragraph 24 of the Selections, No. 31). He then alleges that certain works sanctioned by the Committee have been given to contractors by the Secretary while on leave and points out that Mr. Gardiner, not having been Secretary at the time, this procedure was illegal, and the President and the Members of the Municipality ought to cancel the contracts thus given. They should also rule that in future no contractor should be given any work except with the previous sanction of the Municipal Engineer.

A complaint against the Secretary of the Amritsar Municipal Committee.

23. The *Sialkot Paper* (Siálkot), of the 16th August 1901, says that Mr. Tollinton has earned the gratitude of the residents of the Siálkot City by negativing Lála Nihál Chand's proposal about extending the local Municipal limits, and remarks

Extension of the limits of the Siálkot Municipality.

that the extension would have added to the burdens and extenditure of the Municipal Committee. It would also have enabled traders to defraud the Committee in the matter of the collection of octroi. The Editor then praises the Deputy Commissioner for his watchful habits as well as for the measures adopted by him to keep the plague out of Siálkot.

*(d)—Education.*

The educational problem.

24. The *Tribune* (Lahore), of the 24th August 1901, publishes the following remarks in the course of an article headed "the educational problem" :—

"It would be ungrateful on the part of any Indian to deny that education is one of the most important blessings conferred on India by our English rulers. But it would be closing our eyes to facts if we say that England has done all that could be done in the matter of educating its Indian subjects. In prosperity and adversity, our country has supplied crores of rupees every year to the Government and found employment for thousands of Englishmen. Our country has raised England to the foremost rank in the commonwealth of nations. It was, therefore, nothing extraordinary that our English masters thought it their duty to spend a little money in opening schools and colleges here and there with the object of educating Indians. The enthusiasm displayed by our Government in the cause of education can be judged by the fact that the last hundred years have not been able to produce more than ten per cent. literate men in this country. If one were to compare the money which our rich Government has been spending on education with the expenditure incurred in England or the smaller States of Europe for the same object, the niggardiness of the Indian Government in the matter would become patent at once. In a country where it was never considered proper to charge for education our rich Government has made it impossible for the majority of its subjects to educate their children on account of the high rates of fees which obtain in our schools and colleges. The result is that patriotic Indians, who feel the necessity of spreading education in this country for the purpose of improving the social condition of the people, are compelled to open schools where education may be given at lower rates of fees. But their limited means do not allow them to engage high-class men for the purpose of teaching, and consequently the cause of education suffers. Englishmen are very fond of comparing their rule with Hindu and Muhammadan Governments of India. But they forget that facts about those Governments are so little known that the comparison is simply useless. Besides, the absence of foreign competition in Hindu and Moslem days made life so easy from the physical point of view that no extraordinary efforts were needed on behalf of the Government to secure the people creature comforts. It is India's connection with England which has forced this uneducated and unskilled country to compete with the education and skill of Europe and America. Under these circumstances it is the duty of England not to compare her rule with that of the Hindu or Moslem kings of India, but to take note of the expenditure incurred in the civilised countries of the West for improving the condition of the masses.

In addition to the inadequate financial help given by our rich Government to the cause of education, the great want of these days is that there are very few European Professors of great ability and broad views engaged in the work of teaching. The Government has succeeded in making the higher grades of the Education Department a preserve for European Professors, but has the Government taken any care to import first-class men for Indian Colleges? The kind of men who now teach for the University degrees leads us sometimes to conclude that the stock of really able men has run short in England, and that in future we must be content with mediocritics and nonentities whose best efforts end in editing text books and writing "Notes" on them. One may properly ask how many books of any worth have been written by European Professors in India? How many of our teachers are engaged in scientific research and by their high example creating a love of knowledge among their pupils? The race of teachers like Professors Wordsworth, Gough, Tawney, Pedler and others like them is fast dying out of the Education Department.

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The Government of India, if it is really anxious to improve education in this country, should not therefore lend its support to the employment of third rate men for the work of teaching. It pays handsome salaries to European Professors for teaching three or four hours a day. It should therefore see, in fairness to itself and the people, that only high class men are engaged for the Education Department, such as may really ennoble their pupils and infuse into them the love of knowledge and the spirit of enquiry."

The Educational Conference.

25. The same paper publishes the following;—

"One point in connection with the alleged programme of the Conference on which there is likely to be wide diversity of opinion, and on which independent educationists might have offered valuable views, is the proposal to create a Central Educational Department for the whole of India, under a Chief who will stay at the Government of India head-quarters and whose duty it will be to guide it upon general lines laid down by the Government of India. Now, most people not imbued with official ideas would be inclined to believe that a Department of Public Instruction for the whole of India will only lead to more red-tape and officialism which are already the curse of all educational work in this country. There are some who approve of the scheme because they believe it offers "a promise of great attractiveness to members of the Education Department whose operations have hitherto been limited and their prospects circumscribed by the provincial nature of their service." But the change—if it is to be something like what the Simla correspondent of the *Statesman* describes—will elicit general disapproval throughout the country. Each Province should be left to manage its Educational department according to its special needs and requirements; and the creation of a central instructional bureau at head-quarters will cripple the power of the local authorities and kill whatever little initiative already exists locally. The appointment of an educational officer to this post will create many difficulties that are inseparable from centralisation of control and cause infinite inconvenience and confusion

and much avoidable delay in settling matters; while it will not bring any of these compensating benefits which may accrue if the appointment is held by an educationist of some standing and repute from Europe.

It is very much to be regretted, as we have said, that the public is not authoritatively informed as to the work and scope of the Conference that is going to meet in Simla at the end of another week. Whichever of the many rumours regarding it that we have already noticed be correct, it cannot be denied that Lord Curzon and his advisers have made a great mistake in keeping a secret of their educational programme. The Conference will deal with matters of the greatest importance to the country, and it is a pity that non-official native public actively interested in education knows nothing about it. It is not even known who will be the second member from the Punjab. Is it asking too much that he should be a native of India who has taken an active part in education in this Province both inside the University and out of it? The selection of either the Hon'ble Mr. Justice P. C. Chatterji or the Hon'ble Rai Bahádur Madan Gopál, or Rái Bahádur Lála Ságar Chand, would be gratifying to public opinion in the Punjab. Any of these gentlemen would make a useful member of the Conference on account of their well-known literary attainments, interest in education and intimate knowledge of the educational requirements of their countrymen.

Grievances of the teachers of vernacular schools, &c.

26. A correspondent of the *Akhbár-i-'Am* (Lahore), of 23rd August 1901, says that the present scale of the salaries of the teachers of (vernacular) schools was fixed at a time when the necessaries of life were few and much cheaper. As a natural result their present earnings are wholly insufficient for their maintenance. The writer, therefore, suggests that the teachers in question should not only receive promotions after stated periods of service, but should also be granted retiring pensions, as they leave service when they are very old and quite unfit to turn their hands to anything in order to earn a living. He then complains that the Text-book Committee ought not to have brought out a new edition of (Selections from) the *Twárikh-i-Farishtah* after the students concerned had provided themselves with copies of that book. Again, while the old edition cost only annas 5 the price of the new one has been fixed at 7 annas and 1 pie, while the bulk of the book has been increased by about 100 pages. This means that the said students have not only been compelled to buy two books instead of one, but will also have to study 100 pages extra. The correspondent further alleges that the questions set (? at the Vernacular Middle School Examination) in Algebra, Euclid and Geography are never selected fron the text-books.

### *(e)—Agriculture and questions affecting the Land.*

Grievances of *zamíndárs*.

27. "A *zamíndár*" writing to the *Akhbár-i-'Am* (Lahore), of the 17th August 1901, remarks that the British Government is always solicitous for the welfare of its subjects, and that no fair-minded person (the Congresswállás excepted) can deny that the present *regime* has proved of inestimable advantage to the people of India. The writer then goes on to say that the native members of the various Legislative Councils in the country are generally so many

figureheads. Should, however, one of them happen to be an able man, he makes it a point to oppose Government on all occasions and does nothing to add to the comfort of the people or secure redress of their grievances. As a natural consequence of this, there are quite a number of matters which require attention, but of which the authorities are wholly ignorant. The correspondent adds that the *zamíndárs* do not know how to acquaint Government with their grievances, and submit to any amount of inconvenience and suffering rather than lay bare their hearts to the authorities. Indeed, if the passing of the Land Alienation Act had depended on the consent of the agriculturists the measure would never have become law. The writer then alleges that the *kharíf* crops in seven villages in a certain district have been seriously damaged by the recent rains and that the *zamíndárs* concerned do not know how to drain off the rain water. The local Tahsíldár, who is touring in the *iláka*, has not so much as visited the villages in question. On the other hand, the *zamíndárs* do not care to appeal to the Deputy Commissioner and acquaint that officer with their pitiable lot. The correspondent, therefore, requests Government to look into the matter and take prompt steps to remedy the evil. He regrets that, while on tour, Deputy Commissioners and Tahsíldárs should do nothing to ascertain the grievances of the agriculturists, and should come to know of these complaints only when difficulties are experienced in the collection of the land revenues, and then they usually try to realize Government dues, no matter whether a *zamíndár* has to part with his house, land, wife or daughter in order to raise money to meet the demand.

### *(f)—Railways and Communications.*

Grievances of Railway Clerks.

28. The *Akhbár-i-'Am* (Lahore), of the 20th August 1901, publishes a communication in which the writer alleges that some time back one Maulvi Muhammad Husain, a clerk in a certain Railway Office at Lahore, fell ill and obtained privilege leave for one month, but that he was given only half pay for the period of leave. It may be added that his recovery, not being complete, he took sick leave for six months. It will, however, surprise the public to learn that, before the expiry of the latter leave, Muhammad Husain was served with a notice of discharge and that his services have since been dispensed with. Similar treatment, alleges the correspondent, was accorded to certain other clerks—Ahmed Dín, Charan Dás and others. He adds that sometime back Mr. Bean (Deputy Traffic Superintendent) issued orders to the effect that no clerk should be required to attend office on Sundays, but that these orders have already ceased to be observed. As a consequence of this, the employés of that office are put to the greatest possible inconvenience. That this is so, will be evident from the following: On the 28th April last, which was a Sunday, a clerk named Rám Rattan was directed to attend office at 12 noon. He did so, but it being intensely hot, the poor man was struck down by heat apoplexy, remained unconscious for a long time and had to be sent home in a carriage. It may be added that although he was ill for many days he took only 3 or 4 days' leave, for had he applied for a longer leave, he would most probably have been dismissed. The writer then goes on to say that the aforesaid office is a veritable House of Death so far as its poor employés

are concerned. It has cut short many a valuable life, while there are nearly a dozen clerks in it whom overwork has made so thin and emaciated that there is hardly any blood left in their veins. To make matters worse, these living corpses are in constant danger of being dismissed the service. The correspondent concludes by requesting the chief clerk to mitigate the hardships to which the unfo rtunate clerks in question are daily exposed.

The same.

29. The same paper of the 23rd August 1901 publishes a communication in which the writer says that, notwithstanding the fact that the clerks in a local Railway office work till 8 or 10 P.M., they cannot cope with their work. To make matters worse, they are very severely punished for being in arrears for which they cannot justly be blamed. Quite recently four record clerks, namely, Jáfar Husain, Nand Lal, Brij Mohan and Bálmukand, have had their salaries cut down by Rs. 2 for being in arrears and have of late been working for 14 hours a day continuously. To add to their hard lot, they find it impossible to obtain redress of their grievances from the local Railway authorities and have had to lay their case before Lord Curzonby wire, copies of the telegram being sent to the Manager, the Traffic Superintendent and the District Traffic Superintendent respecti vely. The writer concludes by expressing the hope that the Viceroy, who takes a strong interest in the welfare of clerks, will do justice to the aforesaid memorialists.

The road between Jullundur and Hoshiárpur.

30. A Ráwalpindi correspondent, N. C. Ahlúwália, writing to the *Lahore Punch* (Lahore), of the 21st August 1901, remarks that, notwithstanding the fact that the construction of a Railway between Jullundur and Hoshiárpur was sanctioned long ago, no attempt has so far been made to take the work in hand. The writer then alleges that during the rainy season the road between the said two cities is invariably in a wretched condition, with the result that the public are put to great trouble and loss. The writer, therefore, expresses the hope that the proposed Railway will be constructed before long, or that failing this, the Municipality of Jullundur and the Public Works Department will see their way to metal the road at an early date and bridge over a certa in *nulla* which crosses the road.

*(h)—Miscellanious.*

A complaint against the *Ahlúwália Gazette.*

31. The *Punjab* (Amritsar), of the 13th August 1901, remarks that the prosecution and imprisonment of the Editor of the *Ahlúwália Gazette* for defaming the local octroi officials seems to have made no impression on him, seeing that of late he has been defaming every body with whom he does not happen to be on good terms. It my be added that the charges preferred by him against a certain police official of Amritsar are wholly unfounded (*vide* paragraph 32 of the Selections No. 32). It is, therefore, desirable that Government should take severe notice of the *Gazette's* conduct and institute criminal proceedings against the paper.

[ Confidential. ]

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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**Received up to 7th September 1901.**

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 7th September 1901.**

## I.—POLITICS.

### (a)—*Foreign.*

The Hedjáz Railway.

1. The *Vakil* (Amritsar), of the 23rd August 1901, regrets that although the advantages of the Hedjáz Railway have been fully made known to the Indian Mussalmáns and the project has on the whole been well received by them, the amount of subscriptions so far realized for the work does not exceed Rs. 20,000 or Rs. 25,000. There can be no doubt that the Muhammadans of India are very poor; but still every one of them could have afforded to subscribe at least one anna, and this would have brought in a large sum of money. Again, although they are not the present rulers of the country, nevertheless hundreds of Chiefs, Jagírdárs, rich merchants and highly-paid Government servants are to be found among them, and these could easily have made handsome contributions. After remarking that the Hedjáz Railway is calculated to facilitate pilgrimage to Mecca, &c., and that it is unfair to represent the authorities as being opposed to its construction, the Editor remarks that the indifference displayed in the matter by his co-religionists is due to two causes alone. In the first place, they have not as yet learnt how to work together; and, in the next, they are so selfish as to lack all feeling of national sympathy and love. He then suggests that each and every intending pilgrim to Mecca should subscribe towards the Hedjáz Railway Fund half the sum of money he has set apart for his travelling expenses. The other half he should deposit in some bank and postpone his intention of seeing the Holy K'aba for two years. By the end of that time the railway in question will have been constructed, and it will then be possible for him to visit Mecca at an expenditure not exceeding the amount deposited by him in the bank.

2. The same paper acknowledges the following subscriptions towards the Hedjáz Railway Fund :— The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged ... | | 3,572 | 10 | 6 |
| 1. Received through Muhammad Abdul Karím, of the Loco. Office, Bengal-Nágpur Railway, Nágpur ... | | 5 | 0 | 0 |
| 2. Ditto ditto Munshi Feroz-ud-dín, Head Railway Time-keeper, British East Africa ... | | 117 | 0 | 0 |
| 3. Ahmad Husain of Farídabad (price of one copy of the *Insha-i-Fais-Mansha*) | | 0 | 6 | 0 |
| Total ... | | 3,695 | 0 | 6 |

3. The *Watan* (Lahore), of the 23rd August 1901, also acknowledges the following subscriptions :— The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged ... | | 74 | 10 | 0 |
| 1. Received through Sheikh Imám-ud-dín, Postmaster, Isa Khel ... | | 25 | 9 | 0 |
| 2. Munshi Bashír Ahmad, Amritsar ... | | 0 | 8 | 0 |
| 3. Lala Pyáre Lál, a Munshi in the *Watan* Office ... | | 0 | 5 | 0 |
| Total ... | | 101 | 0 | 0 |

4. The *Paisa Akhbár* (Lahore), of the 31st August 1901, also acknowledges the following subscriptions :— The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged ... | | 434 | 1 | 3 |
| 1. Muhammad Husan, Chak No. 242, Dajkot Post Office, Jhang District ... | | 1 | 0 | 0 |
| 2. Through Fakhar-ud-dín Ahmad, Kareli, District Narsinghpur ... | | 12 | 0 | 0 |
| 3. Abdul Ghafúr, Munsarim, Muhammadabad, District Gházípur ... | | 2 | 0 | 0 |
| 4. Shekh Rahmín, servant of Thakur Ranbír Singh, Taluqdár, Dhaliánwán, District Allahabad ... | | 1 | 0 | 0 |
| 5. Núr-ud-dín Husan, C.M.S., Hospital Assistant, Khalodi, Marwár ... | | 2 | 0 | 0 |
| 6. Munshi Kázim Husain, Ranger, Dandori, District Mandalay ... | | 0 | 1 | 0 |
| 7. Nawáb Syad Shabbar Hasan, Ráís, Agra, through his agent Syad Sájjad Husain ... | | 15 | 0 | 0 |
| Total ... | | 467 | 2 | 3 |

(b)—*Home.*

5. Azíz Ahmed (of Glasgow), writing to the *Watan* (Lahore), of the 23rd August 1901, alleges that all the Kings of England bearing the name Edward having been inveterate enemies of Scotland, the Scots have taken offence at the King-Emperor assuming that name. The Irish Roman Catholics, who form two-thirds of the population of the Emerald Island, are also by no means well disposed (towards His Majesty). The natives of India, therefore, deserve praise for being sincere and loyal to the British Throne and wishing long life to the King-Emperor.

Azíz Ahmed on Indians and the British Throne.

6. The *Punjab Samáchár* (Lahore), of the 24th August 1901, writing about the scheme regarding the formation of an Imperial Cadet Corps, remarks that the people of India have been enjoying unequalled peace since 1858. As a natural consequence of this, they are fast becoming effete and have well nigh forgotten the use of arms. The same may be said of Indian Princes, whose usual pastimes have come to be polo, cricket, drinking, &c. Indeed, the rulers of Native States lead such a life that they can prove themselves of little or no use either to Government or to their subjects. It may be mentioned here that, unlike the British, the Muhammadan Kings of India neither disarmed the children of the soil nor did they leave Raises to pass their days in idleness. The scions of noble families were not only eligible for all appointments at the Court of the Great Mughal, but the highest posts in the army were also open to them. Government, however, has so far taken no step in this direction, and but for Lord Curzon's scheme under reference Raises would have become wholly effete at no distant date. The Editor then publishes the substance of this scheme, and says that the Viceroy's proposals should be carried out in such a manner as to make them attractive to the Princes of India.

The Imperial Cadet Corps.

7. The *Paisa Akhbár* (Lahore), of the 31st August 1901, writing on the same subject, remarks that the scheme is certain to render Lord Curzon's name popular throughout the country for all times to come. The Editor has no doubt that the formation of the proposed Imperial Cadet Corps would have the effect of reviving a martial spirit among Raises. The public would, however, have felt far more grateful to the Viceroy if His Excellency had extended the privilege of joining the Corps to the gentry.

The same.

8. The *Tribune* (Lahore), of the 31st August 1901, publishes the following remarks in the course of an article headed "The army as a career for Indians":—

The Indians and the Military Service.

"We quite agree with the *Statesman* that, were the King-Emperor's coming coronation to be marked by a declaration from the Throne that His Gracious Majesty had determined to open the Army as well as the Civil Service of India to the people of this country, it would be commemorated for all ages.

We have said that the present policy of excluding Indians from the higher ranks of the army is a wrong to the country, and a loss to the Empire. We shall explain at some length what we mean. You cannot inflict on a country and its people a more grievous wrong than to take away its power to to use even arms in its defence. The people whose arms are thus taken away are reduced to the position of helpless creatures who are at the mercy of their more fortunate neighbours who have not been disarmed. The martial races of India could make available for the purposes of the British Empire, both at home and abroad, practically unlimited numbers of soldiers, if suitable opportunities were given them for acquiring military training and exercising the skill thus acquired. That the Sikhs, Rájpúts, Gurkhás, Mahrattás, Patháns and other warlike races make excellent officers and leaders of men cannot be denied for a moment. In cases of trouble and difficulty in any part of the world-wide British Empire, India would be able to send huge battalions of troops under capable and efficient Indian leaders, and demonstrate to the world that India was a great source of strength to England. As things stand at present the Indian Army can be of no use to England, and in the case of a war with a Power that could threaten the frontiers of India, the people of India would not only be able to render no help, but will require protection themselves. No sensible man can contemplate this state of things without horror. Again, what would happen to the Indians if Englishmen had to send every available soldier—European and Native—to a war in Europe or Africa where the existence of the Empire itself was at stake? That a contingency like this may never occur is the prayer of every patriortic Englishman and loyal Indian. But is it not wise to be pepared for every emergency?

Again, the exclusion of the people of India from the commissioned ranks of the army is a slur, though an utterly unmeritted one, upon their loyalty. And so long as this exclustion lasts, Indians can never stand upon a footing of equality with the dominant race in its civil administration.

* * * *

"By allowing Indian gentlemen to enter the Native Army and hold the King-Emperor's Commission, and discharge the same honourable duties and responsibilities as the English officer, the rulers of India would be putting a stop to those unjust reflections in English newspapers upon their manliness, courage and fitness for self-government which cause the Indians so much pain and which would not be made if the Indians were not practically excluded from the army."

The Muhammadans and politics.

9. The *Vakil* (Amritsar), of the 26th August 1901, says that in November last it published an open letter to Nawáb Moshin-ul-Mulk in which it was pointed out that the Muhammadans of India should do something to secure their political rights. In reply, the Nawáb wrote a private letter to the Editor saying that he was ill and unable to give the matter the consideration it deserved. After his recovery he attended the Rámpur Session of the Muhammadan Educational Conference, and although the Editor saw him on that occasion, the Nawáb would not say a word about the important subject in

question. It is, however, scarcely likely that he will also ignore the letter which Nawáb Mehdi Hasan has recently published in the *Pioneer* on the same subject. After expressing satisfaction that the matter is attracting the attention of the leading members of the Muhammadan community, the Editor publishes a translation of the aforesaid letter, and promises to resume his remarks at some future time.

## III.—Native States.

The late Maháráni of Dholepur.

10. The *Sat Dharm Parchárak* (Jullundur), of the 23rd August 1901, remarks that the practice of *Sati* was undoubtedly objectionable, but that the people of India are now and then compelled to belaud it from a political point of view. Quite recently the Maháráni of Dholepur and another lady, who happened to die at about the same time as their husbands, were given the epithet of "*Sati*." The very native newspapers, however, which only a few days back were full of praises for these "*Satis*," have now given out that the Maháráni was led to commit suicide through a fear of being subjected to oppression by the officials of Government (in the State). Such tactics, it will be conceded, are ridiculous in the extreme. If only English social life is to be run down, Her late Highness must be spoken of as "*Sati*"; but should her death be capable of being turned to political advantage, then a hue and cry must be raised about her having been driven to commit suicide! The Editor adds that he has frequently remarked that those natives, who hope to raise the nation by means of fraud and deception, are only putting back the regeneration of India for centuries.

Kashmir and cholera.

11. The *Vakil* (Amritsar), of the 26th August 1901, after stating that cholera has broken out in Kashmir this year also, and that the contagion has spread even to Srinagar, remarks that the frequent appearance of the epidemic in the Happy Valley would show that the sanitary condition of the State is not all that could be desired. The Editor then regrets that while strenuous efforts are being made to place the various Departments of the State on a satisfactory footing, little or no attention should be paid to the important subject of sanitation.

## V.—Native Societies and Religious Matters.

The doctrine of *niyog*.

12. The *Arya Musáfir Magazine* (Jullundur), for July 1901, remarks that Mirza Ghulám Ahmad of Kádián states that he has published his *Arya Dharm* with a twofold object. In the first place, he wishes to show that the Vedas, which contain dirty passages (like those about *niyog*), cannot be from God. The second object he has in view is to make "the people of this country" eschew such indecent and immoral practices (as *niyog*) and to induce Government to put down the same. The Mirza should, however, remember that there is nothing obscene in the Vedas, which, by the way, cannot be understood by the admirers of illiterate persons.* The books in question, it may be added, merely preach the unity of God, and teach mankind how to tread in the right path. Unlike the

*The Prophet was such a person.

Qurán and the Traditions they are not the fountainhead of falsehood, deceit, fornication, &c. Nor do they contain indecent instructions about *mut'a*,* &c., or about having sexual intercourse through (such devices as) *mahr*† and *kábín*†. Besides, it is not clear to whom the phrase "the people of this country" is intended to refer. It cannot apply to the believers in the Vedic religion, for they do not observe a single custom which can be called indecent or immoral. If, however, the phrase has reference to Muhammadans and Christians, the Mirza's remarks are thoroughly apposite, as the institutions of *nikah* and divorce have undoubtedly the elements of immorality about them. As for the doctrine of *niyog*, the "Prophet" of Kádián has not brains enough to understand either its importance or philosophy. He should, therefore, request Government to put down not *niyog* but *nikah*, *mut'a*, &c.

*Temporary marriage.

†A marriage portion or settlement which a Muhammadan husband is obliged to pay his wife on divorcing her.

The Editor then states that Mirza Ghulám Ahmad alleges that he was told that Pandit Dayanand had written very strongly in favour of the Aryás introducing the practice of *niyog* among their wives, daughters and daughters-in-law. He made confidential inquiries on the point from several Aryás, but all of them denied the correctness of his information. This assertion, however, seems incredible, for the members of the Arya Samáj have never repudiated the doctrine of *niyog* or felt any hesitation in preaching the same. After remarking that the doctrine has the sanction of the Vedas, the Editor says that the Mirza quotes a few disjointed sentences from the *Sattiárth Parkásh*, and asserts that they go to show that the sole object of *niyog* is the gratification of lust, albeit only to such an extent as would lead to the birth of children. But were that worthy to read the question, from the answer to which he has cited the extract, he would discover his error and come to know that there is very little difference between marriage and *niyog*. Indeed, were he aware that the Arya law-givers have gone the length of reprobating sexual intercourse after conception, he would not have characterised the practice in question as he has done. Besides, if he looks upon *niyog* as adultery, he should also be prepared to admit every Muhammadan to be an adulterer, for Muslim law says that whoever speaks to or looks at a woman commits adultery with her. No Musalmán, therefore, who is not both deaf (? dumb) and blind, can escape being charged with the commission of adultery. And consequently the Prophet also cannot claim exemption from sins, seeing that he was neither deaf nor blind. But even if it is admitted for argument's sake that *niyog* is a means of gratifying lust, it must be considered superior to Muhammadan *nikah* and *mut'a*, for while it is ordered to be entered into only in case of necessity and for a fixed time, no restrictions are prescribed as regards the latter connections.

The Mirza further says that were a widow to lead a retired life and have recourse to adoption, she would avoid adultery, and get a son for nothing. But how is it that Muhammad also adopted Zaid and thereby gained a son for nothing, which, according to the Mirza, was a heinous sin. Again, the "Prophet" of Kádián remarks that should a man or woman

*Sic!*

be unable to control his or her carnal passions, he or she should never think of marriage, for according to the Vedas marriage is unlawful. All that he or she can do is to quietly establish illicit relations with a member of the other sex. It is scarcely necessary to point out that this is a mis-statement pure and simple. It is expressly ordered that *niyog* should be performed openly and with the consent of the families of the parties desirous of entering into that relationship. Presumably, when penning his remarks, the aforesaid "Prophet" had in mind the episode regarding Muhammad having sexual intercourse with Maria Coptis in the house of his wife Hifzáh. The Editor then takes Mirza Ghulám Ahmad to task for ridiculing the provision that should a woman fail to secure children by one connection, she can perform *niyog* with a second man, and so on up to the number ten. The Mirza should remember that one's efforts in the matter of producing children can prove successful only when the semen and the menstrual blood are pure, or can be made so This ought to convince him of the reasonableness of the injunction regarding the performance of *niyog* even with the tenth man for the sake of offspring. It may be mentioned here that a certain Aryán philospher is of opinion that man and woman should be united by marriage only when fully grown up. The same lesson is taught by the Vedic system of medicine, which says that if a woman under sixteen is rendered pregnant by a man below twenty-five, abortion is the usual result. But even should a child be born, it does not live long; or if it does so, it never develops into a strong man or woman.

The Qurán.

13. The *Arya Musdfir Magazine* (Jullundur), for July 1901, publishes an articles from the pen of one Gawardan Dás, who endeavours to prove that the Qurán is full of plagiarism, and that the ideas embodied in it are disconnected. In short, the writer adds, the Muhammadan scripture is a bundle of improbable tales and stories, and it is a sure sign of ignorance and stupidity to regard that book as an inspiration from God.

The Mullás.

14. The Editor of the *Curzon Gazette* (Delhi), in its issue of the 23rd August 1901, says that some time back he dreamt a dream in which he heard a white-bearded old man complaining of the misdoings of Mullás. That venerable individual lamented that for the last 900 or 1,000 years the worthies in question had everywhere been endeavouring to uproot the Muhammadan religion, and that it was through them that those vast Islámic Kingdoms, with which the Prophet's followers had at one time studded the earth, had been swept out of existence. He also complained that it was the blood-thirsty and selfish Mullás who, during Timur's time, gave out to the world that it was the bounden duty of Musalmáns to wage *Jehád*, and that at present their descendants stand in the way of the progress of the Indian Muhammadans. At this the old man's eyes filled with tears, and everybody present began to curse the Mullás. The prophets who sat round the venerable speaker also complained of the "Mullás," of their respective faiths, while Christ lamented that the Christian "Mullás" were such wretches that wherever they went they carried fire and sword with them. The old man then went on to say that pious and learned Mullás had not ceased to exist; but that their existence was known

to few or none, and that nobody cared a brass farthing for them. Nevertheless, these high souls looked upon gifts and presents as pig's flesh, and would rather be sawn in two than spread disunion among their co-religionists. On the other hand, the general run of Mullás, who were a set of mischievous, wicked and riotous persons, represented the enemies of the Prophet and Islám, and were the most deserving inmates of hell (*lit.* the true heirs to hell), and were creating schisms in the Muhammadan religion, and thereby weakening its followers. The writer then quotes further sayings in which the Mullás were referred to as tyrannical, irreligious, brothers of Satan, eternal dwellers in hell; and in which the old man complained that there appeared to be no way of bringing them to book.

The same.

15. A correspondent writing to the same paper alleges that certain Mullás have created great differences among the Muhammadan residents of the Jodhpur State, and are inciting the latter to break one another's heads. A certain Maulvi from Pesháwar has succeeded in straining the relations between the Muqallids and Ghair-Muqallids to such an extent that the two sects are thirsting for each other's blood. Indeed, the contagion is spreading so fast that it has affected even the State Courts, which do their utmost to injure Ghair-Muqallids. To make matters worse, another Maulvi has caused a serious split among the Muqállids. The correspondent then deprecates the existence of divisions among the followers of Islám, and calls upon the Editor to do something to remedy the evil.

## VII.—General Administration.

### (*a*)—*Judicial.*

The investiture of the President of the Simla Municipality with judicial powers.

16. The *Victoria Paper* (Siálkot), of the 18th (received on the 30th) August 1901, takes exception to the investiture of Mr. Donaldson, President of the Simla Municipality, with powers to try offences against the Punjab Municipal Act, 1891, and the bye-laws issued thereunder. Indeed, justice demands that a President, Secretary or Member of a Municipal Committee should not be empowered to try cases to which the Committee is a party and which are instituted in pursuance of resolutions adopted at meetings at which the trying official was present.

### (*c*)—*Municipal and Cantonment affairs.*

The Amritsar conservancy arrangements.

17. The *Ahlúwália Gazette* (Amritsar), of the 24th August 1901, complains that the conservancy arrangements of the local Municipality are not all that could be desired. The main bazárs and roads are well watered and taken care of, but the minor streets and lanes are always in a disagreeable condition. As an instance in point, the Editor alleges that such a nauseating smell permeates the entire Ahlúwália Katra that it is a trial to pass through that part of the city. The present state of things, he adds, is due to laxity in supervision on the part of the Municipal authorities. The Head Conservancy officials, it may be pointed out, visit only Municipal roads and bazárs and leave the Jamadárs to do the rest. The latter are, however, in collusion with the sweepers and

watermen, from whom they receive a share of their salaries, and who are, therefore, having everything their own way. After requesting the Officiating Secretary, Mr. Nichol, to look into the matter, the Editor asks Ward officials to be strict in the exercise of their powers with a view to improving the sanitation of Amritsar. He then suggests that the officials in question should make a tour of inspection every week, that conservancy menials should be transferred from one ward to another after every two months, and that all sweepers and watermen having dealings with their Jamadárs should be dismissed.

### (*d*)—*Education.*

18. The *Paisa Akhbár* (Lahore), of the 31st August 1901, publishes a communication similar to the one which appeared in the *Akhbár-i-'Am* of the 23rd idem (*vide* paragraph 26 of the Selections No. 35) regarding the desirability of granting retiring pensions to the Teachers of Vernacular Primary Schools.

A suggestion to grant retiring pensions to Teachers of Vernacular Primary Schools.

### (*e*)—*Agriculture and questions affecting the land.*

19. The *Victoria Paper* (Siálkot), of the 23rd August 1901, suggests that a certain part of the land on the Jhelum Canal should be reserved for honorary Government servants, as their claims to grants of such lands are far superior to those of paid public servants, who receive fat salaries and are entitled to retire on pension.

A suggestion for reserving some land on the Jhelum Canal for grant to honorary Government servants.

### (*f*)—*Railways and Communications.*

20. The *Akhbár-i-'Am* (Lahore), of the 24th August 1901, publishes a communication in which the writer says that some of the grievances of Railway clerks have recently been removed, and that hopes are entertained that ere long they will have nothing left to complain about. The latter expectation, he adds, is based on the fact that Lord Curzon has directed the Railway authorities to pay special attention to complaints in the Press against the Railway Department. After praising the *Akhbár-i-'Am* for espousing the cause of the poor clerks, the writer advises the latter to bring their grievances to the notice of the Railway authorities through the Press. They should, however, remember that they have everything to lose by indulging in exaggeration.

Grievances of the clerks of Railway Offices.

### (*g*)—*Postal matters.*

21. The *Chaudhwin Sadi* (Rawalpindi), of the 23rd August 1901, complains that of the 17 clerks employed in the local Head Post Office only one is a Muhammadan, while all the seven paid apprentices in the office are Hindús. It is strange, adds the Editor, that the Postal authorities should allow this state of affairs to continue, especially when capable Muhammadans are forthcoming in Ráwalpindi in any number.

Preponderance of Hindu employés in the Head Post Office, Ráwalpindi.

(B)—Miscellaneous.

A proposed Famine Fund.

22. The *Paisa Akhbár* (Lahore), of the 24th August 1901, says that the *Civil and Military Gazette* recently suggested the imposition of a new tax in order to enable Government to cope with future famines. Nawáb Muhammad Afzal Khán, Deputy Commissioner and Ráís of Gandápur, approves of the suggestion, but adds that the contingency should not be met by enhancing the land tax which is already heavy enough. The Editor, however, cannot bring himself to endorse the above suggestion, and remarks that the people of India are already so heavily taxed that no enhancement is feasible. There can, of course, be no denying the fact that a Famine Fund would prove of great service in times of scarcity. But as Government cannot go out of its way to raise such a fund, it should be the duty of Ruling Princes, wealthy natives and highly paid Government servants to subscribe liberally towards the Famine Fund started by the Mahárája of Jaipur.

Preponderance of Hindús in the public offices of the Shahpur District.

23. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd August 1901, says that a correspondent writing to the *Observer* complains that the present Commissioner of the Ráwalpindi Division is of opinion that public appointments should be equally divided between Hindús and Muhammadans. If this is true, adds the Editor, Mr. Walker is entitled to the sincere thanks of the Muhammadan community. He then goes on to say that the Hindu element preponderates in the Government offices of the Shahpur District to such an extent that if for years to come every vacancy occurring therein were given to a Muhammadan, even then it would be difficult to make the number of Muhammadan employés equal to that of Hindús. It may be added that there is not a single Muhammadan Reader in the Shahpur Courts; that the Superintendent, the Deputy Superintendent and the Ahlmad of the Deputy Commissioner's Vernacular Office are all Hindús, and that his English Office is also manned by Hindús. Indeed, were this not so, certain registered letters which were addressed to the Deputy Commissioner by name, would not have been refused by his office. The Editor further alleges that all the three Tahsíldárs in the district are Hindús; that of the four Náib Tahsíldárs only one is a Muhammadan; and that the same is the case as regards Extra Assistant Commissioners. He also complains that the Canal Department is entirely full of Hindu officials, and that under the present arrangements Muhammadans find it extremely difficult to secure a Patwárship. He has learned from a reliable source that great obstacles are thrown in the way of Muhammadans being allowed to work as apprentices in the Canal Office, nay, they have to face extraordinary difficulties in obtaining permission to appear at the examination prescribed for entry in the said Department. The Editor concludes by requesting Sardár Partáp Singh, Deputy Collector of Canals, to look into the matter at an early date.

[ Confidential. ]

[ Vol. XIV. ] [ No. 37. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 14th September 1901.**

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# SELECTIONS
## FROM THE
# NATIVE NEWSPAPERS
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## I.—POLITICS.

### *(a)—Foreign.*

1. The *Watan* (Lahore), of the 30th August 1901, after reproducing Reuter's telegrams about the Franco-Turkish dispute over certain quays, remarks that the anger displayed by France in the matter is not the anger of a Power which has full reliance on its strength, but that of a light-headed and narrow-minded nation which feels its own impotence. It may be added that there is nothing to fear in the threat of the French that, in the event of the Porte not fulfilling its engagements, the young Turkish party in France will be allowed full liberty to work against the Sultán. Even now these unpatriotic wretches are having everything their own way in that country, as well as in England, &c., and it is difficult to imagine what greater latitude is possible. At any rate, the Muhammadans may rest assured that the threatened change can in no way injure Turkey or its ruler. As for her threat to seize some Turkish port, when the combined fleets of Christian Europe proved unequal to the task in 1895-96, it is absurd to suppose that the French single-handed could do so. The Editor then goes on to say that, although many of her claims are reasonable and just, France has, by her haughty attitude, made herself the laughing stock of the world, and that it is probable that her behaviour may lead the Porte to forbid the employment of French capital in the Ottoman Empire in the future.

**The Franco-Turkish rupture.**

2. The *Curzon Gazette* (Delhi), of the 1st September 1901, writing on the same subject, remarks that there is no likelihood of the rupture culminating in a war between France and Turkey. But even if things were to drift to that pass, all the loss would be on the side of the former country. The Turks have no desire to commence hostilities, and it is France who will have to do so. There can, however, be no doubt that French troops will find it impossible to approach the Golden Horn. This being the case, France will have to turn her attention to the Dependencies of Turkey. But her attempts in this direction are also certain to prove futile. The British Government would never tolerate an invasion of Egypt, while it is also impossible to invade Syria with any certainty of success. There is very little chance of her being able to seize any port and land her troops on Syrian soil. Besides, the Turks are in

**The same.**

a position to bring overwhelming odds against her at every vulnerable point in Syria. At the most France could send 100,000 soldiers to that part of the Ottoman Empire, but she would find herself confronted with a Turkish army four times as large. In a war on land, therefore, she is certain to sustain defeat, in which event, by the way, she may rest assured of being swallowed up by her mortal enemy, Germany. It is of course true that the French fleet at Marseilles has been ordered to hold itself in readiness to advance on the Levant at a moment's notice; but the Turks are not to be frightened by such threats. They have not only seen—and that more than once—much larger fleets in the Levant, but are also fully aware of the insignificance of France. In conclusion, the Editor remarks that a tussle between Turkey and France would be certain to lead to a general European war.

The Hedjáz Railway.

3. The *Watan* (Lahore), of the 30th August 1901, says, that the Muhammadans in South Africa are evincing commendable interest in the proposed Hedjáz Railway. A few months back Mr. Abdul Hamíd Hásham and another gentleman collected between four and five hundred rupees in Kimberley and Vryburg for the work. About £1,000 have recently been raised in Natal through the exertions of Mr. Abdul Qádir Qamr-ud-dín, a local merchant. That high-souled gentleman has also undertaken a tour through Cape Colony, the Transvaal, &c., with the object of collecting funds for the above Railway, and hopes to be able to realize between £15,000 and £16,000. Indeed, he has already succeeded in raising about £1,300 in Durban alone, and that at a single meeting. The Editor then goes on to say that the reason why India has not up to the present contributed a large sum of money towards the Hedjáz Railway Fund is that all efforts in this connection have so far been confined to writing articles in newspapers. No particular individual or association has as yet thought it worth while to visit different parts of the country with a view to inducing the Muhammadan public to do its duty in this behalf. And experience has shown that in the matter of raising subscriptions a little oral persuasion proves far more effective than any number of newspaper articles. Such a course is specially suited to the present occasion, as the majority of the Indian Musalmáns are an uneducated lot and cannot realize the advantages of undertakings like the one in question. After calling upon Mulla Abdul Quyúm to tour through Southern India in order to collect money for the projected Railway, the Editor announces that the *Watan* has decided to engage the services, at its own expense, of an able and honest man, with a view to his making a similar tour through the northern part of the country.

The same.

4. The same paper says that two of the ticket books received by the Hedjáz Railway Fund Committee, Hyderabad, from Turkey have been sent to its office through Hafiz Abdul Rahmán of Amritsar. In future, therefore, subscriptions for the said Railway will not only be acknowledged in the *Watan*, but tickets for the same will also be issued to the subscribers, the postage paid being deducted from the amounts received. It may be added that each ticket being for Re. 1 or annas 8, none can be issued to those who contribute less than the latter amount or something between it and Re. 1.

5. The *Vakíl* (Amritsar), of the 30th August and 2nd September 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 3,695 | 0 | 6 |
| 1. Munshi Muhammad Sáleh, a subscriber to the *Vakíl*... ... ... ... | 17 | 0 | 0 |
| 2. Mas'ud Hasan Khán, Superintendent, Settlement Department Jagdálpur (Central Provinces) ... ... ... ... | 135 | 0 | 0 |
| 3. Ahmad Husain of Faridabad (price of one copy of the *Rafiq-i-Naujawánán*) ... ... | 0 | 6 | 0 |
| 4. Received through Sheikh Farrukh Husain of Mauza Mohayyuddín Pur, Jandáha Post Office, Muzaffarpur District ... ... | 8 | 0 | 0 |
| 5. Pír Sháh Abdur Rasúl, of Bhabhai Manhái, Sáhowál Post Office, Shahpur District ... | 7 | 0 | 0 |
| 6. Mussammát Fátma Bíbi, wife of Maulvi Nazar Muhammad, Muhammadan Marriage Registrar, Hánsi Bazár, Cuttock ... | 5 | 0 | 0 |
| 7. Háfiz Muhammad Yakúb, 3 Clock Tower, New Market, Calcutta ... ... | 20 | 0 | 0 |
| 8. Received through Maulvi Muhammad Mujtába Khán, Chhawani Nawáb Sáhib, Indore City | 225 | 0 | 0 |
| 9 Mirza Muhammad Agha Ján of Sinkhara, Mandsur District, Málwa ... ... | 5 | 0 | 0 |
| Total ... | 4,117 | 6 | 6 |

6. The *Watan* (Lahore), of the 30th August 1901, also acknowledges the following subscriptions :—

The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... | 101 | 0 | 0 |
| 1. Kázi Nasim-ud-dín Ahmad, Reader, Munsif's Court, Karnál ... | 2 | 0 | 0 |
| 2. Received through Munshi Ali Muhammad, Veterinary Assistant, Chhapri, Pesháwar District ... ... | 61 | 13 | 0 |
| 3. Munshi Ashfáq Ali, Kasauli ... | 0 | 2 | 0 |
| Total ... | 164 | 15 | 0 |

(b)—*Home.*

Muhammadans and politics

7. The *Vakil* (Amritsar), of the 2nd September 1901, in continuation of its previous remarks (*vide* paragraph 9 of the Selections No. 36), says that it has received a letter from Nawáb Vikár-ul-Mulk who makes certain enquiries regarding the defunct Muhammadan Anglo-Oriental Defence Association. All that the Editor can say in reply is that the reason of the Association having ceased to exist was not that it was not of a useful character, but that little or nothing was done to push forward the cause. He further remarks that the means adopted by his co-religionists to safeguard their political rights should not be such as to create distrust between Government and the Muhammadans. He then suggests that this can only be done by resuscitating the aforesaid Association, and says that Nawáb Vikár-ul-Mulk is also of the same opinion.

## II.—Afghanistan and Trans-frontier.

The Nushki route to Persia.

8. The *Sada-i-Hind* (Lahore), of the 5th September 1901, remarks that the Russian Customs Officers in the Shah's employ are in the habit of molesting travellers to Persia through Seistan. They subject caravans to diverse hardships, and not infrequently take advantage of the prevalence of the plague in India to stop travellers from proceeding to Persia. Apparently all this is done with the object of preventing the Nushki route from becoming popular, and it is to be hoped that Government will take prompt steps to remedy the evil complained of.

## III.—Native States.

The change of Ministry in Hyderabad.

9. The *Vakil* (Amritsar), of the 30th August 1901, says that the Nizám has retired Nawáb Vikár-ul-Umara and appointed the Peshkár, Maharája Kishen Parshád, Prime Minister in the Nawáb's place. This, adds the Editor, would show that the Ruler of Hyderabad wishes to be his own Prime Minister; for otherwise it is impossible that His Highness should have promoted the Peshkár over the heads of Sir Khurshed Jáh and several other highly placed officials. There can of course be no denying the fact that the family to which Mahárája Kishen Parshád belongs has all along rendered meritorious services to the State and that at one time its founder held the post which has now been conferred upon the Mahárája. Nevertheless, the appointment of a Hindu as Prime Minister of a Muhammadan State—and that when more deserving persons are forthcoming—cannot commend itself to the public. After alleging that for a considerable time past Nawáb Vikár-ul-Umara had been Prime Minister only in name and that the Nizám used to interfere in his work a great deal, the Editor remarks that if His Highness has really become fond of work and has retired the Nawáb because of that gentleman's unfitness for the post in question, the Mussalmáns, not only in the Deccan but throughout the country, deserve to be congratulated on the occasion. If, however, the old unsatisfactory state of affairs is to continue even after the change under reference, the Prophet's followers in India may truly be said to have fallen on evil days. The Editor then advises the Ruler of Hyderabad to follow the example of the German Emperor and take the administration of his patrimony into his own hands.

10. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st September 1901, also expresses dissatisfaction at the appointment of Mahárája Kishen Parshád to the post of Prime Minister, Hyderabad.

The same.

11. The *Punjab* (Amritsar), of the 3rd September 1901, writing on the same subject, remarks that for some time past sudden and startling changes have been taking place among the Hyderabad officials and that God alone knows what is to come of this. After alleging that of late the State has been a hot bed of intrigue, the Editor observes that, although Mahárája Kishen Parshád is a very able and competent official, his selection to fill the post of Prime Minister in preference to Sir Khurshed Jáh is nothing short of an act of injustice. It is true that the Punjábís can know very little about the state of affairs in Hyderabad, and that consequently it is inadvisable for them to criticise changes in the administration of that part of the country. Nevertheless, the Editor makes bold to say that in the matter of the succession to Nawáb Vikár-ul-Umara, Sir Khurshed Jah has been treated in a very unjust manner, and that the entire Indian public shares this opinion. In conclusion, he alleges that some powerful clique is at the bottom of the treatment accorded to the last-named gentleman.

The same.

12. The *Civil and Military News* (Ludhiána), of the 4th September 1901, says that it is an open secret that Nawáb Vikár-ul-Umara will not return to duty on the expiry of his leave, and that he has been retired in the interests of the administration. It is of course natural, adds the Editor, that the appointment of a Hindu as Prime Minister of a Muhammadan State should be viewed with disfavour by Mussalmáns, just as Nawáb Fayáz Ali's elevation to the same dignity in Jaipur has caused dissatisfaction among the Hindús. Experience has, however, shown that Hindu officials of Muhammadan States, and *vice versâ*, take special pains and display impartiality in the performance of their duties, and that in their anxiety to acquire and maintain a good reputation they give a very wide berth to bigotry and racial prejudices. Most probably, observes the Editor, some such consideration has prompted Government to sanction the aforesaid appointment.

The same.

13. The *Akhbár-i-'Am* (Lahore), of the 5th September 1901, says that the *Mukhbar-i-Deccan* expresses thorough satisfaction at the selection of Mahárája Kishen Parshád to succeed Sir Vikár-ul-Umara. That paper also alleges that the outgoing Prime Minister used to favour outsiders at the expense of the State subjects and overlook the claims of deserving persons. After remarking that the Mahárája is a very able person and may be relied upon to give satisfaction in his new post, the Editor observes that the Nizám's Hindu and Muhammadan subjects live together as friends and that their example ought to be followed in other parts of the country. His Highness himself, it may be added, is far from being a bigot, as is amply shown by his conferring the post of Prime Minister upon a Hindu gentleman.

14. The *Watan* (Lahore) of the 30th August 1901, after publishing a brief sketch of the official career of Mahárája Kishen Parshád and referring to the services rendered to the State by the family to which he belongs, remarks that his selection to succeed Sir Vikár-ul-Umara is commendable from every point of view. It may be added that although the Mahárája is a Hindu, his appointment as Prime Minister of Hyderabad has afforded his Muhammadan fellow-subjects as much pleasure as it has done to his co-religionists. He has a sincere regard for the great men of Islám and not infrequently sends gifts and offerings to the sacred places of Mussalmáns, while he has built a splendid mosque on his estate at considerable expense. The Editor, further remarks that the Mahárája is not only free from all feelings of bigotry, but can also boast of a keen and penetrating judgment. He is also well acquainted with the English, Arabic, Persian and Urdu languages.

The same.

## IV.—Kine-Killing.

15. The *Punjab* (Amritsar), of the 3rd September 1901, alleges that of late the relations between the Hindu and Muhammadan residents of Dalhousie have been greatly strained. This tension of feeling, adds the Editor, is due to the former's effort to open a shop for the sale of *jhatka* meat in the town, which has hitherto been without one.

An attempt to open a shop for the sale of *jhatka* meat in Dalhousie.

## V.—Native Societies and Regilious Matters.

16. The *Tribune* (Lahore), of the 5th September 1901, publishes the following communication under the heading 'the Congress and its paper' :—

The Congress and its paper.

"It was at the time of the first Congress meeting at Lahore that the idea of giving some kind of organisation to the Congress was suggested by a distinguished graduate of this Province. The Punjab members of the Subjects Committee earnestly and forcibly pressed the point at a meeting of the Subjects Committee, but the idea was poohpoohed by the Congress leaders on the ground that it was too early at the time. This carelessness on the part of the Congres s leaders compelled a leading Punjabi (Rái Murli Dhar, if we are rightly informed) to make the unpleasant remark that 'the Congress was a huge sham.' The educated Punjábís are far from being brilliant men. There are very few Punjábi good speakers or good writers, but they have their ordinary share of common sense. Had there been any system or method in the working of the Congress affairs, the cause would not have been in such a deplorable state as it is to-day. What is at the bottom of all these evils is want of money. We cannot afford to meet the expenses of the Congress Committee in England. We cannot support the Congress organ "India." And still we waste a large amount of money every year in the name of the Congress. We make temporary thatches which cost several thousand rupees every year. The decorations also appropriate a good amount, not to mention the large sums spent by the delegates in travelling to and from the Congress. Thus there is pelnty of money to be spent in connection with the Congress, only our leaders have not found the means]

to utilise the sources of income. There have been no fixed rules to define the status of the electors for the Congress delegates, or to define the relation between the provincial and general body, or between district and provincial Committees. In short, there has been no method in the working of the Congress from the beginning. It has been carried on by a periodical and spasmodic impulse of certain individuals, less sustained and systematic than that by which the many annual fairs are managed in this country.

"What we want is that the Congress should command a regular and systematic exercise of political energy, and should act as a useful institution for the political education of the country. In our humble opinion, it would be a great mistake to stop the only Congress organ "India," though it might be reduced in size or frequency of issues. If it is too expensive to print it in England, the printing and publication might be transferred to India, and entrusted to some experienced journalist, who knows how to make his paper interesting and paying. Its price should be reduced to Rs. 4, and as a monthly journal, it could be made self-supporting. It should be sent to leading members of the English Parliament gratis, and should also be sold in England at principal book stalls. It should contain full details of all cases in which justice is sacrificed to racial considerations, whether in the law court or in the public service, and it might thus be made to serve as a valuable permanent record.

"The general body of the Congress should consist of members, each of whom should pay a regular subscription every month or every quarter. No amount should be considered small for subscription. Even one pice per month should be accepted with thanks. In fact, no pressure should be brought upon any member in this way. Let every body pay to the Congress what he can easily do, without, in the least, inconveniencing himself in any way. The Pleaders' Munshis under the control of their employers may be utilized for collecting the subscriptions, being allowed 5 per cent commission on collections. The money thus collected should be deposited with some local Shahukár as a treasurer. None but the members should be eligible to elect delegates for the Congress meetings.

"A large portion of the subscription money should go to the general body of the Congress, and a small portion, if any, should be appropriated by the provincial body. This proportion should be fixed once for all. Members paying a subscription of rupee one per month, or more, should get the paper "India" free.

"There should be more than one paid Assistant General Secretary to the Congress. One of them should look after the collection of subscriptions, and should go about checking and inspecting accounts."

Decline of Natives of better classes.

17. The *Tribune* (Lahore), of the 10th September 1901, makes the following remarks in the course of an article headed "Steady decline of our better classes:"—

"The present generation of Indians are decidedly inferior in physique, mental calibre and spirit compared with their ancestors with whom the British had to deal when they began to acquire supremacy in this country. Only

two examples will suffice to illustrate the degeneracy that has overtaken all Indians, specially those of the better classes. In the Bengal of to-day are there any men of the mental ocumen, pluck, and grasp of affairs of the type of Mahárájas Amír (*Anglice* "Umi") Chand and Nuncoomar; or Rái Durlabh and Jagat Seth, or Gurgin Khán and Mánick Chand? We have nothing to do with their morals. All we are concerned with is to show that they possessed qualities of energy, daring, originality, and imagination (in other words, the power to conceive and execute great schemes) beyond the dreams of Bengálís of this generation. In the Punjab we look in vain for men of a heroic mould like Dhyán Singh, Hari Singh, Shám Singh and Lehna Singh, each a grand character in his respective capacity of statesman, general, soldier and scholar. No European came into contact with them without being deeply impressed by their personality. The same may be said of the other parts of India.

"No one can observe the various forces working within and without our society and note their results without seeing that the upper strata of our community are going steadily down and down.

"An English lad of gentle birth has the whole world before him. In whichever quarter of the globe he elects to "get up his tent" he is welcome. With moderate abilities and fair health he may enter upon any career he liked. Suppose he joins the Indian Heaven born service. As a stripling he would have grey-headed assistants, of mature judgment and experience, who must not only implicitly obey him, but if wise must go into ecstasies over the ability and far-sight of their youthful chief. The sense of responsibility and *power* (above all power) would soon make a man of the lad if he had anything in him. An Indian lad of gentle birth, however brilliant, cannot look beyond a clerk's desk, or a subordinate post in the Public Works Department, or Medical Department, or at the utmost a Munsifship, or officiating Extra Assistant Commissionership, and if he has the means to go into some independent profession there is only law and medicine for him. The preparation for these callings is arduous enough to take away all his buoyancy and grit. While all the world is the English young man's home, so to say, the native youth is, officially speaking, a stranger in Provinces other than his native one in hisown country. Technical Colleges in the West are open to all qualified students from whichever part of the world they may come, but in India the leading Engineering College in the country is closed to students from several of the Provinces. If the authorities could, they would keep away not only Medical and Engineering students, but members of the legal profession, belonging to one part of the country from another. Is it a wonder that Indian youths should feel as if they were 'cribbed, cabined and confined,' at an age when they should have no check to their worthy aspirations?

"Aye, on every side the Indian of the better classes is reminded *pointedly* of his abjectly dependent position. There are some Anglo-Indians who are gentlemen enough not to make it evident on any and every occasion that they are the masters here. But the vast majority cannot get rid of the snobbish habit of assuming an arrogant, lordly attitude in their daily dealings with the "natives." On the railway at every turn the native feels that he belongs to a

subject race. In public gardens he must not trespass on certain portions set apart for the white gods and goddesses. In most towns, specially those contiguous to large cantonments, there are certain roads which the native must not desecrate by his dirty presence between 5 and 7 P. M., or at church time on Sundays. Some of the halls erected by public subscription have been usurped by the white population, and if a native, attracted by the pictures and decorations, ventures to visit one, very soon he is made to feel that he is an intruder. There are some English Professors and teachers in India who treat their native students in a gentlemanly way; the majority, however, do not take the trouble of concealing the disgust they feel at being in the same room with native youths for two or three hours a day. The Principal of the College, where the present writer was reading years ago, once in a moment of generous self-forgetfulness actually shook hands with a native student. It brings tears to our eyes after all these years to remember the enthusiasm that this unprecedented mark of condescension created in the College. For weeks it was the talk of the student community. Good old Dr —, however, had only given the tip of his forefinger to be shaken, and was soon taken to task by his European colleagues for thus spoiling the native boys. A day may come, when owing to the growth of a common Imperial spirit of the *true* type, the rulers and the ruled might be drawn closer to each other, and the wretched Indians made to feel that they are the citizens of a glorious Empire. But at present everything tends to make the Indian less and less manly, and more and more dependent for everything. The same causes that are responsible for the steady emasculation and degeneracy of our better classes are also working for the physical, and intellectual and moral decline of the members of our princely houses."

The Caliphate.

18. The following appears in the *Observer* (Lahore), of the 7th September 1901 :—

"Mirza Hairat, Editor and Proprietor of the well-known Urdu weekly of Delhi, is publishing some interesting books on Muhammadan religion and history meant for popular use. Among the latest of such publications are two books, *Khiláfat-i-Shaikháin* and *Khiláfat-i-Usmáni*. In the first book Mirza Hairat deals with the vexed question of the right to succeed to the Prophet. A comparison of the relative claims of Abúbakar and Ali to succeed to the Prophet has troubled the whole history of Islám and we would have hesitated to admit the innocence of the publication of such a work as the *Khiláfat-i-Shaikháin* at this stage of the history of the world, had it not been for the commendable conclusion to which Mirza Hairat drives. Collecting the various traditions on the point current among Sunnís and Shiahs, the writer gives them with evident incredulity as to the authenticity of most of them, pointing out the mischief that has been hitherto wrought by differences between Shiahs and Sunnís. Some of the traditions rescued from oblivion in the collection would have much better been left in obscurity, yet the Mirza has tried to put the case on both sides fairly before the public and concludes with an expression of surprise at the fact that a struggle, such as every Kingdom witnesses and forgets every now and then, has been given a lasting character under the guise of religion and has kept up a perpetual feud between two

parties in Islám. He wishes that the feud be now forgotten and the question of the relative claims to the Caliphate—if a question it really was—may be buried so as never to be disinterred again.

"The other book is a short treatise on the ever present question of the title of the Sultán of Turkey to the Khiláfat. The conclusions of the Mirza on this point are that religiously there is no restriction as to nationality for being a Khalífa, that all Musalmán sovereigns can lay more or less claim to this title, if they are true defenders of the faith and that Musalmáns allow the precedence of the Sultán in this respect. He makes it clear, however, that sympathy with the Sultán as a Muhammadan potentate and reverence for him as a caliph of Islám does not in any way involve any obligations of worldly allegiance to him, and that in worldly allegiance Indian Musalmáns are bound indissolubly to the British Crown, under which they have so much religious liberty and opportunities of progress and advancement. Both the books are written in the idiomatic Urdu of Delhi, and can be had at the *Curzon Gazette* Office, Delhi."

On the receipt of interest by Muhammadans and *ribwa*.

19. The *Vakil* (Amritsar), of the 30th August 1901, publishes a communication in which the writer endeavours to prove that there is no truth in Syad Muhammad Háfiz's contention in the *Watan* of the 19th July last that interest and *ribwa* are synonymous terms, and that the taking of either is unlawful both in a *dár-ul-harb* and in a *dár-ul-Islám*. The correspondent adds that the profits (*lit.* increase) realized by a Muhammadan from his dealings with the residents of a *dár-ul-harb* can on no account be called *ribwa*. He also contends the validity of Muhammad Háfiz's opinion that India is not a *dár-ul-harb*.

Complaint against the Manager, Golden Temple.

20. The *Ahlúwália Gazette* (Amritsar), of the 1st September 1901, alleges that in these days the men employed to look after the *Guru-ka-bágh* are required to help in the erection of a house which the Manager of the Golden Temple is building in the Rámgharián Katra. Again, the Manager is in the habit of misappropriating money belonging to the temple, and it is surprising that he should be allowed to do whatever he likes with the Temple property. It may be added that although a considerable part of the *Jalo* Fund has been embezzled, no explanation has so far been called for from Colonel Jowála Singh. After expressing his willingness to adduce proofs in support of his assertion, the Editor alleges that of late certain gamblers have been carrying on their nefarious games at the back of Mahárája Ranjit Singh's cenotaph, and enquires if they have the Manager's permission to do so, and whether they pay him anything in return. He then suggests that the present Manager, being illiterate and unfit to cope with his heavy duties, should be replaced by an abler and more experienced gentleman. In case this suggestion is adopted, the Editor would show up Colonel Jowála Singh in his true colours and reveal to the public how he and Munshi Bhola Singh have been misappropriating the Temple funds.

21. The same paper publishes a communication in which the writer remarks that it is wrong to say that Munshi Bhola Singh is related to the Manager of the Golden Temple. There can, of course, be no doubt that the Munshi is a shrewd man and has the Manager completely under his thumb. After remarking that both the above worthies have been embezzling money from the *Jalu* and other funds to their heart's content, the correspondent says that he can adduce proofs is support of this assertion He promises to communicate the true history of Munshi Bhola Singh and show that the Munshi only imposes on the public when he says that he is a Ját.

The same.

## VII.—General Administration.

### *(a)—Judicial.*

22. In commenting on 'S. J. Hill's' letter to the *Pioneer* anent the Travancore Planter's case, the *Tribune* (Lahore), of the 10th September 1901, remarks as follows:—

The Planter's case.

"'S. J. Hill' advises Europeans to take the law into their own hands because they live isolated amongst millions of native barbarians. Suppose the natives, amongst the other vices they have learnt from the European sojourners in their midst, were to learn this one of taking the law into their own hands also? How would it fare with the small white population then? 'S. J. Hill' would have the Government act a little more firmly, for then, he thinks, we should hear less of riots in which 'district officers of late have too often figured.' Well, there are no more law-abiding people on earth than the natives of India How intolerable then must have been the tactless meddling or prodding on the part of the District Officers concerned to bring even our patient and long-suffering people to the point of frank resistance. But as a matter of fact, we have never heard of a case of open collision between District Officers and the people. Let 'S. J. Hill,' whoever he may be, and those of his way of thinking, remember that it is the unshaken faith of the people in the honesty of intentions and stern impartiality of British Officers and British Courts of law, that ensures the permanence of British rule in India, and not the awe created by the "strength of the right arm" of the Anglo-Indian, or the force of fifty thousand or so British bayonets scattered amidst 300 millions of population.

"There have been many cases of miscarriage of justice. Again and again Anglo-Indian juries have allowed race prejudice to get the better of their sense of fairness. Often thrice guility Europeans have escaped scot-free, or been nominally punished, due to the shameless partiality of their countrymen. But, thank Heaven, our countrymen set down such cases of failure of justice as exceptional instances of aberration. The moment the Indian populace become firmly convinced that European criminals would never be punished, for the sake of a fetish of *prestige*, the last shred of prestige will disappear; and even the mild, inoffensive native will begin taking the law into his own hands. We are not surprised at a planter presuming to dictate a policy of barefaced partizanship to Government, and inciting non-official Europeans in India to regard themselves above the law of the country. But what we are surprised to see is that

a responsible high class journal like the *Pioneer* should give currency to such undisguisedly savage doctrines, in the columns of its *Sunday* issue! Here is a revelation indeed. There are Anglo-Indians, living on our country's bread, who approve of the methods that the Boers followed in dealing with the unfortunate native races in their control. These Boers are now learning that Heaven has a sjambock for the back of the tyrant.

A com laint against the Tahsíldár of Bhera

23 A correspondent writing to the *Dost i-Hind* (Bhera), of the 30th August 1901, alleges that on the occasion of his recent visit to Lún Miáni, the Tahsíldár of Bhera put up and held court in the house of a local contractor, Malik Devi Dás by name. This proceeding on the part of that officer is highly objectionable, seeing that several cases of the Malik are pending in his court and that the latter is the head of a local faction Besides, there are several Government buildings at Lún Miáni where District authorities and other officials are in the habit of putting up, and the Tahsíldár could easily have followed their example. As it is, his action has caused great uneasiness in the minds of Malik Devi Dás' opponents, and everybody is wondering what could have been the Tahsíldár's object in putting up in the Malik's house. After remarking that this was also a source of inconvenience to the local litigants, and that according to a Chief Court Circular, all Judicial Officers are prohibited from holding courts in private houses, the Editor calls upon the Registrar of the Chief Court to make enquiries into the matter.

Unnecessary adjournment of cases.

24. The *Siálkot Paper* (Siálkot), of the 1st September 1901, refers to the Chief Court's recent orders directing Divisional and District Judges to see that the Courts subordinate to them do not adjourn cases for unnecessarily long periods, and remarks that only lazy Magistrates who shirk work are addicted to the evil. The orders in question cannot be expected to induce such officers to move at a brisker pace, and the only way to bring about the desired result is to direct the aforesaid Judges to call for an explanation in every instance in which the hearing of a case has been adjourned for over two weeks for insufficient reasons.

The passing of verbal orders in Judicial cases.

25. The *Victoria Paper* (Siálkot), of the 1st September 1901, says that no Judge or Magistrate can make alterations in his written judgment after it has been pronounced in open court and in presence of the parties He should, likewise, have no power to alter or reverse his verbal decision on a point connected with a case, especially when one of the parties is not before him. The Editor then alleges that a certain Judge in the Punjab recently—and that in the absence of the defendant—reversed a verbal order passed by him in a civil suit. He does not wish to divulge the name of this Judge, but would merely remark that either the passing of verbal orders should be altogether prohibited or that they should be held to be binding and unalterable.

A suggestion to empower Sessions Judges to transfer criminal cases from Subordinate Courts.

26. The *Dost-i-Hind* (Bhera), in its issue of the 30th August 1901, suggests that officers presiding over Appellate Courts should now and then make tours with a view to ascertain if the Magistrates subordinate to them bear any litigant ill-will or malice. Every case in which a Magistrate

is found to be ill-disposed towards one of the parties should be forthwith transferred to some other court. As matters stand at present, adds the Editor, only the Chief Court has the power to transfer criminal cases from one court to another. In the interests of justice, however, it is desirable that Sessions Judges should also be vested with that power, seeing that they have a better knowledge of local affairs. Moreover, when in the exercise of Civil powers, the Judges in question have the power to transfer civil suits from one court to another, there is no reason why similar powers should not be exercised by them in regard to criminal cases. The Editor has no doubt that if this were done, the change would prove immensely beneficial to the litigating public. He, therefore, suggests that a Bill on the subject should be introduced in the Legislative Council.

The Amritsar Honorary Bench.

27. The *Ahlúwália Gazette* (Amritsar), of the 1st September 1901, says that the majority of the local Honorary Magistrates lack both education and experience, and that it is for this reason that their readers have been authorised to reduce to writing the entire proceedings of, and pen judgments in, cases tried by the said Magistrates. Their presence on the bench, therefore, serves no useful purpose, nay, they help to defile the administration of justice. It is very seldom that they decide a case on its merits, the usual course being to show favours to individuals recommended to them. In conclusion, the Editor urges Government to appoint only educated gentlemen and experienced Raíses as Honorary Magistrates.

Employment of touts by legal practitioners

28. The *Victoria Paper* (Siálkot), of the 28th August 1901, remarks that if questioned on the subject every legal practitioner would unhesitatingly condemn the practice of employing touts. Nevertheless, not a few pleaders, &c., take cases through touts, and thereby encourage toutism. After remarking that the names of such lawyers are not unknown to the local Bar Associations, the Editor suggests that these bodies should make the legal practitioners in question take oaths not to employ touts in future. In the event of these gentlemen doing so after taking the oath, no consideration should be shown them, and the authorities should be requested to bring the recalcitrant lawyers to book. Were this done, adds the Editor, toutism would become a thing of the past within six months. Another way to remedy the evil is to tell off some persons to make secret enquiries in to the matter.

(*b*)—*Police.*

Card-sharpers at Amritsar.

29. The *Ahlúwália Gazette* (Amritsar), of the 1st September 1901, alleges that of late card-sharpers have been very busy at Amritsar fleecing unsophisticated strangers with impunity. After referring to the tactics adopted by them to prevent arrest, the Editor remarks that the local authorities do not seem to be aware of the fact as the subordinate as well as supervising (Police) officials are in the pay of the said gentry. He then mentions the names of the card-sharpers who ply their nefarious trade at a gambling house recently opened on the square adjoining the Golden Temple, and says that these men pay fixed "tips" to two subordinate and one supervising (Police) official. It is by such means that

the authorities are kept ignorant of, or misled about, the doings of these gamblers. He then alleges that there are four or five more gangs of card-sharpers in Amritsar and promises to write about them in detail later on.

Death of Sultán, the notorious Shahpur murderer.

30. The *Dost-i-Hind* (Bhera), in a Supplement, dated the 30th August 1901, says that Sultán, the notorious murderer, was killed in a fight between him and Sheroo and others of Nali (?) at Mauza Kárbínwála, Tahsíl Khusháb, District Shahpur, on the night of the 24th idem. Sheroo and his companions tried to arrest the brigand while he was asleep, but the latter woke up and tried to shoot his assailants with a revolver. In the scuffle that ensued, Sultán was killed and Malik Umar Hayát Khán, Tiwána, was informed of the incident without delay. The Malik reported the matter to the District Superintendent of Police who accompanied by Malik Khuda Bakhsh, Extra Assistant Commissioner, went to the scene of the occurrence. The Deputy Commissioner also arrived at the spot soon after, when the body of the murderer was examined and made over to his heirs. It may be added that Maliks Umar Hayát Khán and Khuda Bakhsh gave Rs. 500 and Rs. 100 respectively to Sheroo, who will also receive the reward offered by the Government for the deceased's arrest.

The same.

31. The *Rafiq-i-Hind* (Lahore), of the 31st August 1901, writing on the same subject, says that it was Malik Umar Hayát Khán who appointed Sheroo to capture Sultán, and that consequently the Malik deserves credit for having brought to an end the life of a notorious criminal, who had for sometime past been spreading terror in the Shahpur District. The services, adds the Editor, rendered by the Malik in this behalf deserve special recognition at the hands of Government.

Illicit sale of *bhang* at Amritsar.

32. The *Ahlúwália Gazette* (Amritsar), of the 1st September 1901, alleges that the illicit sale of *bhang* has of late been greatly on the increase at Amritsar, and that at present there are no less than 11 or 12 shops which carry on this nefarious business. After remarking that the evil does not seem to have attracted the attention of the Abkári Dároghás, the Editor calls upon those officials to put an end to this state of affairs.

Lawlessness at the last Chintpurni Fair at Amritsar.

33. The same paper complains that several *badmáshes*, including a police constable (No. 822), greatly molested women at the Chintpurni Fair held at the Nimak Mandi, Amritsar, on the 22nd August last. A certain woman who belongs to a respectable local family was so illused that she had to take shelter in one of the shops, and had not the brother of Lála Jagan Náth (Municipal Commissioner) roughly handled the *badmáshes*, she would have found it difficult to return home. The Editor then expresses regret that even such occurrences should not induce the Hindús to prevent their females from going to fairs.

*(c)—Municipal and Cantonment Affairs.*

Hindús and Muhammadans on the Ráwalpindi Municipal Committee.

34. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st September 1901, alleges that of the 20 or 22 members of the local Municipal Committee only 6 are Muhammadans, including 2 absentees. To make matters worse, certain influential Hindu

gentlemen have come forward to contest two seats which have recently fallen vacant and which have been held by Muhammadans. These gentlemen, it may be added, are certain to carry the day, and thereby still further reduce the Muhammadan representation on the Committee. It, therefore, behoves the local Musalmáns to bestir themselves and secure the election of their co-religionists for the vacant seats in question. The Editor then suggests the names of Maulvis Alif Dín and Nasír Ahmed, B.A., LL.B., Pleaders, for the vacant posts, and adds that their education eminently befits them to represent the Muhammadan interest on the Municipal Committee. He further remarks that Government nominates members in order to equalise the numbers of Hindu and Musalmán Commissioners in every town, but that the principle is never observed so far as Ráwalpindi is concerned. He concludes by expressing the hope that while nominating members to the local Municipal Committee in future, the Deputy Commissioner and the Commissioner will not overlook the claims of his co-religionists.

Amritsar Municipal affairs.

35. The *Ahlúwália Gazette* (Amritsar), of the 1st September 1901, objects to the employés of the local Municipal office appropriating to themselves the entire amount received on account of fees for making copies during office hours, and observes that a part of the fees should be payable to the Municipality. Again, Sant Singh, Reader, should not be allowed to give copying work to whichever clerk he likes, as is being done at present. The Editor then alleges that sometime back Rs. 6 or 7 were charged from a colth merchant, named Naráin, for a copy, the remuneration for making which ought to have been much smaller. That this is true, will appear from a perusal of the entries for 11th September 1900 in the Municipal account books. Should, however, there be no mention of this in the said books, the Editor can adduce proofs in support of his assertion. He then suggests the employment of separate copyists, and says that were this done, the Municipality's income would be increased by a substantial sum of money. He also complains that Munshi Sant Singh withholds petitions from the Municipal Secretary, and that this subjects the pepole to great inconvenience. He would, therefore, request the Secretary to transfer the Munshi, and place a petition box in the Municipal Office.

*(d)—Education.*

The Educational Conference.

36. The *Vakíl* (Amritsar), of the 2nd September 1901, writing about the Educational Conference, expresses the hope that Mr. Bell will represent to that body the desirability of encouraging higher commercial and clerical education in the Punjab and establishing a Commercial College in the Province with that object. The Editor then dilates on the advantages of technical education, and exhorts educated Punjábís to take more kindly to trade and commerce.

University education in India.

37. In the course of an article headed 'University education in India,' the *Tribune* (Lahore), of the 10th September 1901, publishes the following remarks with reference to the various points referred to by His Excellency the Viceroy in his speech :—

"The first three points all go together. There can scarcely be any doubt that our Colleges would become infinitely better institutions, in

discipline as well as in instruction, could something be done in the directions indicated by His Excellency the Viceroy. In large towns, such as Calcutta, Bombay, Madras, Allahabad and Lahore, which are also head-quarters of the Universities of their respective Provinces, an attempt could surely be made to infuse into Collegiate life in India something of that academic spirit, that corporate life, and that pride of being children of a common *alma mater*, that constitute the leading features of University life in Oxford and Cambridge. Common lectures, common reading rooms, common Reunions of a social character, common sports and games, will help forward this very excellent object to a considerable extent. But all this presupposes a genuine interest in the welfare of the students on the part of their Professors; which, in the opinion of many competent to judge, is expecting a great deal too much. Professors of Indian Colleges, both Government and aided, as a rule think they have done their duty when they have done their three periods of lecturing in the class room. Almost all the Colleges have Boarding Houses attached to them, but they might well be taken as non-existent so far as the active interest of Professors in their working is concerned. Few or no opportunities are afforded to students to meet their Professors out of College hours, and there is very little real sympathy between the teachers and the taught. The question ultimately resolves itself into the broad question of the European mixing on equal terms with the native. In the Universities of Oxford and Cambridge the different Colleges comprising the Universities are more or less equally represented on the governing body of the institution. Is this the case in India? Certainly not. Colleges run by Indians are, in respect of representation on the Senate, very badly treated all over the country. In the Punjab, for instance, whilst the Government College and the Forman Christian College have each five members of their staff on the Senate, the D. A. V. College has only one. This kind of inequality in treatment, which is as humiliating as it is galling, is not calculated to engender kindly feeling and sympathy between rival institutions. It is not clear to us how the Legislature can make the various Colleges affiliated to a University realize the advantages of a corporate life, unless the Professors themselves heartily co-operate with each other; although we are of opinion that everything that is possible should be done to bring about this very-much-to-be-desired result.

"The next three points refer to the constitution and the powers of the Senates and Syndicates of the Universities. Their importance cannot be sufficiently exaggerated. In nominating natives of India to these bodies the academic test is utterly ignored, and the result is that although a good number of Indian gentlemen are Fellows, our countrymen have very little or no voice in the work of the Universities, as their representatives therein, with but a few exceptions, are not qualified to take part in the work. The maximum number constituting a Senate should be fixed, and a Fellowship made a terminal honour to be conferred upon men of education only, capable of renewal in the case of those who continue to be engaged in educational work, or have acquired eminence in literature, science or art, and take an active interest in the work of the University. Everything that can be done should be done to discourage a Fellowship being regarded as a titular honour. It is in the power of Government to multiply titles as much as they like, and there is no reason why a Fellowship of the University should be awarded to any other but really educated men.

"The principle of electing Fellows should certainly be given a statutory basis, and every University required to elect a specified number of Fellows every year. The election should be both by Fellows of the University and by its graduates. The scheme has been tried in Calcutta, Bombay and Allahabad, and has been a success. It is provided for in the Punjab University Incorporation Act, but has been allowed to remain a dead letter since the past 13 years or so. The privilege is highly valued by our countrymen of all classes who will regard its withdrawal with extreme disfavour. For men who are unknown to Government, and who are not disposed to cultivate the art of self-advertisement, or to push themselves into official notice, it would be impossible to get a nomination to the Senate except through election, however eminent their academic attainments and qualifications for a Fellowship. A great deal will depend on the rules framed to regulate the election, and we trust that in making these rules Indian public opinion will be consulted. Elected Fellows should be treated in all respects like their colleagues nominated by Government.

"As regards the constitution of the Syndicates, very great care will have to be taken in fixing the number of members, their mode of election, and the powers to be delegated to them. At present the Syndicates almost everywhere are very unsatisfactorily constituted. In the Calcutta, Bombay and Madras Universities where the Senates contain 180, 310 and 197 members, respectively, the Syndicates have only 9 or 10 members, whilst in the Punjab and Allahabad where the Senates contain 104 and 82 Fellows respectively, the Syndicates consist of 18 and 20. All the work of the Universities, academic as well as administrative, is centered in the members of the Syndicate. They fix courses of reading, they appoint examiners, they adjudicate on all matters relating to studies and examinations, and they frame bye-laws and amend them. In fact they do everything. Things have come to such a pass, at any rate in the Punjab and the Allahabad Universities, that a Fellow of the University who is not also a Syndic is seldom or ever called upon to take any active part in the work of the University. The Senate meets three or four times in the year, and simply to formally approve of the recommendations of the Syndicate, recommendations which in most cases were acted upon weeks before the Senate sanctioned them. This is a highly unsatisfactory state of affairs, and it is to be hoped that His Excellency the Viceroy will see the desirability of amending it. The Senate meetings in the Punjab are a mere farce, except once or twice in five or ten years when some important matter of Provincial interest elicits an unusually large attendance. The tendency which is common all over the country on the part of the members of the Syndicates, to usurp as much as they can the functions of the Senate, requires to be discouraged."

Educational problem in the Punjab.

38 The *Tribune* (Lahore), of the 5th September 1901, publishes the following article under the heading 'Educational problem in the Punjab':—

"That the educational problem in our country is serious enough is evidenced by the fact that the Supreme Government is now holding at Simla a

Conference which is attended by the Directors of Public Instruction from all the Provinces, and a few other persons supposed to be interested in the cause of education. Whatever may be the shortcomings of our countrymen in other matters, all classes of Indians are unanimous on the importance of spreading education among the masses, and the efforts they have made in this direction are such as to command the respect of every honest man and Government. Considering the limited means of our people, the self-sacrifice they have shown in the cause of education is simply magnificent. Rája Rám Mohan Roy, Keshub Chunder Sen and Pandit Ishwar Chundra Vidyasagar have earned the lasting gratitude of the people of Bengal for having provided cheap and efficient education for the men and women at a time when there was very little private enterprise in the country. Their noble example has served as a beacon light to hundreds of persons who after them have helped the cause of education In Alígarh, the late Sayad Ahmad Khán's College bears a unique testimony to the wisdom of that great man, and is playing an important part in the intellectual upheaval of Indian Muslims. In the Punjab, the Daya Nand Anglo-Vedic College is a living monument of the spirit of enterprise, self-sacrifice and patriotism of the followers of Swámi Daya Nand. Year after year, at the annual gatherings of the numerous branches of the Samáj, Hindús are impressed with the importance of education, and spirited appeals are made to them to raise funds for putting the College on a sound basis. The past record of this institution shows an unqualified success, and as years roll by we have every hope that this College will become one of the great seats of learning in India. Similarly, the Central Hindu College of Benares, the Fergusson College of Poona, and other institutions of the same kind furnish ample evidence of the desire of the well-wishers of India to promote the cause of education with the object of raising the people intellectually, socially and politically.

" But all these institutions founded and supported at so much self-sacrifice and expense cannot do much real good as long as the present system of education and examinations is not changed. With few exceptions, all private schools and Colleges receive aid from the Government and are therefore bound to follow the rules of the Education Department and the University. Even those institutions which do not receive any aid from the Government, for example, the D. A.-V. College and the Anglo-Sanskrit Schools in the Punjab, are compelled by the sheer necessity of preparing students for the University Examinations to teach the same subjects and for the same number of years as are prescribed for the aided Schools and Colleges. If they were not to follow the rules of the University, very few students would care to join them. The only difference which exists between the aided and the unaided institutions is simply this, that in the latter students have to read one or two more subjects in addition to those that are taught in the former No one feels this awkward position more than the managers of the unaided institutions. But they are helpless. However, dissatisfaction with the present system of education is not confined to these gentlemen only. You have to talk to any one engaged in the work of teaching, whether in an aided school or elsewhere, to find out that complaints are universal, and that it is only the fear of official displeasure which

keeps our Schoolmasters and Professors from exposing the great harm which, *inter alia*, the multiplicity of subjects and examinations is causing to the spread of sound education.

"To give a few causes of complaint as instances. Instead of deciding whether a particular subject is fit for teaching in a particular class, the authorities have decided that the same subject be read over and over again for more years than one. Arithmetic, Geography and the History of India are finished before a student appears in the Middle School Examination, but they have to be read again for the Entrance Examination, Arithmetic being kept even in the First Arts Examination. Mensuration which is a fit subject for the Vernacular Middle School Examination, because the vernacular students have to read Euclid and Algebra also, is prescribed even for candidates for the Anglo-Vernacular Middle, though they do not know a word of Euclid, without which it is absurd to teach Mensuration. Thus Arithmetic, Geography and the History of India could be easily taken out of the Entrance course, and by including Mensuration in it candidates for the Entrance Examination could have more time for the study of English, Mathematics, Physical Science, History of England and a second language.

"Moreover, they have now three classes in the Middle Department. As a matter of fact, almost the whole reading for the Middle School Examination is completed in the second class, the third being occupied wholly with revision. If we remove Mensuration from the Middle Course, the third Middle Class could be done away with without any loss of efficiency, because even now many students of average intelligence who have read up to the second Middle class only, easily pass the Middle School Examination. We may note here that the system of teaching Mathematics and General Knowledge through the medium of English in the Middle Department puts an unnecessary strain on the students without improving their English in the least, and that it makes the study of those subjects more than usually difficult. A good knowledge of English can be acquired only by studying English as a special subject and not by studying Arithmetic and Geography in that language at such an early period. If Arithmetic and Geography were taught in vernacular in the Middle Department, the reduction of one year from the Middle course recommended above would become absolutely necessary.

"But there is another reason also for abolishing the third Middle Class. There is no necessity now for retaining the Middle School Examination as a University test. It no more serves the purpose of a qualification for Government service. A young man who has passed the Middle School Examination only cannot now enter the Postal and Telegraph Departments, and the rules of the Chief Court do not allow him to become even a petition-writer. Similarly, is he unable to gain admission to the Veterinary, Medical or Engineering College because the number of men who have passed the Entrance Examination is large enough in the market and every employer of labour is anxious to have the better qualified man. Under these circumstances, is it reasonable or fair to continue the Middle School Examination as a University test? It no doubt brings a large annual income to the University, but it is of no use to the public. It is therefore high time that this University

Examination be done away with, that the Middle Course be reduced from three to two years, and that every student who has successfully read up to the Second Middle Class should be entitled to a certificate from the Manager of his School, showing that he has finished his study in the Middle Department. The number of subjects which our children have to read in the Lower and Upper Primary classes is not calculated to enable them to learn any subject properly. Sir Antony Macdonnell, the enlightened ruler of the North-Western Provinces, appointed a Committee sometime ago to report on the practical working of the scheme of studies prescribed for the Primary and Secondary Schools. The Committee enquired thoroughly into the matter and submitted a report which exposed the rottenness of the whole system. The result was that some very important changes were introduced in the courses of study in the schools of the United Provinces. May the day come when the Punjab Government will see its way to overhaul the system of education now prevailing in our schools! Our rulers always find fault with our education, but they should devise means for improving it."

Muhammadans and the Ráwalpindi Normal School.

39. The *Chaudhwin Sadi* (Rálwalpindi), of the 1st September 1901, says that a correspondent writes that all the posts in the local Normal School—from the Head Mastership down to the chaprási's post—are held by Hindús, and that Muhammadans are carefully excluded from the staff. The Editor invites the the Educational authorities' attention to the evil, and requests them to remedy the same.

*(f)—Railways and Communications.*

Grievances of 3rd Class passengers.

40. The *Sidlkot Paper* (Siálkot), of the 1st September 1901, remarks that the characteristic which distinguishes the present *regimé* from the former is that it is always mindful of the comfort of the people. It is, however, to be regretted that the Railway Department pays no heed to the comfort and convenience of the native travelling public, especially of those of 3rd Class passengers. It is a common sight to see 20 passengers huddled together in a 3rd Class compartment, although 8 is the maximum number fixed by the rules. The lot of these unfortunate persons, it is hardly necessary to add, is pitiable in the extreme, particularly during the hot seasons, and cases are on record in which 3rd Class passengers have died from suffocation caused by overcrowding. Indeed, it is no exaggeration to say that the passengers in question are treated like animals, and this notwithstading the fact that by far the largest part of the Railway revenues comes out of their pockets! It is only in India, observes the Editor, that 3rd Class passengers are treated in such an inconsiderate manner. The Native Press has left no stone unturned in bringing their sufferings to the notice of Government, but so far its cry has been a cry in the wilderness. Had Europeans been the sufferers, the evils complained of would have been removed long ago. The paper then goes on to say that 3rd Class passengers experience great difficulty in purchasing tickets, the sale of which commences only a few minutes before the departure of the train. As a consequence, the crush at the ticket-windows is so great that not infrequently women and weak and lame persons

have to go away disappointed. Often intending passengers have to bid good-bye to their *izzat* and ask their females to purchase the tickets required. The Editor promises to revert to the subject in some future issue.

*(h)—Miscellaneous.*

How to combat famines.

41. The *Tribune* (Lahore), of the 3rd September 1901, in commenting on the remarks made by Mr. Thorburn in the course of the discussion which followed the reading of a paper entitled 'Famine facts and fallacies' by Mr. J. D. Rees, C.I.E., at a recent meeting of the East Indian Association, London, remarks as follows:—

"Equally wide and universal will be the approval accorded to the conclusion arrived at by Mr. Thorburn that unless the Government of India 'so elasticise its land revenue system as to proportion the demand of each season to that season's outturn, and so amend its civil justice system as to adapt it to the needs and intelligence of the poor, the pauperisation of the Indian would continue, and in future famines the time would come when the numbers requiring relief would be so great that the Government would not be able to save life.' The gloomy possibility foreshadowed here enhances very considerably the responsibility of Government for the welfare of the people. There can be no trifling with the working of the economic laws. Both the legal and revenue systems of India are utterly unsuited to the needs and circumstances of the millions of our population. Such is the united testimony of all who have had a share in working them. Unless they are radically altered to suit the people, bad and troublous times cannot but be in store for the people. Bad laws cannot be made good by still worse amendments."

Díwán Narindra Náth and the *Observer*.

42. The *Rafiq-i-Hind* (Lahore), dated 31st August 1901, says that complaints published against Díwán Narindra Náth by a local organ of the Alígarh party (the *Observer*) should not be considered to emanate from the Muhammadan public. This paper and those of its ilk, adds the Editor, are in the habit of running down not only Hindu officials but also those Muhammadan servants of Government who do not share their political views. He also wishes to mention here that Díwán Narindra Náth's family is especially noted for its friendly relations with Musalmáns; and that the Díwán himself was educated and brought up in such a manner that religious bigotry and narrow-mindedness form no part of his character. The attacks against such a just, popular and impartial officer, therefore, reflect discredit on his assailants alone. Indeed, if the present Deputy Commissioner of Gujránwála is a bigot, not a single Hindu or Muhammadan official in Government service in the Punjab can escape the charge. After remarking that Government can never take notice of mean attacks like those made against Díwán Narindra Náth, the Editor observes that such writings not only make out natives to be unfit to hold responsible posts, but are also calculated to lower the prestige of Government. In conclusion, he sarcastically remarks that in future the Díwán should fill up all vacancies in his office with the previous approval and sanction of the newspaper in question.

43. The *Victoria Paper* (Siálkot), of the 1st September 1901, remarks that only such articles deserve commendation at the hands of the public as do not contain a single sentence or pharse which offends against morality or is calculated to endanger the public peace. On the other hand, writers who publish obscene or inflammatory articles deserve to lose their hands. At all events, the only way to make them mend their ways is to punish them in an examplary manner. The Editor then goes on to say that although the Proprietor of every printing press is required to send to the District Magistrate a copy of every book printed by him, the numter of Government translators is wholly insufficient to cope with the new publications daily turned out. It is, therefore, impossible for the said officials to thoroughly examine every book, pamphlet, &c , published, and make full translations of those passages in it which may be obscene, defamatory of any religion, or calculated to lead to a breach of the peace or create estrangement between the various sections of the population. The natural result of this is that not infrequently such passages are not brought to the notice of Government, and the writers thereof are not interfered with in any way, which still further emboldens these worthies. The Editor then suggests that one way to remedy the evil is to issue a general notice to the effect that persons informing a Government official of the publication of obscene books or articles will receive rewards or special commendations. Every public servant should also be required to see that no journal, newspaper, &c., contains matter the publication of which is against the law. The Educational officers, especially Inspectors and Assistant Inspectors of Schools, should have special instructions to make periodical enquiries in order to prevent any of their subordinates publishing objectionable articles in journals, &c, Educated Municipal Commissioners and Honorary Magistrates should also cooperate with the authorities in the suppression of obscene and inflammatory writings. The Editor further suggests that journalists, &c., addicted to such writings should be required to furnish securities for good behaviour. He is also of opinion that only well-to-do and respectable persons should be allowed to start printing presses and own newspapers.

Objectionbale writings.

(Apparently the prosecution of the *Anwar-ul-Islám*, Siálkot, for obscene writing has prompted the Editor to publish this article.)

44. The same paper exhorts the public not to subscribe to those newspapers which are in the habit of publishing articles calculated to create estrangement between Hindús and Muhammadans or lead to a breach of the public peace.

The same.

45. In reviewing a novel entitled the " Tuhfa-i Bahar-Afza" or the "Mysteries of Naini Tál," by Diwán Mangal Sain, Vidyárthi, of the office of Inspector-General of Ordnance, Ráwalpindi, the *Sat Dharam Parchárak* (Jullundur), of the 30th August 1901, remarks that the author may have been actuated by patriotic motives in writing the book. It is also possible that, as he alleges, his object in bringing out the novel was to inform his fellow-countrymen of the many temptations to which they are likely to be exposed at Naini Tál. The Editor is, however, afraid that realistic pictures of nautch parties and secret gatherings of immoral character are not calculated to improve the morale of young men. Mangal Sain has no doubt tried to imitate the English novelist Reynolds in

An objectionable publication.

exposing vice in eloquent language, but he ought also to follow that writer's example in pointing out the moral of the story in forcible words, although even that would not have rendered innocuous the poison with which writings like Reynolds' are certain to be impregnated. The Editor adds that he has expressed himself more freely as the writer of the novel under review is an Arya "brother."

Civil Hospital Assistants.

46. The *Akhbár-i-'Am* (Lahore), of the 26th August 1901, says that its correspondent is wrong in comparing the duties of Civil Hospital Assistants with those of Divisional Vaccination Inspectors and Deputy Inspectors of Police (*vide* Selections No. 33, paragraph 23), and remarks that the first named officials have very little work to do, and that a considerable part of their work is done by the Compounders under them. On the other hand, the duties of the Police and the Vaccination officials named are not only of an onerous and responsible character, but great tact and energy are also required to discharge the same. It may be added that barely two per cent. of Hospital Assistants are honest and well behaved, and that the rest are a corrupt and cruel lot. Their general practice is to prepare a cheap mixture and administer the same to persons suffering from different diseases, the more costly medicines being disposed of in a reprehensible manner. Again, they do not administer proper medicines to a well-to-do in-door patient should he fail to grease their palms, nay, in case of his persistent refusal to "tip" them, they do not hesitate to make his condition worse. Besides, the manner in which they have acquitted themselves in connection with the plague administration does not reflect credit on them; and it is this conduct on their part which has induced Government to refuse to give them a larger increase of pay. Nevertheless, the Editor is of opinion that, as a class, Civil Hospital Assistants deserve better consideration at the hands of the authorities, and that the ablest among them should be eligible for promotion to the post of Assistant Surgeon.

The policy of the *Ahlúwália Gazette*.

47. The *Ahlúwália Gazette* (Amritsar), of the 1st September 1901, says that a Kapurthala correspondent writing to the *Akhbár-i-'Am* of the 23rd August last alleges that a certain person is about to take legal proceedings against the *Gazette*, and that it is in the habit of publishing offensive articles. Commenting on the above, the Editor remarks that the articles in the *Gazette* are published not to wound the feelings of anybody, but for the good of the people. The *Gazette* is a well-wisher of both Government and the public, while the Editor has decided to devote his life to the service of his country, and will spare no one, neither official or non-official, rich or poor, in the performance of his duties. It, therefore, behoves Government and all right-minded persons to appreciate his motives; and those accused of wrong doings by him can publish contradictions or prosecute him.

Háfiz Abdur Rahmán.

48. The *Watan* (Lahore), of the 30th August 1901, announces that Háfiz Abdur Rahmán has returned to Amritsar after 16 months' trip to the Nizám's dominions, the Madras Presidency and Ceylon. On his way back he also spent some time in Bhopál, Indore, Ajmere, Delhi, Patiála and Barnála, and is full of praises for the leading Muhammadan residents thereof. The Editor adds that after a short stay at Amritsar the Háfiz intends going on a trip to Australia.

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[ Confidential. ]

[ Vol. XIV. ] [ No. 38. ]

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FROM THE

# NATIVE NEWSPAPERS

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**Received up to 21st September 1901.**

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 21st September 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

The Hedjás Railway Fund.

1. The *Paisa Akhbár* (Lahore), of the 7th September 1901, acknowledges the following subscriptions towards the Hedjáz Railway Funds:—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... | 467 | 2 | 3 |
| (1) Bábu Hásham Ali, Station Master, Gulábganj, I. M. Railway ... | 1 | 0 | 0 |
| (2) Mirza Sultán Ahmad, Sectional Officer, Jagdíspur, District Shahábád | 1 | 0 | 0 |
| (3) Munshi Muhammad Murád Ali, retired Tahsíldár, Kalánaur, District Gurdáspur ... ... | 100 | 0 | 0 |
| Total ... | 570 | 2 | 3 |

The same.

2. The *Watan* (Lahore), of the 6th September 1901, also acknowledges the following subscriptions:—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... | 164 | 15 | 0 |
| Sayed Zahír-ud-dín, Deputy Inspector of Police, Kila Dídár Singh, Gujránwála District ... ... | 5 | 0 | 0 |
| Total ... | 169 | 15 | 0 |

## II.—Afghanistan and Trans-Frontier.

The Amír's recent *darbár*.

3. The *Vakil* (Amritsar), of the 6th September 1901, says that the *darbár* held by the Amír in the Bála Bágh on the 19th ultimo was attended not only by all the high officials in Kábul, but also by the leading principal Kháns and Sardárs. First of all *nazars* were presented to His Highness, and after this all present offered prayers to the Almighty for his well-being. Abdul Rahmán then made a powerful speech, in which he exhorted his subjects to be always loyal to their rulers. He also remarked that his kingdom was a trust to him from God and called upon his hearers to co-operate with him in discharging that trust in a faithful manner. He added that his proposal that one among every eight Afgháns should render military service was in their interest alone. The Amír then went on to say that this had been admitted by the more sensible among his subjects, and that he was willing to forgive those who had taken offence at the proposal and gone over to the Túrís of Kurram in consequence. His Highness, adds the Editor, may be weak physically, but his intellect is as bright and his judgment as sound as ever.

## III.—Native States.

Government and Native Chiefs.

4. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 5th September 1901, remarks that the formation of the Imperial Cadet Corps leaves no room for doubt that at the proper time Government will not hesitate to establish Military Colleges in India and throw open to her children the highest appointments in the army. It may be added that if certain enemies of the country, who strangely enough go by the name of Indian Statesmen, had not started their propaganda, it would have taken less time to convince Government of the loyalty of the people and secure to them their various rights. The writer then goes on to say that the present is not the proper time to impart military training to Native Princes. They should first be required to put their own houses in order, and the Viceroy's scheme should be given effect to, only if they succeed in doing so. As it is, they are not likely to give satisfaction in the discharge of their military duties, and this, it is to be feared, will prove detrimental to the interests of the whole population. The correspondent further remarks that some time back he heard disquieting rumours about the moral character of the students of the Aitchison College, and that he has since been making inquiries into the conduct of those young *Ráises* who have been educated at that institution. After promising to expose in detail the reprehensible practices obtaining at the college, he observes that there is great room for improvement in the educational course which the scions of aristocratic and reigning families at present undergo at the various Rájkumár colleges. He then suggests that Princes and sons of *Jágírdárs* should be taught in separate colleges, and that before entrusting them with the management of their *jágírs* the latter should be required to pass some examination in law. After they have satisfied this test, as well as passed the Entrance Examination, they should work as Honorary Magistrates for two years in their respective districts under the supervision of Deputy Commissioners. At the end of the above period they should return to college and pass a stiffer

examination in law, after which they should be permitted to manage their estates or enter Government service, provided they have attained the age of 25 years. As for Native Princes, they should stay at college even after passing the Entrance Examination, and be required to dispose of a sufficient number of selected cases from their respective States. They should also work as Honorary Magistrates for a fixed period, and try certain special cases in which journalists and persons of position are involved. They should, besides, see for themselves how business is transacted at Legislative Councils and in the highest tribunals in their respective parts of the country. After remarking that Princes should be invested with ruling powers only after they have attained the age of 25 and passed their second examination in law, the writer suggests that both classes of students should be required to marry at the age of 18 or 20: and should live in separate bungalows or *purdah* houses (attached to Rájkumár Colleges). By this means, he adds, they will have become fathers by the time they are twenty-five, and will thus be saved from committing the errors of youth. He then goes on to say that those persons who were always to be seen near the late Mahárája of Patiála are now to be seen hovering round His Highness' minor son, and that this does not bode good for the young Prince. He also objects to the boy being dressed in European clothes, and alleges that his future character is being influenced in a manner which is opposed to the wishes of Government. The education which is being imparted to him tends the same way, notwithstanding the fact that a certain interested correspondent has been at the pains to belaud it. The writer, therefore, requests Lord Curzon to look into the matter, and take prompt steps to remedy the evil.

**The change of ministry in Hyderabad.**

5. The *Sat Dharm Parchárak* (Jullundur), of the 6th September 1901, writing about the change of ministry in Hyderabad, remarks that the appointment of a Hindu as Prime Minister of a Muhammadan State may have afforded pleasure to certain of his coreligionists. Those, however, who know the actual facts, can see nothing in the event for the Hindus to feel proud of.

**The same.**

6. The *Koh-i-Núr* (Lahore), of the 10th September 1901, writing on the same subject, regrets that certain persons who do not wish to see Hindús and Muhammadans live together like friends, endeavour to impart religious colour even to events which afford the nation and the country sincerest pleasure. The Editor then quotes a note* from the *Chaudhwin Sadi*, in which that paper finds fault with Mahárája Kishen Pershád's selection to succeed Sir Vikárul-Umara, and deprecates the tone which the Ráwalpindi Muhammadan Weekly has thought fit to adopt in the matter. He then publishes a short account of the Mahárája's official career, and says that the new Premier's family has always been noted for its loyalty to the Nizáms. He also advises the *Chaudhwin Sadi* to read Hyderabad newspapers, which he says have expressed thorough satisfaction with the appointment in question.

*This note was merely an echo of the *Vakil's* remarks on the subject and was not, therefore, translated separately.

7. The *Victoria Paper* (Siálkot), of the 4th September 1901, praises the Nizám for his impartiality in appointing a Hindu to the post of Prime Minister, Hyderabad.

The same.

## V.—Native Societies and Religious Matters.

8. The *Punjab Samáchár* (Lahore), of the 7th September 1901, publishes a communication from one Sada Nand Kapúr, Dárogha, Hissar Jail, who, after congratulating the Editor on coming out victorious in the case of defamation brought against him by the Vice-President of the Sanátan Dharam Sabha, Lahore, remarks that Mr. Calvert's judgment in the case Gopi Náth *versus* Munshi Rám and others has created quite a sensation, not only in the Punjab, but throughout India. Indeed, it is surprising that a man who was regarded as a leader of the Sanátan Dharam Sabha and supporter of the cow-protection movement should have been proved to have eaten beef. Again, it has been shown that he is a drunkard and visits prostitutes. After remarking that it is to the interest of the country that the character of such persons should be occasionally laid bare, the writer inquires if an irreligious and immoral man like Gopi Náth should be allowed to continue a member of the Society.

Pandit Gopi Náth.

9. The *Hamdard-i-Khálsa* (Amritsar), of the 4th September 1901, says that although for a long time past a series of complaints have been appearing in some local newspapers about the prevalence of mismanagement in the Amritsar Golden Temple, the Sikhs have so far taken no steps to remedy the evil. In the meanwhile, Colonel Jowála Singh is misappropriating the Temple Funds through his Munshi Bhola Singh. Again, of late the Manager has been employing the meinals of the *Guru-ka-Bagh* to help in the construction of a house, which he is building in the Rámgharián Katra. He is besides addicted to litigation, and spends large sums of money on these objects (out of the Temple Funds). Moreover, he lends money from the funds to whomsoever he pleases, and squanders the Temple money as if it were his own. It may be added that the acccounts of the Temple are in a chaotic state, and that it is high time that something were done to put a stop to the present state of affairs. The Editor then goes on to say that it is a pity that the management of the Temple Funds should be entrusted to an uneducated and illiterate Ját, instead of being made over to a Committee of respectable men. After suggesting that the accounts of the Temple should be overhauled without delay, he says that he will be glad to supply the authorities with full information about the above allegation.

Complaint against the Manager, Golden Temple, Amritsar.

10. The same paper remarks that the public will continue complaining about the mismanagement prevailing in the affairs of the Golden Tenple until Government is pleased to move in the matter. The Editor then alleges that he can render material help to Government in proving how the Manager is misappropriating money out of the *Jalu* Fund, &c., He also calls upon Mr. Connolly to earn the thanks of the people by taking notice of the complaints published against Colonel Jowála Singh.

The same.

11. The *Ahlúwália Gazette* (Amritsar), of the 8th September 1901, remarks that although for a long time past native newspapers have been preferring diverse accusations against Colonel Jowála Singh, Manager, Golden Temple, Amritsar, that worthy has so far made no attempt to defend himself. After referring to the charges brought against the Colonel and his right hand man, Bhola Singh, the Editor calls upon Government to overhaul the accounts of the Temple since the appointment of the Colonel as Manager, and take steps to put an end to the mismanagement prevailing in the Temple.

The same.

12. The *Hákam* (Kádián), of the 10th September 1901, says that in the course of one of his recent weekly lectures Maulvi Abdul Karím addressed a few words to the students of the *Madrasia-i-Ta'lim-ul-Islám* (? Kádián), and remarked that one of the reasons of "our" studying English was that it is the language of the present rulers of India and is also used in public offices, &c. Otherwise, he added, "we" despise worldly things more than the rotten carcass of a dead dog.

The English language and the Mirza's followers

13. The *Anwár-ul-Islám* (Siálkot), of the 15th August (received on the 12th September) 1901, says that the *Sada-i-Bashír*, a Christian paper published at Gujrát, objects to the Muhammadans calling Christians infidels and polytheists. The Editor is, however, of opinion that his coreligionists' attitude towards the followers of Christianity is perfectly reasonable, seeing that the latter worship Christ as God. He then ridicules the doctrine of the Trinity and quotes extracts to show that different Christian divines have attempted to interpret the doctrine in their own way. In face of this, he adds, the endeavours of Christians to make themselves out to be believers in the unity of God are ridiculous in the extreme, and remind him of the saying: "What do I sing and what does my tabour strike!" After citing verses from the Bible to show that Christ never claimed to be God, the Editor remarks that the *Sada-i-Bashir* is wrong in saying that Muhammadans give their *Pirs* and *Walis* the dignity of God and are consequently infidels and polytheists themselves. That paper should know that no true follower of the Prophet looks upon any of the aforesaid holy men as Lord of the Universe, and that those who do so deserve to be called infidels. He then goes on to say that Christians cannot escape the charge of polytheism, seeing that they workship Christ, the dead, &c., &c. It may be mentioned here that the founder of Christianity was a weak man, who used to pray and fast and had to eat, drink, urinate, &c., like any other human being; and that it is the height of paganism to represent him as God or His son. Indeed, the Almighty has said: "Verily they who say that God is one of a Trinity are infidels." And again: "Verily they who have said that Christ, the son of Mary, is the only God, have become infidels." In conclusion, the Editor remarks that it is the Bible and not the Quran which teaches polytheism.

Christians and polytheism.

## VII.—General Administration.

### (a)—Judicial.

14. The Editor of the *Anwar-ul-Islám* (Siálkot), in its issue of the 15th August (received on the 12th September) 1901, says that Government has instituted legal proceedings against him for the alleged obscenity of a certain article which appeared in the *Anwar* of May last, and which was copied from the *Sehat Numa-i-Isdiwáj** in answer to a critic's query.

The case against the *Anwar-ul-Islám*.

The authorities are not perhaps aware that the book . . . . , from which the article was extracted, has not only been translated into all the languages of Europe, but has also run through 175 editions. Again, in its title page are printed the words: "This book has been published by Government's† permission." In addition, the Editor knows of several books, pamphlets, &c., which contain more exhaustive expositions of the subject treated of in the article complained against, and which were also published during the present régime, and are being sold in an open manner. It is not, therefore, easy to understand why the justice-loving Government of India should have singled out an article in a Muhammadan newspaper for notice, especially when that article was extracted from a printed book,—and that merely to silence a critic and settle a religious point and not to exercise any undesirable influence on the minds of the readers of the *Anwar-ul-Islám*. After remarking that Government is averse to interfere in religious matters, the Editor says that probably some one, who is jealous of the *Anwar*, has represented to Government that the article in question is obscene. It may be added that the scriptures of every religion contain similar, nay, more strongly-worded writings. The Editor, therefore, expresses the hope that Government will display judgment and good faith in connection with his prosecution.

15. A correspondent, writing to the *Táj-ul-Akhbár* (Ráwalpindi), of the 14th September 1901, alleges that some time back a Private named Bichael (? Michael) asked one Hákim, a *zamíndár* of Darya Galli in the Murree *iláka*, to give (? lend) him the hired horse the latter was riding. Hákim replied that he was ill and could not therefore spare the animal. Upon this the soldier beat the man and broke his head. The ill-used party complained to the Officer Commanding (the District), who sent on the complaint to a certain Magistrate at Murree. The latter officer, however, not only dismissed the case, but also allowed the accused to prosecute the complainant under Section 323 of the Indian Penal Code. Accordingly, Private Michael filed a case against Hákim and Shah Nawáz (!), of Darya Galli, in the Court of Mr. Parker, who, on the 19th August last, sentenced the men to undergo rigorous imprisonment for six

Case between a European soldier and a *Zamíndár* of Darya Galli.

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* This book was brought out in Constantinople by the late Dr. Akbar Beg, a son of the late Mirzá Azam Beg. It is in Urdu and copies of it can be had in Lahore.

†This is an attempt to mislead Government. The Government referred to is apparently not the Government of India but that of Turkey. This is the more probable, as an imprimatur has to be obtained for publishing a book in Turkey.

months and thirty days respectively. From this order Hákim appealed to the Sessions Judge, Mr. Kennedy, with the result that he was acquitted on the 31st idem. The second prisoner also applied to that officer for revision of the sentence passed against him, and has been released on bail. In the meanwhile the Sessions Judge has reported to the Chief Court that the man is innocent. Besides, Private Michael having admitted beating Hákim with a walking stick, Mr. Kennedy has forwarded the papers to the Deputy Commissioner of Ráwalpindi for such action as may be required by law.

Employment of touts by legal practitioners.

16. The *Victoria Paper* (Siálkot), of the 8th September 1901, remarks that it is impossible to suppress toutism through Bar Associations, as these bodies cannot be expected to supply to the Registrars of High and Chief Courts the names of lawyers who employ touts. This work, the Editor suggests, should be entrusted to District Superintendents of Police, who should submit periodical reports on the point. And, in case sufficient evidence is forthcoming against a legal practitioner, he should be disbarred and prohibited from practising in courts. Nay, the employment of touts being an offence, he should be criminally prosecuted. Besides, if he is a graduate of any University, he should also be deprived of his degree, for such persons are not fit to hold University degrees.

*(b)—Police.*

Card-sharpers at Amritsar.

17. The *Ahlúwália Gazette* (Amritsar), of the 8th September 1901, in continuation of its previous remarks (*vide* Selections No. 737 paragraph 29), says that the local card-sharpers recently got hold of one Mián Singh, a Ját of Mauza Manan, Tarn Táran Tahsíl, in the Amritsar District, and eased him of Rs. 120. The man reported the matter at the thána and a police official was sent to make enquiries on the spot. In the meanwhile, however, the card-sharpers had divided the booty and made themselves scarce. After remarking that the matter is being enquired into, the Editor says that it is very difficult to bring the rogues to book. They get every one of their victims to execute a bond to the effect that he has lost to them so much money in gambling and would pay the same by a specified date. If arrested, they produce these bonds in Court and strangely enough this is considered sufficient to establish their innocence. The Editor, therefore, calls upon Government to look into the matter and do something to put a stop to the state of affairs complained of.

*(c)—Municipal and Cantonment affairs.*

Irregularities in the Octroi Department, Amritsar.

18. The *Hamdard-i-Khálsa* (Amritsar), of the 4th September 1901, remarks that several vernacular newspapers have for a long time past been writing about the irregularities prevailing in the Octroi Department. The Editor has so far kept silent, but now that complaints on the subject have also reached his office he is obliged to break silence. He then alleges that sometime back the local Municipality collected octroi on green chillies at the rate charged for the dry article; but that it had to disgorge the extra amount on the institution of a case against it. He also alleges that the octroi officials are having everything their own

way, and do not care a straw for the octroi schedules published under the orders of the Local Government. As an instance in point, it may be mentioned that in the preceding week a respectable local firm had to pay octroi on samples of old and used clothes. The said firm protested against the procedure on the ground that such clothes had been exempted from the payment of octroi in the aforesaid schedule, but without effect. It may be mentioned here that this illegal practice has been in force for a long time past, but that previous to the occurrence recorded above only poor tradesmen had been the Municipality's victims. Now, however, that similar treatment has been accorded to a big firm, the latter is not likely to submit quietly. Indeed, it is said that the firm has already served a notice on the Municipal Committee and also intends memorialising the Local Government on the subject. The Editor further alleges that the octroi duty for a Dháriwál or Kashmir woollen *loi* is fixed at Re. 0-3-0, but that the same amount was realized for every German *loi* imported into Amritsar last year, although according to the schedule the duty ought to have been recovered at the rate of Re. 1-8-0 per cent.

**The coming Municipal elections at Amritsar.**

19. The *Ahlúwália Gazette* (Amritsar), of the 8th September 1901, remarks that now that the next Amritsar Municipal elections are drawing near, the register of voters should be carefully revised and completed. Last time, the Editor alleges, the majority of the names included in the register were those of labourers, who do not earn more than two or three annas per diem, or of certain students who lived on charity. Of gentlemen of good social status scarcely two or three per cent. were allowed to vote. In order to prevent the repetition of such irregularities, therefore, it is necessary that the registers of voters should be thoroughly revised. The Editor also suggests that the work of revision should be done under the supervision of an Assistant Commissioner or an Extra Assistant Commissioner.

**Complaint against Bábu Sant Singh, Reader to the Secretary of the Amritsar Municipal Committee.**

20. The same paper alleges that complaints are rife against Bábu Sant Singh, Reader to the Local Municipal Secretary, and that several persons have submitted written representations to the Deputy Commissioner on the subject. There can be no doubt that Bábu Sant Singh is an old and experienced official, but at the same time he is in the habit of showing undue favours to those with whom he may happen to be connected, with the result that his subordinates are fleecing the people to their heart's content. After remarking that the local public is full of complaints against the Bábu and Siráj-ud-dín, *Ahlmad*, the Editor suggests that both should be transferred to some other department. At least, this arrangement is preferable so far as Siráj-ud-dín is concerned; Bábu Sant Singh and Lála Devi Ditta Mal, Reader, Honorary Bench, may be made to change places and allowed to draw their respective salaries. If other Municipal officials, adds the Editor, were transferred to other departments, the Committee's income would be increased by thousands of rupees. He then goes on to say that in one of its recent issues, the *Hamdard-i-Khálsa* defends Bábu Sant Singh, and says that the *Gazette's* allegations against the Bábu are all false. Were, however, the paper, which by

the way, secures Municipal advertisements from Sant Singh, to make enquiries from the Deputy Commissioner's office, it would be convinced of the truth of the complaints published against its protégé.

*(d)—Education.*

The Educational Conference.

21. The *Victoria Paper* (Siálkot), of the 4th September 1901, after publishing a summary of Lord Curzon's inaugural speech at the Educational Conference, says that His Excellency's remarks about the election of University Fellows have caused some disappointment in the country. If in future, adds the Editor, only graduates are ordered to be elected Fellows, oriental scholars who cannot boast of a University degree will be prevented from winning the honor. Again, to the best of his knowledge, the Fellows even of European Universities are not elected for fixed terms, and it is, therefore, inadvisable to make a departure in this respect in India. The utmost that should be done is to direct that Fellows, who absent themselves from the meetings of Senates for three years continuously, should be removed from their office. This would induce Fellows to take greater interest in University affairs and not stay away from their posts except in cases of extreme necessity. The Editor then regrets that, unlike his *confréres*, the Vice-Chancellor of the Punjab University should not have been given a seat on the Conference, and expresses the hope that the Viceroy will lose no time in rectifying the mistake. He also suggests that noted oriental scholars should be invited to take part in the deliberations of the Conference.

The same.

22. The *Observer* (Lahore), of the 14th September 1901, in noticing the Viceroy's inaugural address at the Educational Conference makes the following remarks :—

"Lord Curzon is very enthusiastic about this proposal (regarding the creation of the post of Director-General of Education), and it is not unlikely that his influence may lead to the creation of this post. We must confess, however, that we are not convinced of the urgent necessity of having such an official, and think that the advantage anticipated from this appointment will be outweighed by certain difficulties that it will occasion through conflicts of opinions between the authorities on the spot, in every province, and the theoretical expert at the head-quarters. But on the whole we have nothing but commendation for the able and exhaustive way in which the Viceroy has dealt with the great educational problem."

The same.

23. The *Tribune* (Lahore), of the 12th September 1901, also publishes the following remarks in course of its notice of the Viceroy's speech :—

"As regards a more perfect State control over education, which is one of the leading subjects of consideration at the Simla Conference, it is to be regretted that since the schools have been made over to Municipalities the prestige of School Masters has suffered very much. Their pay and pension

have been considerably affected, and their position has been reduced to that of an ordinary Municipal servant. The majority of the Members know nothing about education, and it is an oft-repeated fact that Commissioners and Deputy Commissioners take very little interest in improving the efficiency of schools. Whenever a reduction is thought of education is unfortunately the first to suffer. In fact, education is generally regarded as the step daughter of our local self. The Police and Medical Departments still retain a strong hold over their respective institutions, while Education has been placed so completely under Municipal Committees that most urgent improvements are often neglected and the recommendations of the Inspector of Schools and those of the Director are taken little notice of. There was a time when Head Masters were treated with the utmost respect by the citizens, whereas now they have to cringe to Municipal Members in order to remain in their good books. The time has come when the prestige of School Masters should be improved and one of the ways to do this is to bring the management and control of all Municipal Board Schools more directly under the State than is the case at present."

University Education in India.

24. The same paper, of the 14th September 1901, publishes the following article under the heading 'University Education in India':—

"In our last article on this subject we left out the question of the constitution and power of the Syndicates of Universities. Whilst we admit that the Senate is too unwieldy a body to deal promptly and satisfactorily with matters of detail connected with the administration of the Universities, it would be wrong in principle to delegate all the powers of the Senate to the Syndicate, and to reduce the former to the position of a body that meets two or three times in the year as a mere formality. Those among our readers who know anything about the working of the Punjab University are in a position to endorse the remark that the Senate of that body is practically non-existent. We do not underrate the value of Executive Committees, but we are not prepared to concede that the Executive Committees should usurp the place of the body and bodies that elected them. In the Punjab University practically the same members are nominated as Syndics from year to year apart from any considerations of interest in the work taken by them and their attendance at meetings. There are some members of the Punjab Syndicate who do not attend even one meeting in the year, but they are elected from year to year as a matter of course. The appointment of Examiners is a very important matter in University administration, and although the nomination is said to be made by the Syndicate, it is practically the work of four or five Standing Sub-Committees the members of which have remained unchanged during the past six or seven years. The Faculties have no voice whatever in the matter; and members of the Syndicate who are asked to approve of the selections made by the Standing Sub-Committees are not even aware of the names before they come to the meeting. The list is never circulated among the members of the Syndicate along with the notice calling the meeting; and we are told that it is often not even in print by the time of the Syndicate meeting. Sometimes it is brought up at the fag-end of the meeting, and taken for approved without being so much as read out to the meeting. Accerding to the Act of

Incorporation, Examiners have to be appointed by the Senate on the recommendation of the Syndicate; but we believe the practice in the Registrar's office is to send the usual intimation to the Examiners, thus selected by the Standing Sub-Committees and by the Syndicate, without even waiting for the approval of the Senate. The sanction of the Senate is thus anticipated in this and several other equally important matters. This leaves very little room for criticism on the part of the Senate.

"The same is the case with the fixing of text-books and the amending of any bye-laws or regulations. It was surely never intended by Government that the Senates, which are the real governing bodies of the Universities, should in practice be reduced to mere cyphers. We are not sure how things stand in this respect in other parts of India, but judging from newspapers we do not think they are any the better. In remodelling the constitution of the Senates, and laying down qualifications for a Fellowship, we trust sufficient care will be taken to see that the new Senates are not as powerless and helpless as the present ones. As things stand at present, it is unfair to blame a Fellow for want of interest in the work of the University or lack of attendance at its meetings, when things are so managed in that University that a Fellow who is not also a Syndic is called upon to attend barely half-a-dozen meetings in the year—meetings called only to register the decrees either of the Syndicate or of some special Committee consisting mostly of the members of the Syndicate. Any rules that will lack precautions of the kind suggested by us, against the supreme governing body being superseded wholly in favour of its own elected Executive Committee, will lead to no reform, and things will remain in their present unsatisfactory condition.

"The education with which the Universities in India concern themselves is wholly for the Indians; and it is, for this reason, essential that our countrymen should be adequately represented on the Syndicate. No constitution proposed for a Syndicate will give satisfaction if it does not provide for a due proportion of Indian members who will be really in a position to advise their European colleagues. As regards the necessity of having a good number of experts on the Syndicates, we do not think there will be any difference of opinion in the matter, if care be taken that the term "expert" is not sought to be interpreted in practice as synonymous with "European Professor." There is not the slightest ground for the statement made in certain quarters that the shortcomings of the Indian Universities are due to the absence on their Syndicates of educational experts. Although Lord Curzon does not endorse the statement explicitly, he accepts it indirectly and by implication. In the Punjab and Allahabad Universities, the Syndicates of which are dominated by these "experts," things are no better, if indeed they are not worse, than in the older Universities of Calcutta, Bombay and Madras, where these gentlemen are not in the majority on the Syndicates. It may be difficult to indicate exactly the direction from which reform in University education in India may be expected, but experience of over 15 years in the Punjab and the North-Western Provinces warns us against the danger of seeking it in a multiplicity of "expert" counsel on the governing boards of the Universities.

"The next point we have to deal with relates to the standards of examinations. Is the academic standard sufficiently high or is it unduly low? Is it in course of being elevated, or is it in a retrograde direction? These are the questions to which Lord Curzon is anxious to give explicit and authoritative answers. The Indian opinion is that the standards of all the examinations, from the Entrance to the B. A. in all our Universities, are sufficiently high—as high as those in most English Universities. There is no tendency anywhere in India to lower them. Critics who decry our standards are entirely mistaken. It is quite true that fluctuations of a very serious character in the results of the examinations always excite considerable public attention, but the criticism directed against the authorities of the Universities on these occasions is misconstrued by Anglo-Indians into a demand for lowering the standards. No such demand is ever made or has ever been made anywhere in India, and no University in the country has ever so much as considered the question of lowering the standards of its examinations. These standards are fixed as high as they can be, and once fixed they are never lowered. The same is the case with pass percentages. In this latter respect the Indian Universities compare favourably with their English or European sisters. The educated classes in this country are in favour of the standards being duly high, but they wish, at the same time, to see the examinations managed in a fair and square manner. Lord Curzon need feel no alarm of any kind whatsoever about the attitude of educated Indians in this matter.

"On the question of affiliation of Colleges, while we fully endorse the views of His Excellency the Viceroy as regards the desirability of the standard of affiliation being kept high, we cannot help emphasising the importance of the demand made by our countrymen that whatever rules are framed they should be definite and clear, and that it should not be left to the whim and caprice of a few gentlemen on the Syndicate to affiliate or not a College. The power of affiliation should, in every case, rest with the Senate, as it will not be possible to entrust it to Syndicates without opening the door to endless worry and vexation for the Managers of Unaided Colleges run by natives. We are aware that the attitude of the Indian community in the matter of affiliation rules is likely to be misunderstood, as *was* the case in the discussion which last year raged rather hot in the Punjab University over the rules that were framed and ultimately abandoned It is one of the recognised and accepted principles underlying the educational policy of the Government that every possible encouragement should be to given private enterprise in education; and our countrymen engaged in educational work, both School and University, are anxious that no rules of any kind should be framed that would retard their work, discourage their endeavours for the good of their fellow-beings, and place unnecessary obstacles in their way. Fair play and not favour is what they want. They have to do their work in the face of many difficulties, and will be grateful to Government for any help, howsoever small, that is rendered."

A suggestion to spread technical education in the country.

25. The *Hákam* (Kádián), of the 10th September 1901, takes exception to the practice of raising statues to retiring officials, and says that the money spent in this way should be used to establish technical schools in the country. The

Editor adds that the officers to whom statues are proposed to be raised should in future decline the honour and insist that their names should be connected with something better and more useful.

*(c)—Agriculture and questions affecting the land.*

The land-revenue assessment.

26. The *Watan* (Lahore), of the 2nd August 1901, remarks that for some time past Mr. R. C. Dutt, an *ex*-Commissioner, and certain other well-wishers of the country who share his opinions, have been publishing articles to the effect that the chief cause of the poverty of the *zamíndárs* is the severity of the land revenue assessment and the periodical enhancement of that demand, and that it is this which forces them into the clutches of money-lenders. Those who know how the people, especially the *zamíndárs*, are circumstanced, cannot deny that the foregoing assertion is wholly without foundation. They, however, hold that over-assessment is not the chief cause of the poverty of the agriculturists and of the consequent alienation of their lands, and that the evil is also due to other equally potent causes. It may be mentioned that Government or its laws and regulations are responsible even for the existence of the majority of the latter causes. Originally, adds the Editor, the entire blame was laid at the door of the *zamíndárs*, and the authorities were of opinion that the former become involved in difficulties owing to their reckless expenditure on festive occasions. Experience has, however, shown that the number of such tillers of the soil as are ruined by their own extravagance is very small. Indeed, the authorities as well as Anglo-Indian newspapers have been constrained to admit that the agriculturists also stand in constant need of money to meet expenses incidental to litigation, as well as to give bribes and presents to the subordinate *'amlá*. It has been further admitted that the latter expenditure is unavoidable, and that if the said *ahlkárs* were not propitiated they would make the *zamíndárs'* lives a burden to them. In other words, in addition to the money the peasantry have to spend in paying the land-revenue, feeding and clothing themselves, and carrying on their agricultural work, they have to meet three other items of expenditure, for only one of which (marriage and other similar expenses) they themselves are responsible. The money required for the other two purposes, *viz.*, for litigation and bribes, they spend not of their own free will but from sheer necessity. It may be remarked here that British laws and regulations are responsible for the increase of litigation among the tillers of the soil, and that if going to law has become very costly it is due to the stamp, the court fees and the limitation laws, &c., &c. After asserting that the authorities are also to blame for the *zamíndárs* having to pay bribes to the subordinate *'amla*, the Editor remarks that it is the foregoing facts which prompt thinking men to occasionally request Government to effect a reduction in the land-revenue and thereby weaken, as far as possible, one of the causes of agricultural poverty. The public will, however, be surprised to learn that a certain Anglo-Indian gentleman is of opinion (which, by the way, has been endorsed by the *Civil and Military Gazette*) that the cause of the constant alienation of agricultural land is not the severity but the lightness of the above demand! That worthy has referred to certain facts and figures to show that the land-revenue of Akbar and Aurangzeb was much larger than that collected at present, and asserts that

light assessment is one of the two chief causes of the land passing from the hands of the *zamíndárs*. He adds that agriculture now yields much higher profits than was formely the case, and that this is a strong temptation to the well-to-do to acquire land. He, therefore, suggests that the only effectual way to prevent alienation is to enhance the land-revenue to such an extent as to render the purchase of land an utterly unprofitable investment. The Editor does not wish to criticise the *data* adduced in support of this opinion, but would merely enquire if the inferences drawn are warranted by actual facts. Judged by this standard the arguments and conclusions of the Anglo-Indian gentleman in question appear to be puerile in the extreme. Indeed, it is an open secret that in Bengal, where profits from agriculture are much larger than in the Punjab, alienation of land is far less than in this Province. Again, the canal-irrigated lands, which are more profitable than *cháhi* or *bárání* lands, are not alienated to the same extent as the latter; while the authorities know full well that only worthless lands are sold to *sáhúkárs*. After remarking that the "margin" of the land-holder is not so large as it is alleged to be, the Editor observes that if there had been the least truth in the said gentleman's conclusions, Government would not have had to cast about for means to find money to meet its daily-growing expenditure. As a matter of fact, however, the authorities, as well as other well-informed persons, are fully aware, and have had to admit more than once, that no enhancement of the land-revenue is possible. This admission should serve to open the eyes of Alnaschers like the Anglo-Indian gentleman aforesaid, and his supporter, the *Civil and Military Gazette*. It cannot of course be denied that there is some sense in his assertion that the splitting of holdings into minute sub-divisions is another cause of the alienation of land. Indeed, when this process does not leave individuals land sufficient for their maintenance they usually sell off their possessions and become tenant cultivators. But even in such cases the land does not invariably pass into the hands of capitalists, the general practice being to dispose of it among relations. Such small strips of land are very seldom purchased by capitalists, for the fact of their being insufficient to maintain even their cultivating owners deters the former from purchasing the same. This being so, even the second cause assigned by the aforesaid gentleman for the passing of agricultural land into the hands of *sáhúkárs*, &c., cannot hold water for a moment, and probably it is for the reasons already stated that not a single person has so far come forward to support the ludicrous conclusions arrived at by Mr. Monteath and the *Civil and Military Gazette*.

The same.

27. The same paper, of the 6th September 1901, says that the new theory referred to in the foregoing article is, if carried into practice, calculated to affect the interests of both Government and the people and revolutionize the present agricultural condition of the country. The Editor has, therefore, decided to devote a considerable portion of the *Watan* to an examination of this theory for several weeks to come. He then publishes translations of an editorial note and a leading article which appeared in the *Civil and Military Gazette* of the 28th and 30th ultimo respectively in reply to the foregoing article. He also reproduces from the *Observer* a paragraph, in which that paper defends him from the charge of ignorance of matters agricultural preferred against him by the *Civil and Military Gazette*.

28. The *Akhbár-i-'Am* (Lahore), of the 5th September 1901, publishes a communication in which the writer remarks that Lord George Hamilton's words that usurers have proved the ruin of the agriculturists of India deserve to be printed in letters of gold. He must, however, remark that lawyers, litigation and the prevalence of bribery in the public service are also responsible for the present wretched condition of the *zamindárs*. Unless, therefore, Government takes steps to put down all these evils, its efforts to better the lot of the tiller of the soil by extending the means of irrigation, &c., are likely to prove futile.

Zamíndárs and Government.

### (f)—Railways and Communications.

29. The *Siálkot Paper* (Siálkot), of the 8th September 1901, in continuation of its previous remarks (*vide* Selections No. 37, paragraph 40) says that the Railway authorities cannot deny that 3rd class passengers are treated in the manner alleged, and that the complaints which from time to time appear in native newspapers on the subject are well-founded. It may be added that according to Section 63 of the Indian Railways Act, a railway employé who seats more than the specified number of passengers in a compartment is liable to pay a fine of Rs. 20, but that so far this provision has remained a dead letter. Can the Railway authorities, enquires the Editor, publish a statement showing the number of clerks, if any, prosecuted and convicted under the said section? At all events, why should native passengers be cruelly maltreated when the law affords them sufficient protection. Is it because of their colour that their lives are not considered as valuable as those of their white fellow-subjects? After asking if it is just that their complaints should not receive the considerations extended to representations from Europeans, the Editor goes on to say that 3rd class passengers experience great difficulty in purchasing their tickets. Were these tickets, he suggests, sold at least two hours before the departure of a train, much of the difficulty would at once be removed. Another way to remedy the evil is to issue licenses for the sale of railway tickets, so that intending passengers could purchase the same at all times. Should Government be unwilling to pay commission to the license-holders, the passengers would gladly pay something extra for every ticket so purchased. The Editor further remarks that 3rd class compartments, not being provided with bath-rooms, their occupants are not infrequently subjected to unspeakable inconvenience. It is true that latrines are provided at certain stations, but they cannot be utilized as the trains stay at such stations for only a few minutes. This state of affairs, it will be readily conceded, causes young children greater sufferings than adult people. It is, therefore, desirable that 3rd class carriages should, like those of higher classes, be provided with bath-rooms. It may be mentioned here that the passengers in question, especially those who have to travel long distances, are also put to great trouble for want of bunks in the compartments. Again, no waiting rooms for natives have been built at several stations, with the result that passengers can find no shelter from sun and rain at such places. It is inexplicable, adds the Editor, that the Railway Department which is quite lavish in spending money for the comfort of European passengers, should be

Grievances of the 3rd Class railway passengers.

utterly indifferent to the convenience of its native customers, who, by the way, contribute the largest part of the Railway revenues. He then suggests that for the convenience of native female travellers, female ticket clerks should be employed. He further remarks that Hindús are subjected to great annoyance and inconvenience owing to sweepers travelling in the same compartment with them. This compels them to bathe before they can partake of refreshments and drink water. This grievance can easily be removed by reserving a carriage for sweepers and relieving Hindús of their presence. The Editor then refers to the difficulty experienced by passengers in procuring wholesome articles of food at Railway Stations, and calls upon the Railway authorities to take prompt steps to remove the evil.

The road between Batála and Kádián.

30. The *Hakam* (Kádián), of the 10th September 1901, says that the road from Batála to Kádián, especially the part of it between the Dalla Bridge and the latter place, is in a very wretched condition, and that persons travelling by it in ekkas run great risk of injury to life and limb. The Editor, therefore, calls upon the Tahsíldár of Batála to look into the matter and take steps to have the road properly metalled.

*(g)—Postal matters.*

Management of Village Post Offices.

31. The *Punjab Samáchár* (Lahore), of the 7th September 1901, remarks that originally the work of village post offices was entrusted to village teachers, a small allowance being given them for this addition to their duties. The arrangement was advantageous to both teachers and the Postal Department. It enabled the former to supplement their incomes and saved the latter the expense of employing separate village postmasters. It is now rumoured that a proposal regarding the employment of sub-postmasters is under consideration. This would, however, not only entail extra expenditure on the Postal Department, but would also have the effect of reducing the incomes of village teachers, who even now find it difficult to make both ends meet. It is besides anything but just that they should be deprived of the said allowances after long and meritorious service. The Editor, therefore, expresses the hope that the Postmaster-General of the Punjab will not disturb existing arrangements.

*(h)—Miscellaneous.*

The *Tribune* and Captain Elliott, Deputy Commissioner, Gujrát.

32. The *Victoria* paper (Siálkot), of the 3rd (received on the 14th) September 1901, remarks that there is no truth in the *Tribune's* attacks against Captain Elliott, Deputy Commissioner, Gujrát. That paper should remember that it is one thing to write editorial notes and quite another thing to carry on the administration of a district. A Deputy Commissioner is responsible for maintaining peace in his *iláka* and is sometimes obliged to adopt strong measures to put down crime. He is, moreover, bound to hold the scales even between the various sections of the population, and should not be blamed if he cannot please all parties. That Captain Elliott has acquitted himself in his present post in a creditable manner, no body can have the hardihood to deny. He has succeeded

in suppressing crime in the Gujrát District, where, not long ago, lawlessness was the order of the day. Even the *Tribune* admits that his taking securities from bad characters has had the effect of arresting the growth of crime. It is, therefore, strange that that paper should accuse the Captain of practising oppression in connection with the working of the security section.

Mismanagement in the Commissariat Department.

33. The *Punjab Samáchár* (Lahore), of the 7th September 1901, remarks that such gross mismanagement prevails in the Commissariat Department that the less said about it the better. Illiterate and poor persons entering the Department can manage to amass wealth in a short time The Editor then alleges that quite recently a Commissariat employé sold gold worth Rs. 30,000 or Rs. 40,000 in Amritsar through brokers. After enquiring if such persons are not criminals, he promises to revert to the subject in some future issue.

An inexplicable phenomenon.

34. The *Ahlúwália Gazette* (Amritsar), of the 8th September 1901, refers to the different versions prevailing regarding a booming sound issuing from an oven at Batála, and requests Government to take steps to investigate the phenomenon. Noted Scientists and Engineers should be deputed to examine the oven and devise means to save life should there be any danger of the part of the town concerned falling in.

Adulterated *ghi* and consumption.

35. The *Victoria Paper* (Siálkot), of the 8th September 1901, remarks that of late deaths from consumption have been alarmingly on the increase in India, and suggests that Government should appoint a Commission composed of experienced medical men to find out the causes of the evil. Were this done, adds the Editor, the public would be enabled to adopt precautionary measures to escape the disease. He then goes on to say that if adulterated *ghi* is found to be one of the causes of the spread of consumption, its sale should be forcibly put a stop to. After regretting that even in such matters, the people should look to Government for help, the Editor suggests that the most effectual way to drive adulterated *ghi* out of the market is to boycott and report to the local authorities the names of those who deal in that article. He concludes by remarking that if his suggestion regarding the appointment of the said Commission is adopted by Government, some native physicians should also be selected to take part in its deliberation.

Disinfection of village wells.

36. The *Victoria paper* (Siálkot), of the 8th September 1901, suggests that during sickly months, wells, not only in towns, but also in villages, should be cleansed and disinfected, and that the lambardárs and zaildárs should be made to see to this. The expenditure incurred should be met from the *Malba* Fund, or District Boards should be made responsible to keep village wells in a sanitary condition. The Editor adds that his suggestion, if adopted, would have a most salutary effect on the general health of the rural population.

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[ Confidential. ]

[ Vol. XIV. ] [ No. 39. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 28th September 1901.**

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[ Vol XIV. ] [ No. 39. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

Received up to 28th September 1901.

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### I.—POLITICS.

*(a)—Foreign.*

The Boer War.

1. The *Sat Dharam Parchárak* (Jullundur), of the 13th September 1901, remarks that even the British praise the bravery of the Boers, and that the latter are certain to be mentioned in the world's history among nations which sacrificed all for independence. What higher honor, enquires the Editor, does Mr. Krüger wish to win which prevents him even now from asking his followers to discontinue fighting? He adds that a perusal of the accounts of the interviews which certain newspaper correspondents have recently had with the *ex*-President of the Transvaal involuntarily inclines one to worship Oom Paul. Indeed, there is something grand in the old man's determination, although it is to be regretted that a sensible person like him should cause thousands of his fellow-beings to be butchered for nothing. The Editor then goes on to say that, whichever party may have been to blame for the war, there can be no doubt that the final victory rests with Great Britain. The Boers may continue the struggle for 50 years longer, but they will only degenerate into blood-thirsty savages. The best course for them to adopt under the circumstances would be either to "treck" away from the Transvaal and settle in some part of the Great Sahara, or to accept the terms of peace offered to them by the British Government. Or they could settle in the territories of a Power of which they may be willing to become subjects.

Anarchists.

2. The *Vakil* (Amritsar), of the 16th September 1901, writing about the assassination of the late President McKinley, remarks that ordinary precautions to prevent anarchists from murdering their victims have so far proved futile. The only way, therefore, for the European Powers to extirpate the aforesaid enemies of society is to proscribe them and hunt them down like mad dogs. Were the Amír of Kabul, adds the Editor, entrusted with the task, not a single anarchist would be left in Europe by the end of the current year. Indeed, so long as anarchists, who themselves do not respect the law, are not treated as beyond its pale, no good is likely to come of the crusade launched against them.

3. The *Vakíl* (Amritsar), of the 13th and 16th September 1901, acknowledges the following subscriptions to the Hedjáz Railway :—

The Hedjáz Railway.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged ... | | 4,117 | 6 | 6 |
| 1. Maulvi Syad Salámat Ali Khán of Kapurthala ... ... | | 25 | 0 | 0 |
| 2. Received through Maulvi Ghulám Husain, Head Master, Islámia High School, Pesháwar ... ... | | 30 | 13 | 0 |
| 3. Bábu Nizám-ud-dín ... ... | | 2 | 0 | 0 |
| 4. Munshi Ali Gauhar, Head Clerk, Border Military Police Office, Kohát ... | | 16 | 0 | 0 |
| 5. Munshi Ghulám Qásim, a Sub-Overseer in the Patiála State ... ... | | 25 | 0 | 0 |
| 6. Mián Abdur Rahmán, through the Sub-Overseer aforesaid ... ... | | 3 | 0 | 0 |
| 7. Nanhe Khán, through Maulvi Altáf Husain, of Tándu, Morádabad District | | 26 | 0 | 0 |
| 8. Received through Muhammad Bakhsh, Teacher, Islámia School, Choti (?), Dera Gházi Khan District ... | | 51 | 0 | 0 |
| Total ... | | 4,296 | 3 | 6 |

4. The *Paisa Akhbár* (Lahore), of the 14th September 1901, also acknowledges the following subscriptions :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged ... | | 570 | 2 | 3 |
| (1) Ghulám Husain, Cap-seller, Sadr Bazár, Shebo, Burma ... | | 4 | 0 | 0 |
| (2) Muhammad Bákir, Opium Muharrir, Nawáda, District Gya ... | | 0 | 8 | 0 |
| (3) Received through Abdulla, son of Maulvi Ashraf Ali, Ahmedabad, Gujrát ... ... ... | | 20 | 0 | 0 |
| (4) Received through Maulvi Sher Muhammad Shah Muhammad ... | | 51 | 8 | 0 |
| (5) Munshi Ala Vadháya, Forest Ranger, Domeli, District Jhelum ... | | 13 | 0 | 0 |
| Total ... | | 639 | 2 | 3 |

5. The *Watan* (Lahore), of the 13th September 1901, also acknowledges the following items:—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 169 | 15 | 0 |
| (1) Bába Ghiás-ud-dín Aziz-ud-dín, Shawl Merchant, Katra Mahán Singh, Amritsar ... ... ... | | 10 | 0 | 0 |
| Total | ... | 179 | 15 | 0 |
| Deduct Money Order Commission | ... | 1 | 0 | 0 |
| GRAND TOTAL | ... | 178 | 15 | 0 |

*(b)—Home.*

Muhammadans and politics.

6. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th September 1901, publishes a communication from Maulvi Nazir Ahmad, B.A., LL.B., a Pleader at Ráwalpindi, who says that the requirements of the times have made it quite clear that the Muhammadans ought to do something to safeguard their political rights and bring the same before Government. The question is, therefore, being asked if they should join the National Congress or start a Congress of their own. The first part of the question, adds the writer, was disposed of once and for all by the late Sir Syad Ahmad Khán, in his famous Lucknow speech, and the number of Muhammadans who consider participation in the Congress movement beneficial to their community is extremely small. As for starting a Congress of their own and endeavouring to lower Government and its officials in the eyes of the public, the Prophet's followers in India could not hit on a more effectual way of encompassing their own ruin. The confidence, which their loyalty and devotion to the British throne have led the authorities to repose in them, would be withdrawn, and they would have to put up with the evil consequences which arise from the rulers distrusting the ruled. The correspondent then suggests that the best way to overcome the difficulty would be to resuscitate the defunct Muhammadan Defence Association or establish another society on the same lines. In short, the plan adopted to serve the end in view should be calculated to meet with the approval of Government, as well as prove beneficial to the interests of the Musalmán community.

The same.

7. The *Curzon Gazette* (Delhi), of the 15th September 1901, writing on the same subject, also dissuades Muhammadans from resorting to political agitation and thereby running the risk of forfeiting the good opinion of the authorities.

The same.

8. Commenting on Mr. Morison's letter to the *Pioneer* on the same subject, the *Observer* (Lahore), of the 18th September, remarks as follows:—

"We wish it to be clearly understood that on the main question of founding or not founding a Muhammadan Political Association we deem it necessary to reserve our opinion for the present. We find much in Mr. Morison's

article which is unnecessary and much which is uncalled for, and feel bound to take exception to the article, as, without a voice of dissent, an acquiescence of educated Muhammadan opinion in his views may be construed in some quarters, because owing to his intimate connection with some of the leading Muhammadans of Upper India, he has occasionally had the privilege of voicing Muhammadan public opinion and that pretty correctly. In this instance, however, we think he is voicing his own personal views, and there is much in them from which many of the members of the party he represents will strongly differ.

"The Trustees would do well to make it a rule that the members of the M. A. O. College staff should abstain from entering the political arena. There are several reasons for which such a prohibition should exist: (1) The employés of the Government Educational Department are bound by such a rule, and the M. A. O. College being an aided institution may with advantage adopt it. (2) The Trustees, who are theoretically an independent body, have recently been rebuked by the North-Western Provinces Government because some of them, in their private capacities, joined a politico-educational movement like the Urdu Defence Association, and what is binding on the Trustees should be binding on the staff. (3) Being essentially educationists, they can be but partially conversant with politics and their turning to Muhammadan politics, while taking away from their attention to education, cannot materially add to Muhammadan political strength."

Natives and Volunteering.

9. The *Victoria Paper* (Siálkot), of the 16th September 1901, suggests that native gentlemen of admitted loyalty should, like their British fellow-subjects, be allowed to enroll themselves as Volunteers and be considered eligible for promotion to the ranks of Lieutenant, Captain, Major, &c. The Editor expresses the hope that during his Viceroyalty, Lord Curzon will give his best consideration to this most important subject.

## II.—Afghanistan and Trans-Frontier.

The Amír Abdur Rahmán.

10. The *Sat Dharm Parchárak* (Jullundur), of the 13th September 1901, remarks that at the darbár recently held by him in the Bála Bágh, the Amír is said to have declared that his kingdom was a gift to him from God, and that consequently his orders were strictly binding on his subjects. The Editor has a shrewd suspicion that all this outward show is intended to serve as a blind, and that Abdur Rahmán is engaged in some deep game. Indeed, it is not for nothing that His Highness is making prodigious additions to his army, importing arms of the newest and best make and establishing friendly relations among the various frontier jirgáhs. It may be added that, among others, the late Mr. Christie (once a District Superintendent of Police) was of opinion that the present ruler of Afghánistán was not to be relied upon. At all events, there can be no doubt that the ideas the Amír is endeavouring to spread among his subjects are certain to take root in the minds of his sons. And should His Highness happen to die soon it is not improbable that in their youthful ardour Sardár Habíbullah or Nasrullah may secretly plan to fight against the Government of India. It, therefore, appears advisable that Government should discontinue paying Rs. 24,00,000 a year to a dangerous man like Abdur Rahmán and instead spend the money in check-mating him.

11. The *Akhbár-i-'Am* (Lahore), of the 11th September 1901, remarks that a great caravan from Persia will shortly reach Quetta with large quantities of almonds, *ghi*, Persian carpets, &c. The Editor adds that those merchants and other persons who are interested in the development of trade between India and Persia, as well as those who wish to export indigeneous articles to Persia, &c., should hasten to Quetta and commence dealings with the members of the caravan. After remarking that the Nushki route was specially designed to facilitate trade between India and Persia, and that steps are being taken to make travelling by this route as easy as possible, the Editor remarks that the time is not for distant when a railway will connect the two places.

The Nushki route to Persia.

## III.—Native States.

12. The *Hamdard-i-Khálsa* (Amritsar), of the 14th September 1901, regrets to hear that a *Nirmala* Sádhu has been appointed tutor to the young Mahárája of Patiála, and says that the appointment is calculated to give offence to the Sikh community throughout India. After remarking that the religious beliefs of *Nirmalas* clash with the tenets of the Sikh faith, the Editor expresses the hope that the Council of Regency will rectify the mistake without delay.

Appointment of a *Nirmala* Sádhu as tutor to the minor ruler of Patiála.

13. The *Sat Dharam Parchárak* (Jullundur), of the 13th September 1901, after remarking that the Congress Hindús are very jubilant over the retirement of Sir Vicár-ul-Umara, says that in his annual report for 1898 or 1899 Sayad Hasan, Bilgrámi, Director of Public Instruction, Hyderabad, complained that the (? Nizám's) College was proving instrumental in spreading Congress ideas among the young men of the State, and suggested that the College should either be closed or that young *Ráises* of admitted loyalty alone should be taught in it. Commenting on this the retiring Prime Minister remarked that in British India, which was under the rule of foreigners, the Congresswálas might be suspected of harbouring seditious ideas; but that a native being the ruler of Hyderabad, there was no fear of their propaganda leading to a rebellion in that State. Sir Vicár-ul-Umara added that he was of opinion that the Congresswálas were not sedition-mongers, but, on the other hand, served as beacon-lights to the British Government. In conclusion, he remarked that if a body of such critics were to rise in the Nizám's dominions it would be to the advantage of the State. As for Mahárája Kishen Parshád, he is no doubt a Hindu; still it is an open secret that he says *Nimáz* five times a day and attends *Urses** held in honor of Muhammadan *Pírs*. Nay, on one occasion he made the following confession to the Nizám:—"Your Highness, my heart is enamoured of Islám, and I wish to have the honor of being made a Musalmán by you." In reply he was told that every State subject was free to embrace whatever religion he liked, but that the post of Peshkár must always be held by a Hindu. After remarking that the Mahárája has since never repeated his desire of becoming a Muhammadan, the Editor asks the Congresswálas to decide whether the new or the outgoing Prime Minister is a patriot.

Sir Vicár-ul-Umara and Mahárája Kishen Parshád.

*Religious ceremonies celebrating the union of a deceased *Pír* or saint with the supreme spirit.

## V.—Native Societies and Religious Matters.

Lord George Hamilton and the National Congress.

14. The *Tribune* (Lahore), of the 17th September 1901, publishes the following:—

"In his correspondence with Mr. Dadabhai Naoroji which was noticed in the Indian Press a short while ago, Lord George Hamilton sought to impress upon Indian agitators the desirability of cultivating moderation in language, so as not to lose the sympathy of the official classes by referring to British rule in such terms as 'reckless spoliation,' 'bleeding to death,' &c. It is a pity that the noble Lord has not thought it desirable to make his precept effective by the force of example. The words he is reported to have used, in the course of the Budget debate, with regard to the Land Revenue Bill agitation in Bombay and the National Congress, may well serve as an excuse to the greatest of fire-eating Indian politicians for recklessness of the kind His Lordship objects to. As already reported by Reuter, the Secretary of State spoke of the agitation in Bombay against the Bill as 'wholly a money-lender's agitation.' The words he added to supplement this remark, as if to make it more effective, were as follows:—

"'In India there were loud denunciations in the popular Press and in the Congress of the terrible state of insolvency and indebtedness of the land cultivators, but when the Government attempted to relieve them from the money-lending class the whole agitation of the money-lending class was turned on the Government. There was no institution in India which was so strongly impregnated with the money-lending influence as the National Congress.'

"Nothing could be more reckless than the above, and coming from the responsible head of the Indian administration in England these words constitute a direct challange to Indian politicians to meet the Secretary of State on the ground of vituperation and abuse. To attempt to impugn the good faith of a whole movement, while carefully evading to meet the arguments put forth by it, is clearly an abuse of power by a responsible officer; and if in future any Indian reformer should in his criticisms of Government policy impute to it bad faith, he will only have improved upon the example set by the Secretary of State for India. We must say that the unhappy remarks quoted above cannot fail to be regarded as adding insult to injury by those whose most earnest prayers have been disregarded by the Bombay Government, and act as the progenitor of much bad blood in the future. They almost reach in indiscretion and bad taste Lord Salisbury's famous description of Mr. Dadabhai Naoroji as 'the Black Man.'"

Cases between Aryás and Sanátanists.

15. The Editor of *Sat Dharam Parchárak* (Jullundur), in its issue of the 6th September 1901, says that on Pandit Gopi Náth instituting a criminal case for defamation against him certain newspapers gave out that the Pandit wished to send him to jail, and that he (the Editor) was also trying to place his adversary in the same position. Although there was no truth in the latter statement (seeing that the Editor had neither taken any legal proceedings against Gopi Náth nor was he in favour of Lálás Som Náth and Indar Chandar, of Rúpar, prosecuting that worthy), still he did not think it advisable to take notice of the allegation

at the time. Now, however, that the case against himself as well as the Rúpar cases have been disposed of, he cannot refrain from saying a word or two on the subject. He adds that the last-named cases were three in number, and that one of these was against a Jain and was filed on the accused tendering an unqualified apology. The remaining two, in one of which Pandit Gopi Náth was also among the accused, came up for hearing at Jullundur on the 3rd instant and were also filed on the 4th, on the accused apologizing and paying the complainants over Rs. 100 on account of costs. The Editor then enquires if those, who are never tired of preaching patience and forgiveness to others and running down the Arya Samájists for their endeavours to defend their religious principles, can prove that the leaders of other religious societies of to-day possess a higher spirit of forgiveness than that displayed by his co-religionists in connection with the aforesaid cases. Indeed, not long ago certain meek preachers of Christianity caused a Hindu to be sent to jail for insulting their religion. The conduct of the Aryás of Rúpar affords a contrast to this, and should be deeply pondered over. It may be added that it was only extreme provocation which drove Lála Som Náth and others to seek the protection of the law. And yet they have forgiven the men who had combined against them, had cut off their supply of water during the hot months of May and June, had threatened to excommunicate *Kahárs* daring to work for the Aryás, whose hard hearts the Arya children's cries for water could not melt and whom the complainants had now completely in their power. Nevertheless, the members of the Samáj should remember that it ill-becomes them to indulge in vapourings about the event. It is the All-powerful God—He who gave the Editor and his companions in trouble the strength to keep silent under extreme provocation and endeavour to bring the truth to light in face of exceptional difficulties—who has granted Lálás Som Náth and Indar Chandar the strength to forgive their enemies. The Editor wishes the Hindús to understand that the Sanátan Dharam Sabhás were the first to oppose and harass the Arya Samáj. Indeed, the Samáj has never thrown the first stone, and all its efforts have so far been confined to its own defence It may be added that were the matter looked into in a dispassionate spirit it would be found that the Arya Samáj is being attacked on all sides, merely for its efforts to give wider publicity to those Vedás and Shástrás for which the Hindús have only lip-deep reverence, and to put into practice Hindu ideas about caste. The followers of Hinduism would also find that certain selfish persons are endeavouring to set them against their true and sincere well-wishers (the Aryás) simply to prevent their own hollowness being known to the Hindús. The Editor then writes as follows :—"O my Hindu brothers! believe me that the Arya Samáj bears you not the least enmity. It is the enemy only of those evils which prevail among you and among all of us and which are undermining the foundations of our spiritual temple. And it is the result of these evils that immoral persons, who make themselves out to be religious and well-behaved men, notwithstanding the fact that they commit the greatest of sins in secret, are your leaders and guides!" Black sheep, he adds, are to be found in every fold; but were religious sects to be led by the sinful and depraved, it would become impossible for mankind to attain salvation. It may be mentioned that if the members of the Arya Samáj have been compelled to show up a fallen "brother" (Gopi Náth) in his true colours, they have not done so in

order to give him a further push down the path of degradation or avenge themselves on him. In conclusion, the Editor exhorts his co-religionsists to learn patience and accept in good spirit the sufferings which may befall them in treading the path of righteousness, and thereby enable themselves to fulfil the great mission entrusted to them by Swámi Daya Nand.

16. In the same paper the Editor states that the final orders in the case instituted against him and others by Pandit Gopi Náth were pronounced on the 2nd September. Although the City Magistrate's Court-room could not hold more than 25 or 30 persons, quite a crowd of people were to be seen in the compound of the District Court by 10 o'clock.

The same.

(Here follows an account of the Magistrate's judgment acquitting the accused and animadverting on the character and conduct of the complainant.)

As soon as the Editor and his companions came out of the Court-room the crowd in the compound set up a loud huzza and would not leave him until he had told them what had taken place inside. He adds that the decision involuntarily makes him bow his head before the Almighty and renders his faith in Him still firmer. He further remarks that this ending of the case has not afforded pleasure to Arya Samájists alone, but that he has also received hundreds of congratulatory letters and telegrams from Hindús, Muhammadans and Bráhmos. He then praises Mr. Calvert for his impartial behaviour throughout the case and for the extreme patience and perseverance displayed by him to get at the truth. Indeed, that officer has made it thoroughly clear that the British really possesses that eminent virtue judicial independence, and the Editor is firmly convinced that so long as they retain this virtue nothing can shake British Rule in India. In conclusion, he praises and thanks his counsel for the able and painstaking manner in which they conducted his case.

17. In the same paper, of the 13th September 1901, the Editor states that he has received several letters from his Arya brethren asking him to institute a case against Pandit Gopi Náth for damages, &c., and get the Pandit punished. He regrets that anger should have made his correspondents forget themselves and attempt to lead him astray. He then enquires from these gentlemen if there has been anything in his past life which gives them reason to hope that he is likely to move the law against a misguided "brother." He does not wish to mention names, but would merely remark that had he been of a vindictive temparament he would ere long have sent scores of journalists and public lecturers to jail. This would not, however, have purged even one of them of feelings of jealousy and enmity. He, therefore, wishes to inform his co-religionists once and for all that he cannot change his principles even for their sake and go to a court of law in order to seek reparation for injured honor. The Editor knows that just now Pandit Gopi Náth will not listen to him or believe him to be sincere in his professions. When, however, his present angry mood has passed away the Pandit will find that he himself is to blame for the sufferings the case has entailed on him.

The same.

18. The *Vakil* (Amritsar), of the 13th September 1901, writing on the same subject, says that sometime back it deprecated the institution of the case and suggested the establishment of a Press Association for the purpose of settling such cases outside the courts (*vide* paragraph 37 of the Selections No. 26). Lála Munshi Rám, adds the Editor, might perhaps have listened to his advice, but this was too much to expect from Pandit Gopi Náth, who was thoroughly out of temper at the time and seemed bent on humiliating the Lála. It is, however, certain that the results of the case must have made the Pandit curse his rashness. The *Vakil* then goes on to say that Lála Munshi Rám is an earnest Arya and does not hesitate to devote the larger part of his time and income to the betterment of his co-religionists. His connection with the Samáj brings him in conflict with the followers of other religions as well as with the opposing sections of his own faith, and it is therefore impossible for him to be popular. It is also probable that in course of religious controversies he may have used, or may use in future, words calculated to wound the feelings of his opponents. He should, however, be pardoned for doing so. If he shows more than ordinary zeal in the propagation of his religion, his adversaries (provided they are fair-minded) should praise and not run him down. He may be mistaken; but if his mistakes arise from good faith his conduct does not deserve condemnation. To the best of the Editor's knowledge, Lála Munshi Rám is a man of firm determination and his faith in the Arya religion is deep and sincere. His religious convictions, it may be added far from bringing him money or conferring any other material advantage upon him—have frequently subjected him to pecuniary loss and physical sufferings. On the other hand, a competent Court has held that every public act of Pandit Gopi Náth "seems to have been induced by a desire for self-advertisement or for money," and that he has "never lost an opportunity of collecting *paisa*, as is shown by his direct appeals for gifts on many occasions, his obtaining of money from native princes, and the price paid him for his Hardwár agitation."—In conclusion, the Editor remarks that it is to be regretted that the Pandit should have, by his rashness, thrown an established reputation to the winds.

The same.

19. "S. H," writing to the *Hamdard-i-Khálsa* (Amritsar), of the 14th September 1901, remarks that he was dumbfounded on reading in a supplement of that paper for August 1900 that Colonel Jawála Singh, Manager of the Golden Temple, had stated in a local Court that he was the representative of Guru Rám Dás! The writer regrets that this blasphemous assertion should have gone unchallenged, and that the Khálsa nation should have done nothing to bring the Colonel to his senses. When did Guru Rám Dás, he enquires, appoint an illiterate Ját like the Manager to represent his august self? It may be added that the genealogical tables of the Sikh Gurús throw no light on the point. How then has Jawála Singh come to be appointed Guru Rám Dás'

Complaint against the Manager, Golden Temple, Amritsar.

successor? He says that this honor has been conferred on him by Government, quite forgetful of the fact that Government has appointed him to serve the Temple and not to pose as a Guru. After remarking that this is an attempt to bring Government into disrepute, "S. H." says that the Manager must be suffering from some brain disease, for otherwise he could not have uttered the blasphemous words put into his mouth. The correspondent then exhorts the Sikh princes and the leaders of the *Panth* to shake off their lethargy and take Colonel Jawála Singh to task for making the foregoing assertion. He also derides Bába Khem Singh, Bedi, and the Neo-Sikhs (who always represent themselves as ready to sacrifice even their lives in the service of their community) for taking no notice of the Colonel's conduct. He then goes on to say that presumably the Manager has been led to give himself out to be the representative of Guru Rám Dás in the hope of escaping from being called to account for his mismanagement of the Temple affairs and the embezzlement of *Jalu* Funds, &c., for the successor of a Guru could not be brought to book for such occurrences. After calling upon Government to take notice of Jawála Singh's conduct, the writer suggests that Sardár Jíwan Singh Mán, Honorary Magistrate, Amritsar, who lives near the Temple, should be appointed Manager in place of the Colonel. He then prays to God that the tongue which uttered the aforesaid blasphemous words may be burned, and that the body of the man who made use of such words may be eaten up by ants. In conclusion, he exhorts the Sikhs to institute legal proceedings against Colonel Jawála Singh.

Commenting on the above, the Editor endorses all that the correspondent says, and also exhorts his co-religionists to shake off their lethargy and bring the Manager to book. He expresses the hope that the authorities and the Sikh princes and *Rāises* will cause searching enquiries to be made into the Colonel's conduct.

20. The *Ahlúwália Gasette* (Amritsar), of the 16th September 1901, also suggests the appointment of Sardár Jíwan Singh Mán as Manager of the Amritsar Golden Temple.

The same.

21. The *Hamdard-i-Khálsa* (Amritsar), of the 14th September 1901, alleges that Colonel Jawála Singh, being illiterate, has authorized Munshi Bhola Singh to receive payment for money orders from outstations, but that no regular account of the money thus received is kept, and the Munshi missappropriates the major part of it and enters in his register only very small amounts remitted from the Muffasil. The allegation, says the Editor, can be proved by a reference to the Money Order Registers of the local Post Office. He, therefore, requests the Deputy Commissioner to seize the account books kept by Bhola Singh and have the same carefully examined. In conclusion, he remarks that if his suggestion be adopted, he would disclose to the Deputy Commissioner certain other matters pertaining to the Golden Temple.

The same.

## VI.—LEGISLATION.

The vacancy in the Punjab Legislative Council.

22. The *Vakil* (Amritsar), of the 13th September 1901, writing about the selection of Nawáb Sir Imám Bakhsh, K.C.S.I., to fill the vacant seat on the Punjab Legislative Council, remarks that the services rendered to Government by the Nawáb from time to time are not unknown to the public. Again, although he is an old-fashioned *Ráis*, still he is by no means ignorant of modern means of progress, and is always willing to render pecuniary and other help in popularising the same. Nevertheless, the Editor is at a loss to understand why a resident of another Province (for Dera Gházi Khan, in which the Nawáb resides, is shortly to be severed from the Punjab (*sic*)) should have been given a seat on the Local Legislative Council.

The same.

23. The *Akhbár-i-'Am* (Lahore), of the 16th September 1901, writing on the same subject, remarks that the selection has given general satisfaction. Although, adds the Editor, the Nawáb is not an educated man, he is not in the habit of saying ditto to whatever may fall from official lips. Besides, he occupies a very high position in society and is a trusted leader of the agricultural community. To crown all, he is free from religious bigotry and looks on the Hindús and Muhammadans with an equal eye.

The same.

24. The *Siálkot Paper* (Siálkot), of the 16th September 1901, also writes to a similar effect and approves of the Nawáb's selection to fill the vacant seat.

The same.

25. The *Tribune* (Lahore), of the 17th September 1901, writing on the same subject, remarks as follows:—

The same.

"The guesses of the public and the Native Press have fallen as wide of the mark as can be. And the difference between the popular and Government ideals in this respect show with startling vividness how official opinion lags far behind educated public opinion in the Punjab. The cultured and advanced classes in the Punjab are well abreast of their congeners in other, even the most progressive, parts of British India. The masses of the population are certainly not inferior in intelligence, law-abidingness, and appreciation of the benefits of British rule, to the people in any other part of the country. So, when the vacancy occurred in our Local Council, Punjabís looked for a likely candidate, *first*, among our best known men of education; especially those possessing a knowledge of law and experience of affairs, acquainted with the principles that underlie British rule, and having a sense of their duties and responsibilities. Supposing Government did not like to go so far with popular wishes, people, *in the second place*, felt certain that *at any rate* a man would be selected who knew something of the constitution and the system of administration, of the directions in which legislation was called for, of the general condition of the various classes of the community, and so forth. If Government, everybody said, did not regard educational qualification (including knowledge of English) a *sine qud non*, there were several men among retired Government officials—civil, military and political—and others who might prove useful in the Council. But observe the contrast between the standards of qualification for the duties of a Councillor of the

public and of the Government. The choice of the *Sirkár* has fallen on a gentleman who has passed all his life among quarrelsome semi-savages; who knows next to nothing of British India, and of the needs and legitimate aspirations of the people; who would, no doubt, be dumbfoundered to hear of the principle of Representation, and who, in short, is literally mediæval in his views and ideas.

"Nothing, of course, can be further from our intention than to draw pointed attention to his physical infirmity. Bábu Jai Krishna Mookerjee of Bengal, sightless though he was, guided the deliberations of the 1st Calcutta Congress. Aye, Fawecit was blind. But added to his want of education (using the word in its broader sense) and utter ignorance of British methods of rule in civilized and settled tracts, the Nawáb's optical misfortune becomes an insuperable bar to his proving of much service. Has he been selected to serve as an illustration, so to say, of the sort of Native Member of Council the Punjab Government would prefer to have? The proceedings in the Council are in English, so he would neither understand what was going on nor be able to offer any opinion. To him, poor man, even the small advantage of gathering some notion of the proceedings from the attitude and gestures of his colleagues would be denied. We hope we shall not be misunderstood if we ask—Where would be the difference if instead of having the Nawáb Sir Imám Bakhsh Khán, K.C.I.E., *Khán-i-Mastárián*, in person in Council, only his photograph were to be put on the seat reserved for him? We read as boys of King Log in the fable. If political progress in the Punjab proceeds at the present rate, we shall have before long busts and pictures doing duty as Councillors."

The Punjab Land Alienation Act.

26. The *Siálkot Paper* (Siálkot), of the 16th September 1901, remarks that the Punjab Alienation of Land Act has not only deprived Hindús, excepting Játs and Rájpúts of their right to purchase land, but has also injured them in various ways. As an instance in point, the Editor alleges that, contrary to the old practice, Head Masters of public schools refuse to treat as agriculturists all Hindu students not belonging to the aforesaid two tribes. This, adds the Editor, will have the effect of making it difficult for the sons of poor Hindu cultivators (who have been excluded from the operation of the Act) receiving education in public schools, for the privilege of paying tuition fees at reduced rates in the Primary Department will no longer be extended to them. It is, therefore, necessary that Head Masters should be directed to discontinue the above practice and follow, not the Punjab Alienation Act, but their own Education Code.

## VII.—General Administration.

### (a)—Judicial.

Issuing of summonses in criminal cases.

27. The *Victoria Paper* (Siálkot), of the 16th September 1901, says that, although before issuing summonses in criminal cases, in which warrants cannot be issued, Magistrates or their Readers take down the statement of the complainant or of some of his witnesses, this is done in a very careless manner, and proceeds to urge that summonses for an accused person should be issued only when a *primâ facie* case has been made out against him to the Magistrate's

satisfaction. The Editor alleges that the Police Constables entrusted with the service of summonses in criminal cases extort money from poor villagers, and that this is another reason why the summonses should not be issued in a hurry.

*(b)—Police.*

A complaint against the Bhangála Police.

28. Hakím Fazal-ud-dín of Bhangála, District Hoshiárpur, writing to the *Akhbár-i-'Am* (Lahore), of the 11th September 1901, says that the transfer of Genda, Jamadár, from Dasúya to Bhangála does not bode good to the latter place. Indeed, during the previous 20 or 25 days, two cases of house-breaking and one of lock-picking have actually taken place in Bhangála, and property worth Rs. 300 was stolen in the second of these cases. After remarking that the occurrence was probably due to the Punjab Alienation of Land Act (*sic?*), the writer states that the local chaukídárs perform their duties in a wholly indifferent manner. He then goes on to say that the facts of the lock-picking case are as follows:—At about 7-30 P.M. one evening it was noised about that the lock of the shop of one Ramzán, a Bohra, was picked. It is interesting to mention here that this was done when the adjoining shops were still open, and that on the thief being challenged he replied in such a voice as to produce the impression that he was the owner of the shop, and very soon after decamped with a box. The occurrence was reported to the Deputy Inspector of Police, Mukerián, who was present in the village, and the son of a certain Sheikh was arrested on suspicion. For the first two days the man refused to admit his guilt, but it is said that on the third he begged the shopkeeper to compromise the case in consideration for a pair of silver bracelets and some money, and was consequently sent up for trial. It may be added that in the course of enquiries made by the police an innocent young Aráín against whom Genda bears a grudge owing to the former having twice sent the latter's mare to the cattle-pound was beaten for nothing. It is to be regretted that the Thánadár should not have enquired from respectable residents of Bhangála about the man's character and should have sent for him on Genda's unsupported accusation. The writer understands that of those who beat the unfortnnate Aráín, Genda behaved in a most merciless and vindictive manner and did not heed even the Thánadár's orders to cease beating. It is true that the last-named official is an unsophisticated and pious man and is not given to involving innocent men in criminal cases, still it is to be hoped that Genda's victim will obtain justice in the case he has instituted against the police.

The card-sharpers at Amritsar.

29. The *Ahlúwália Gazette* (Amritsar), of the 16th September 1901, publishes a communication in which the writer praises the *Gazette* for exposing the doings of the card-sharpers of Amritsar (*vide* paragraph 17 of the Selections No. 38). He adds that, although the local authorities, especially the police, may be relied upon to do their utmost to bring *Badmáshes* to book, still in the interests of the public it is desirable that their tactics should be fully exposed in newspapers. After mentioning the names of some card-sharpers he promises to revert to the subject at some future time.

30. The *Taj-ul-Akhbár* (Rawalpindi), of the 14th September 1901, regrets that even the law has failed to put a stop to cruelty to animals in this country. It is a common sight to see people torturing and misusing these dumb creatures for no apparent reason. The Editor then complains that horses yoked to hackney carriages, *tumtums* and ekkas are usually worked in a merciless manner, and that the majority of them are no better than walking anatomies. It makes his heart sick to witness the sufferings of these animals, and he can find no excuse for the indifference displayed by Municipalities and the Police in the matter.

Cruelty to animals.

*(d)—Education.*

31. The *Public Gazette* (Amritsar), of the 16th September 1901, remarks that the points touched upon by Lord Curzon in his inaugural speech as deserving consideration at the hands of the Educational Conference should first be submitted for opinion to the general public. The adoption of this course is especially advisable in connection with His Lordship's proposals on the subject of Secondary Education. The Editor then says that English readers taught in Indian schools are not calculated to instil business habits into the minds of students, and suggests that the text-books used should be of a practical character. He further suggests that the study of physics should be commenced not in the Middle, but in the Primary Department, and that more effectual steps should be taken to discourage cramming. The courses of study for Normal Schools and Training Colleges should also be extended over two years at least, and greater attention should be paid to female education. In conclusion, he remarks that if the Viceroy is desirous of introducing moral instruction in public schools, His Excellency would do well not to follow Bishop Welldon's suggestions on the point.

The Educational Conference.

32. The *Tribune* of the 21st September 1901, publishes the following:—

Lord Curzon on Primary education.

"No one well acquainted with the facts of the case will, we think, endorse Lord Curzon's contention that 'the main obstacles which Primary education has to contend with spring from the people themselves. As they rise in the social scale, they wish their children to learn English. The Zamíndárs encourage this tendency, and the District Boards and Municipalities do little to drag the pendulum back.' The Viceroy has been certainly misinformed. The demand for English education—it is Anglo-Vernacular and not exclusively English education—is confined to cities and large towns, where almost all the Anglo-Vernacular Schools are situated. We differ from the Viceroy in holding that Primary education should be essentially vernacular. There is no reason why it should not be Anglo-Vernacular. The education given in village schools is not largely sought after because it leads to nothing and does not conduce to any appreciable improvement in those who come under its influence. On paper the schemes of studies look quite imposing, but they come to very little in actual teaching. The courses are too long, and the number of subjects too numerous, to be properly taught. The number of schools is insufficient. Three out of every four country villages are without a school, and not more

than 3,000,000 boys, or less than one-fifth of the total boys of school-going age, are in receipt of Primary education. These figures include a very large number —not less than one-half—of indigenous or rote schools which are, for purposes of real education, no schools at all. The schools are ill-equipped in the matter of educational appliances and apparatus, and the teachers receive very low pay. In Primary Schools it ranges between Rs. 6 and Rs. 10 a month, less than what a common coolie is able to earn. Men who have failed at every thing else, or who are unfit for any other calling become teachers. The work of a teacher is an unmitigated drudgery, and has but few attractions for an educated young man who can turn his hands at anything else. The pay is very low, and there are no prospects of promotion or pension. The teacher is not in a position to make any provision for his family or for old age. A proposal to establish a pension or some sort of Provident Fund for teachers in our village schools was only lately negatived by the Government of Lord Curzon; and it would be interesting to know if the Viceroy had personally anything to do with the matter"

Clerical and Commercial education.

33. The same paper, of the 19th September 1901, makes the following remarks in the course of a long article on the Secondary education :—

"We have already stated at length in a previous article our views as to the steps that should be taken in the Punjab to make the Clerical and Commerical Entrance Course more popular. Our remarks are, we believe, true more or less as regards India in general, and we would respectfully request His Excellency the Viceroy to consider in this connection the desirability of holding, at regular intervals in each Province, a competitive examination for filling up clerical appointments of all kinds—attendance in the Clerical and Commercial Course being made a *sine quâ non* of admission to this examination. This arrangement will not only secure the best and most efficient men for the public service, but also add considerably to the value and popularity of the new Clerical and Commerical Course."

Indian and English University Courses.

34. In the course of an article headed "Indian and English University courses," the *Tribune* (Lahore), of the 17th September 1901, makes the following remarks :—

"Students in India have to read more subjects and spend more time than English students for getting their degrees. The latter get distinguished titles as Wranglers and what not, but who can say that a Punjábi or Bengáli youth who passes the M. A. Examination in Mathematics is any way inferior to an English Wrangler ? But the Viceroy's address to the Education Conference shows that in spite of the small percentage of passes at the Entrance, the First Arts and the B. A. Examinations, the Government is anxious to raise the standard and pass marks for the various examinations of the Indian Universities, as if the forty, fifty, and eighty per cent. required—by the Punjab Univesity, for instance—are not enough to satisfy the critics of education in India. Let us wait however for the opinions of the Education Conference. But now that our Universities are being condemned as slavish imitations of the London University in making examinations the end of education, we appeal to our Government to introduce the Cambridge system in India, so that our students may be able to study such subjects only as

are congenial to their tastes. Otherwise it is almost impossible to realise the dream of producing men of real scholarship and practical knowledge in India. The Universities and the Education Department in this country are entirely under the control of Government, and if the results of education are not so good as they should be, the Government alone is to blame."

The coming Madras Muhammadan Educational Conference.

35. The *Observer* (Lahore), of the 18th September 1901, publishes the following :—

"At a meeting of the Anjuman-i-Islámia, Punjab, Lahore, under the presidency of Nawáb Muhammad Ali Khán, Qazalbásh, satisfaction of the meeting was expressed at Madras having been after all included in the sphere of action of the Conference, and it was decided to organise the usual series of lectures in aid of the Conference from the middle of the next month. The desirability of attending the Conference was urged on those present, and the following gentlemen expressed their intention of going to Madras: Muhammad Shafi, Barrister-at-Law, Sheikh Abdul Qádir, Munshi Mahbúb Alam, Proprietor and Editor, *Paisa Akhbár*, and Z. H. Hakím Ghulám Nabi. The intention of Mr. Shah Din, B.A., Barrister-at Law, to proceed to Madras was announced by Mr. Muhammad Shafi. Maulvi Muhammad Insha-Ullah of the *Watan*, we learn, also intends to join the party that will start from Lahore. It is hoped every important city in the Province will try to be represented by some prominent Muslim citizen and thus to encourage the first effort of the Madras Muhammadans."

Grievances of Village School Teachers, &c.

36. The *Akhbár-i-'Am* (Lahore), of the 7th and 10th September 1901, publishes a communication in which the writer remarks that Mullas were the first teachers to be taken in the service of the Education Department. As, however, they had other sources of income, the scale of their salaries was fixed very low. But subsequently, on the system of education undergoing a change, the Mullas had to be replaced by other persons, and as these could not supplement their incomes in the manner the former had been doing, they were given higher salaries. Of late, however, the cost of living has considerably increased and the necessaries of life have multiplied, so much so that the salaries of the employés of the various Departments of the public service have had to be raised. No such consideration, adds the writer, has been shown to the teachers (of village schools), and they are still drawing the same salaries they did 20 years ago. He then suggests that their salaries should be, if not doubled, at least increased by one-half. He further remarks that not only are the aforesaid teachers paid salaries which do not admit of savings against a rainy day, but they are also not entitled to retiring pensions. Nay, even their gratuities are not paid to them promptly. As an instance in point, the correspondent alleges that Sayad Ghulám Shah, Maulvi Muhammad Dín and Mián Amír-ud-dín, retired teachers, respectively of the Ahmednagar, Sodhra and Lawera Schools, have not as yet been paid a single *cowri*, although they more than once applied for the gratuities due to them. Indeed, it is not improbable that, like the late Mián Umar-ud-dín, Teacher, Pindi Bhattián School, and Munshi Sáwan Mal, late Persian Teacher of the Akálgarh School, that they may die before the money is paid to them. After remarking that teachers perform a noble work, the writer remarks that

it is very unjust that their services should not be adequately rewarded and that they should be left without means of subsistence at an age when they are unable to earn a livelihood. He adds that promotions are very rare in the Education Department, and that they are seldom given an increase of pay in spite of recommendations by inspecting officers. After citing the case of Karam Iláhi, a teacher under him, in support of this assertion, he points out the following defects in the educational service of the country, and calls upon the authorities to remove the same :—

(1) A teacher's work is judged by the figure his pupils cut at examinations, which is not infrequently most unfair to him, and prompts self-respecting teachers to throw up their appointments.

(2) The educational authorities frequently issue and enforce orders in contravention of the Education Code, and teachers failing to carry out such orders to the very letter are reprimanded and in some cases recommended for punishment to "Local Bodies."

(3) The Educational standard of the lower classes being very high, help to deteriorate the health of students. This standard as well as that of the Middle Department should, therefore, be considerably lowered. A part of the school time should also be set apart for physical exercises.

(4) As qualified Middle-passed teachers cannot be had for Rs. 6 per mensem, it is desirable that their salaries should be increased. Middle-passed teachers should get Rs 8 per mensem, certificated teachers Rs. 10 and trained teachers Rs. 12.

The writer then suggests that Middle School Examinations should not be held by the Punjab University, and that the candidates should be examined by the Inspectors of the various circles. He also suggests the opening of Vernacular Entrance Schools in every district with a view to encouraging Vernacular education in the Province. He is further of opinion that Head Masters of Vernacular and Anglo-Vernacular Schools should be appointed members of the Text-Book Committee, for, being experts in educational matters, they are likely to be of much use to that body. They should also be allowed to take part in the deliberations of the Educational Conference. In conclusion, he remarks that it appears advisable that candidates for University Examinations should give only their roll number on answer papers, and urges that greater attention should be paid to Commercial and Technical Education.

*(f)—Railways and Communications.*

Grievances of Railway Clerks.

37. The *Akhbár-i-'Am* (Lahore), of the 13th September 1901, publishes a communication in which the writer remarks that sometime back four record clerks of a local railway office represented to Lord Curzon that they were made to work for 14 hours a day, including Sundays, and added that they could prove their assertion (*vide* paragraph 29 of the Selections No. 35). So far, however, nothing has been done to redress their grievances and their lot is as unbearable as ever. To make matters worse, the register in which they used to enter the time of their

coming to and leaving office, and which was the only documentary evidence they could produce in support of their allegation, has been removed, nobody knows where. The writer further remarks that great discontent prevails in the aforesaid office, and that all hands, with the exception of a few interested persons, are in a state of utter despair. He adds that careful enquiries should be made into the matter and the clerks should be permitted to state their grievances freely before investigating officers. In conclusion, he appeals to the Bishop of Lahore and the Manager, North-Western Railway, to do justice to the clerks in question.

The same.

38. A correspondent, writing to the same paper of the 14th September 1901, alleges that, unlike their *confrères* in other offices, the employés of the local railway offices are not allowed to apply for appointments in another Department or appear at examinations with a view to bettering their prospects. Anyone applying for a post in another office is required to first resign his appointment in the Railway Department, which means that, before taking up his new appointment, he would have to undergo another medical examination. Nor is this all. The same treatment is meted out to a clerk applying for transfer from one office to another. As an instance in point, it may be mentioned that sometime back one Bhagwán Dás, on employé of the District Traffic Superintendent's Office, had to resign his appointment in that office before he could join the Loco. Office. The writer then goes on to say that in other Departments, should continued ill-health impair a clerk's usefulness and render him unfit for hard work, he is invariably put to some light duty. Such considerate treatment is, however, almost unknown in railway offices. After quoting instances in support of his assertion, the writer calls upon the present District Traffic Superintendent to redress the grievences of the clerks subordinate to him.

The road between Gujrát and Jalálpur Jattán.

39. A correspondent of the *Táj-ul-Akhbár* (Ráwalpindi), of the 14th September 1901, complains that the road between Gujrát and Jalálpur Jattán is full of holes, and that persons travelling over it in ekkás are subjected to great inconvenience. He, therefore, calls upon the Deputy Commissioner, Captain Elliott, to order the road to be repaired at an early date.

The Jagádhri roads.

40. The *Akhbár-i-'Am* (Lahore), of the 11th September 1901, publishes a communication in which the writer complains that the roads at Jagádhri are in such a wretched condition that they cause considerable inconvenience to traders. He adds that the local Municipality lavishly spends money on such objects which can prove of advantage only to those who do not contribute a farthing towards its income, but is wholly indifferent to the convenience of its rate-payers. The writer then calls upon the Municipal Commissioners to speedily attend to the repairs of the roads in question.

The road between Amritsar and Tarn Táran.

41. The *Ahlúwália Gazette* (Amritsar), of the 16th September 1901, publishes a communication in which the writer alleges that the road between Amritsar and Tarn Táran is in such a bad condition that it is with great difficulty that ekkás and bamboo carts can be driven over it. He, therefore, calls upon the Public Works authorities to have the road repaired without delay.

(h)—*Miscellaneous.*

Muhammadans and Sir Antony MacDonnell.

42. The *Vakil* (Amritsar), of the 13th September 1901, says that the *Albashir* takes exception to the proposals of the Managers of the Aligarh College to raise a memorial to Sir Antony MacDonnell, and contends that even if the proposal is adopted by a majority of votes the decision will, according to the Trusts Act, be illegal. The Editor supports the above contention, and ironically remarks that the outgoing Lieutenant-Governor of the United Provinces needs no brick-and-mortar memorial. His name is indelibly graven on the heart of every Musalmán, and, when Nágri comes to reign supreme in every Court in the North-Western Provinces and Oudh, his name will be still further remembered by the Prophet's followers. It may be added that no special benefit has been conferred upon the Muhammadans during Sir Antony MacDonnell's rule. This may be due to indifference on their own part, and His Honor may have nothing to do with it; still there can be no gainsaying the fact that such a coincidence has happened in his time alone. The Editor then remarks that the proposal of the Trustees of the Aligarh College to erect a memorial to their retiring Lieutenant-Governor reminds him of Burke's famous retort to one of Warren Hastings' defenders who, in his eagerness to show that the prisoner at the bar of the House of Lords was very popular in India, had stated that the natives had raised statues to the first Governor-General of this country. The *Vakil* adds that during the past century a complete change has come over the people, and that English education has brought about perfect harmony between their convictions and actions. Why should then the Muhammadans, it asks, adopt a different standard, especially when their present rulers have taught them by example that true loyalty consists in speaking the truth and eschewing undue flattery? Of course, if they believe that Sir Antony MacDonnell's rule has been advantageous to their community and consider themselves under obligations to His Honor, it is their duty to erect some memorial to him, so that coming generations may show for him the same feelings of reverence as they will for Sir John Strachey. It is, however, necessary that, in their anxiety to honor him, they should not break the law or disregard rules framed by themselves. Besides, it is doubtful if His Honor will consent to his name being connected with the proposed memorial. The sum of Rs. 20,000 was paid to the Aligarh College out of the public Treasury by order of the retiring Lieutenant-Governor, and presumably he would not like the building erected with that money to be called after him. The proposal is also likely to prove distasteful to him for the reason that the entire money spent on the erection of the said building has come out of Government coffers and not the smallest part of it was contributed by the general public or himself.

The *Ahlúwália Gazette* and the *Hamdard-i-Khálsa*.

43. The *Ahlúwália Gazette* (Amritsar), of the 16th September 1901, remarks that the Editor of the *Hamdard-i-Khálsa* is a son of one Suchet Singh, a dismissed Ardásia, who used to maintain himself on charity, but whom Colonel Jawála Singh had to turn out for misappropriating money belonging to the Temple. The son has started the said paper with the object of coercing the Colonel

into reinstating Suchet Singh to his former post, and has for sometime past been abusing the Manager to his heart's content. It is, however, to be hoped that the Sikh community will not be misled by the writings of such a man and will rate them at their true worth. It may be added that sometime back the Editor of the *Hamdard-i-Khálsa* obtained some money from the *Rás* of Malaud for the support of his paper. Having, however, wasted the money on convivial gatherings, he has now notified his intention of making a tour to collect funds for the *Hamdard*. The Editor then exhorts all Sikh *Rúises* and *Sardárs* to give no help to such a man.

The same.

44. The *Hamdard-i-Khálsa* (Amritsar), of the 14th September 1901, remarks that the *Ahlámálie Gazette's* allegation that it (the *Hamdard*) supports Bábu Sant Singh merely because it gets advertisements through him is as unfounded as that paper's assertions usually are. The Editor then insinuates that the complaints alleged to have been submitted to the Deputy Commissioner against the Bábu are the work of the *Gazette's* Editor. He then remarks that if the last-named gentleman is certain of his facts and has really the welfare of the public at heart, he should prosecute Sant Singh and thereby render a public service. It is, however, to be feared that he is not likely to adopt such a course, for that would be certain to result in his own imprisonment, and that for a longer period than he has already spent in jail. The Editor then advises him to leave the *Hamdard-i-Khálsa* alone; otherwise, he says, he will unmask him and his supporters.

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Punjab Government Press, Lahore—11-10-01—70.

[ Confidential. ]

[ Vol. XIV. ]

[ No. 40. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

Received up to 5th October 1901.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **Tri-weekly.** | | | |
| 1 | Tribune ... | Lahore ... | Múl Chand ... | 1,700 copies. |
| | **Bi-weekly.** | | | |
| 2 | Punjab Observer ... | Lahore ... | Abdul Rashíd ... | 1,050 copies. |
| 3 | Punjab Times ... | Ráwalpindi ... | Naráin Dás ... | 300 ,, |
| | **Weekly.** | | | |
| 4 | Arya Messenger ... | Lahore ... | Arya Samáj, Anárkali ... | 350 copies. |
| 5 | Khálsa ... | Do. ... | Lachman Singh ... | 450 ,, |
| | **URDU.** | | | |
| | **Daily.** | | | |
| 6 | Akhbár-i-'Am ... | Lahore ... | Govind Sahái ... | Between 2,000 & 3,000 copies |
| 7 | Victoria Paper ... | Siálkot ... | Gián Chand ... | 600 copies. |
| | **Weekly.** | | | |
| 8 | Ahlúwália Gazette ... | Amritsar ... | Balwant Rái ... | 600 copies. |
| 9 | Alhakam ... | Kádián, Gurdáspur District. | Yákúb Ali ... | 300 ,, |
| 10 | Arya Gazette ... | Lahore ... | Atma Rám ... | 200 ,, |
| 11 | Chaudhwín Sadi ... | Ráwalpindi ... | Saráj-ud-dín Ahmad ... | 1,200 ,, |
| 12 | Civil and Military News ... | Ludhiána ... | Ghulám Mohai-ud-dín ... | 1,200 ,, |
| 13 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 950 ,, |
| 14 | Dost-i-Hind ... | Bhera, District Shahpur | Rám Labháya ... | 300 ,, |
| 15 | Gham Khár-i-Hind ... | Lahore ... | Pandit Dáta Kishen ... | 330 ,, |

## LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH SEPTEMBER 1901—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 16 | Hamdard-i-Hind ... | Lahore ... | Kishen Chand & Co. ... | 500 copies. |
| 17 | Hamdard-i-Khálsa ... | Amritsar ... | Suchet Singh ... | 500 " |
| 18 | Kapurthala Akhbár ... | Kapurthala ... | Prág Naráin ... | 125 " |
| 19 | Khair Kháh-i-Alam ... | Delhi ... | Mír Hassan ... | 100 " |
| 20 | Khair Kháh-i-Hind and Rekhta Akhbár. | Do. ... | Maha Naráin ... | 50 " |
| 21 | Koh-i-Núr ... | Lahore ... | Iláhi Bakhsh ... | 116 " |
| 22 | Lahore Punch ... | Do. ... | Abdul Rahmán ... | 110 " |
| 23 | Mashír-i-Hind ... | Jullundur ... | Sultán Ali ... | 200 " |
| 24 | Núr Afshán ... | Ludhiána ... | M. Wylie ... | 450 " |
| 25 | Paisa Akhbár ... | Lahore ... | Mahbúb 'Alam ... | 13,000 " |
| 26 | Patiála Akhbár ... | Patiála ... | Syad Rajab Ali Shah ... | 300 " |
| 27 | Public Gazette ... | Amritsar ... | Jai Chand ... | 650 " |
| 28 | Punjab ... | Do. ... | Ghulám Muhammad Akhtar. ... | ... |
| 29 | Punjab Gazette ... | Siálkot ... | Ghulám Qádir ... | 500 copies. |
| 30 | Punjab Samachár ... | Lahore ... | Pohlo Mal ... | 3,500 " |
| 31 | Rafíq-i-Hind ... | Do. ... | Muharram Ali, Chishti ... | 1,000 " |
| 32 | Sada-i-Hind ... | Do. ... | Dín Muhammad ... | 300 " |
| 33 | Sádiq-ul-Akhbár ... | Bahawalpur ... | Maulvi Abdul Qaddús ... | 370 " |
| 34 | Sat Dharm Prachárik ... | Jullundur City ... | Munshi Rám ... | 800 " |
| 35 | Shamím i-Hind ... | Do. ... | Shiv Naráyan ... | ... |
| 36 | Siálkot Paper ... | Siálkot ... | Todar Mal ... | 650 copies. |
| 37 | Singh Sahái Punjab Gazette ... | Amritsar ... | Arjan Singh ... | 800 " |

## LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH SEPTEMBER 1901—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| 38 | Siráj-ul-Akhbár ... | Jhelum ... | Maulvi Fakír Muhammad | 475 copies. |
| 39 | Táj-ul-Akhbár ... | Ráwalpindi ... | Jíwa Rám ... | 300 " |
| 40 | Vakíl ... | Amritsar ... | Ghulám Ahmad, Mukhtár | 1,100 " |
| 41 | Vakíl-i-Hind ... | Delhi ... | Ahmad Mirza Khán ... | 700 " |
| 42 | Wafádár ... | Lahore ... | Fazal-ud-dín ... | 700 " |
| 43 | Watan ... | Do. ... | Karm Bakhsh ... | ... |
| | **TRI-MONTHLY.** | | | |
| 44 | Ashraf-ul-Akhbár ... | Delhi ... | Muhammad Mirza Khán | 50 copies. |
| | **FORTNIGHTLY.** | | | |
| 45 | Sanátan Dharm Gazette ... | Lahore ... | Pandit Gopi Náth ... | 1,000 copies. |
| 46 | Anwár-ul-Islám ... | Sialkot ... | Karim Bakhsh ... | 1,000 " |
| | **MONTHLY.** | | | |
| 47 | Arer Bans Parkásh ... | Lahore ... | Sálig Rám ... | 50 copies. |
| 48 | Arya Musáfir Magazine ... | Jullundur ... | Munshi Rám ... | 700 " |
| 49 | Bhárat Partáp ... | Jhajjar ... | Bishambar Dayál, Sharma | ... |
| 50 | Háfiz-i-Sihhat ... | Lahore ... | Hakim Ghulám Nabi ... | 400 copies. |
| 51 | Jia Lál Parkásh ... | Farukhnagar (Gurgaon) | ... | ... |
| 52 | Sarin Sabha Journal ... | Hoshiárpur ... | Ganesh Dás and Dev Ráj | 250 copies. |
| | **HINDI.** | | | |
| | **FORTNIGHTLY.** | | | |
| 53 | Punjab Theosophist ... | Lahore ... | Lál Man ... | 229 copies. |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 54 | Khálsa Gazette ... | Lahore ... | Basant Singh ... | 300 copies. |

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[ Vol. XIV. ] [ No. 40. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

# PUBLISHED IN THE PUNJAB,

**Received up to 5th October 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

The Hedjáz Railway.

1. The *Vakíl* (Amritsar), of the 23rd September 1901, remarks that signs are not wanting to show that the Hedjáz Railway movement in India is gaining in popularity day by day, and that the leading members of the Mussalmán community are beginning to realize the importance of the scheme. In Hyderabad, which still reminds Indian Muhammadans of their glorious past, Mulla Abdul Qayúm has been making strenuous efforts to collect subscriptions, and his labours have at last been crowned with success. Nawáb Khurshed Jáh alone has contributed Rs. 50,000, and a still larger donation is expected from the widow of the late Sir Asmán Jáh. Other wealthy residents of the State may also be depended upon to vie with one another in subscribing towards the Hedjáz Railway Fund. And were the Nizám to follow their example, no one would be able to point the finger of scorn towards the country in connection with the projected Railway. The Editor then remarks that the fact that he has received subscriptions even from Mahammadan students of schools proves beyond doubt that the movement is exciting universal interest in India.

The same.

2. One Mirza Asghar Beg, son of Mirza Amír Beg, of Shahpur, writing to the same paper of the 20th September 1901, reports that the movement is also beginning to acquire a hold in the Shahpur District and that he has been able to collect Rs. 58 in its aid. The writer adds that the district can boast of several rich *ráises*, and that if the advantages of the proposed Railway were made known to them they would assuredly give large sums of money for the work. He, however, regrets that no one is forthcoming to undertake the task, and promises to do what he can in the matter.

3. The following appears in the *Observer* (Lahore), of the 28th
The same. September 1901 :—

"The first section of the Hedjáz Railway, on the Damascus side, which is now completed and to which the name Hamidieh has been given, was opened on the 1st instant in honor of the anniversary of the Sultán's accession. This section lies between Mazireb, where the works began, and Dera, the chief town of the Gázi of that name. On the previous day Názim Pásha, Governor-General of the Viláyet of Syria, accompanied by a number of Sheikhs, Ulemas and residents of note of Damascus, went by special train to Mazireb where they spent the night. Early next morning they went to the station, where thousands of spectators had assembled, and set out for Dera by a train of which all the carriages bore the Turkish flag. Sheep were sacrificed and prayers were offered up for the prompt completion of the line, and for the long life of the Sultán. At the station of Dera the arrival of the train was greeted by an immense crowd who heartily cheered the Sovereign. The ceremony was reported by telegraph to the Palace by Názim Pásha and by some members of the commission for the Railway. The Imperial Chancellary further received a telegram in Arabic which was despatched by the principal Ulemas and Sheikhs of Damascus and the Hauran, who thanked the Sovereign for having conceived the idea of this eminently Islamic work.

"All the Turkish papers reproduce a photograph of the arrival at Beirut of material for the Hedjáz Railway. In long articles recording the principal events which have occurred during the reign of Abdul Hamíd II, our contemporaries draw special attention to the importance of the Damascus-Mecca line, the construction of which owes its inception to the Sultán.

"His Majesty further proposes to connect the Hedjáz Railway with the extension of the Anatolian Railway, and has ordered competent parties to study the matter. The junction would be made at Hama. If this project be realised, pilgrims would be enabled to go by rail direct from Constantinople to Mecca or Medina.

"By order of the Sovereign a medal is about to be struck for distribution to contributors to the cost of the railway. It will bear on the obverse a locomotive surmounted by the Ottoman arms, and on the reverse the following inscription :—'Medal conferred in recognition of service rendered to the Hamidieh Railway of the Hedjáz.'

"The commission for the Damascus-Mecca Railway acknowledges the sum of P. 1,268,140, proceeds of the subscription raised in the Hedjáz. The Mussalmán residents of Natal have notified to the commission that they have collected £,1000 towards the cost of this undertaking, but that before remitting the same they wish to be informed as to the progress of the works. In compliance with their request the president of the commission has drawn up a statement, which will be sent to Natal, showing how the works at present stand. By order of the Sovereign, a battalion of troops will be added to those already employed on the Hedjáz Railway."

4. The *Vakil* (Amritsar), of the 30th September 1901, also publishes an account of the opening of the aforesaid section of the Hedjáz Railway.

The same.

5. The *Watan* (Lahore), of the 20th September 1901, publishes a communication in which the writer exhorts Indian Muhammadans to subscribe a part of their earnings towards the Hedjáz Railway Fund, and thereby earn God's blessings in this and the next world.

The same.

6. The *Vakil* (Amritsar), of the 20th and 23rd September 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 4,296 | 3 | 6 |
| (1) Received through Mirza Asghar Beg, son of Mirza Amír Beg, of Shahpur | ... | 57 | 6 | 0 |
| (2) Munshi Shukar Husain and Mr. Mahugo (?), British Guiana | ... | 15 | 0 | 0 |
| (3) Munshi Feroz-ud-dín, British East Africa | ... | 50 | 4 | 0 |
| (4) A "Mirza," of Agra | ... | 50 | 0 | 0 |
| (5) Received through Muhammad Fida Husain of Mauza Ratni, Gaya District | ... | 29 | 0 | 0 |
| Total | ... | 4,497 | 13 | 6 |

7. The *Watan* (Lahore), of the 20th September 1901, also acknowledges the following subscriptions :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 178 | 15 | 0 |
| Received through Sayad Muhammad Ismaíl, Secretary, Islámia School, Sultánpur (Oudh) | ... | 50 | 0 | 0 |
| Total | ... | 228 | 15 | 0 |

8. The *Paisa Akhbár* (Lahore), of the 21st September 1901, acknowledges the following subscriptions :—

The same.

| | | Rs. | A. | P. |
|---|---|---|---|---|
| | Amount already acknowledged ... | 639 | 2 | 3 |
| (1) | Ghulám Mohi-ud-dín, Teacher, Normal School, Moradabad ... | 2 | 8 | 0 |
| (2) | Qádir Sharíf, Hindwára, Kashmír ... | 18 | 0 | 0 |
| (3) | Muhammad Raza Khán, Rájpútána, and Muhammad Yákúb Khán, Hyderabad ... | 1 | 0 | 0 |
| (4) | Umráo Khán and others (deducting a Money Order commission of Re. 0-4-0) ... | 13 | 0 | 0 |
| (5) | Badar-ud-dín, Veterinary Assistant and Contractor, Transport Department, Uganda Railway, Africa, and others ... | 68 | 0 | 0 |
| (6) | Muhammad Akram Khán, Jammu, Sáhibzáda Muhammad Umar and others ... | 28 | 10 | 0 |
| | Total ... | 770 | 4 | 3 |

*(b)—Home.*

Muhammadans and politics.

9. The *Vakíl* (Amritsar), of the 23rd September 1901, in continuation of its previous remarks (*vide* paragraph 7 of the Selections No. 37), says that Maulvi Hámid Ali Khán, Barrister-at-Law, has addressed a circular-letter to the leading members of the Muhammandan community, informing them that a meeting is to be held at Lucknow on the 21st and 22nd October, with the object of considering what steps the Mussalmáns should take to better their condition and carry to a successful issue the work begun by the Urdu Defence Association. The Editor prays that the gathering may prove a success, and remarks that under the present constitutional Government of India (according to the liberal principles of which constitutional agitation cannot be called sedition, which treats with respect all prayers made in the proper manner and which is accustomed to receive similar petitions from men of its own nationality) it is almost, if not wholly, impossible to secure a concession without persistent agitation. It is of course necessary that the demands should not be unreasonable or couched in disrespectful language. Nor should they be made in such a manner as to lay the petitioners open to a charge of using force or insolence.

## II.—Afghanistan and Trans-Frontier.

The Mohmands and Shankargarh.

10. The *Punjab Samáchár* (Lahore), of the 28th September 1901, publishes the following communication from a frontier correspondent:—

"Killa Shankargarh, which is situated at a distance of 18 miles to the north of Peshawar, contains a considerable Hindu population composed of Aroras, &c., most of whom are well-to-do. The town has been burnt once before. To-day I met a resident (named Atma Rám) of Shankargarh, who told me that the Mohmands were again thinking of attacking the place and that the Hindu residents (*lit.* we) were removing their property and had sent telegrams to Government to that effect. Perhaps you know that when rumours about the contemplated loot of the town were prevalent on the former occasion these people also sent similar telegrams to Government. They communicated the rumours to the District authorities in ample time, but the loot was not prevented owing to indifference on the latter's part. Great loss was inflicted on the poor Hindús, for which only nominal compensation was paid them, the amount disbursed being only a quarter of the stated value of the lost property.

"Now that rumours of loot are again rife, Government should bestir itself betimes, lest the apprehended attack should prove the harbinger of a big war. This is what happened on the former occasion when hostilities broke out along the entire border line adjoining Shankargarh.

"In this connection it should also be remembered that newspapers have recently given out that the Amír of Kabul wishes to invade India with an army of 300,000 soldiers."

After refering to the rumours that Government intends constructing a railway to Jalálabad, that Abdur Rahmán has sent for the leading Kháns to Kábul and that His Highness is recalling Afghán refugees from India, &c., the correspondent remarks as follows:—

"A consideration of the foregoing facts convinces us that it is our duty to warn Government in time, in order to prevent a second Transvaal War."

## III.—Native States.

Maltreatment of prisoners in the Koti State, Simla District.

11. The *Punjab Samáchár* (Lahore), of the 21st September 1901, understands that prisoners in the Koti State, Simla District, are grossly maltreated. It is alleged that their legs are confined in the stocks during night in such a manner that the wretches cannot move or sit up, and pass their nights in weeping and wailing. All this, adds the Editor, is done simply to save the guards the trouble of keeping watch at night. He, therefore, calls upon the Superintendent, Simla Hill States, and the Rána of Koti to take severe notice of the conduct of the Jail officials concerned, and promises to resume his remarks in some future issue.

12. The *Vakil* (Amritsar), of the 23rd September 1901, after remarking that the Local Government has issued orders prohibiting Deputy Commissioners, &c., from visiting a Native State without the permission of their respective Commissioners, suggests that something should also be done to prevent Anglo-Indian merchants from fleecing Native Chiefs. It may be mentioned here that a certain newspaper alleges that, but for these merchants, Dholepur and Paliála would not have contracted heavy debts. The Editor adds that, not infrequently, the worthies in question take to Indian Princes recommendatory letters from influential and highly-placed personages and live on the hospitality of the States for months together. It is, therefore, high time that Government looked into the matter and took steps to remedy the evil complained of.

Native States and Anglo-Indian merchants.

## V.—Native Societies and Religious Matters.

13. The *Shamim-i-Hind* (Lahore), of the 21st April 1901, remarks that since its establishment not a few natives have arrayed themselves against the National Congress. Their object in doing so, however, has invariably been to curry favour with the powers that be, and secure titles of honor, &c., for themselves. It is scarcely necessary to add that, so far from injuring it in any way their opposition has proved of distinct service to the movement. The Editor then endeavours to prove that Government is not ill-disposed, either towards the Congress, or towards those lawyers who support it. On the other hand, he observes, it is a fact that the Congress resolutions receive careful consideration at the hands of the authorities and that Government has a great regard for the members of the legal profession and is more mindful of their rights than those of their more timid and less outspoken fellow-countrymen. And if cases have been instituted against one or two pleaders, that in no way proves that the authorities are incensed against the entire profession. Besides, it should not be forgotten that lawyers have held some of the highest appointments in the public services and that their services have invariably been appreciated by both Government and the people. In the above circumstances, the Editor cannot believe that Government is hostile to legal practitioners owing to their being among the supporters of the Congress movement.

The National Congress, legal practitioners and Government.

14. The *Hákam* (Kádián), of the 17th (received on the 26th) September 1901, publishes a report of a discourse by Mirza Ghulám Ahmad, who says that no one can acquire righteousness as of right, but that the same is granted by the Almighty out of mercy. Indeed, according to the Traditions, salavation is possible through God's mercy alone; and on one occasion 'Aisha was explicitly told so by the Prophet. Ignorant and stupid Christians, it may be added, cavil at Muhammad for holding such a belief; but they should remember that this was the strongest proof of his devotion to the Lord of Creation. The Mirza further remarks that no one can become really good or submissive to the will of God and receive a share of those blessings, rewards, &c., which attend a virtuous frame of mind, unless he sincerely obeys the founder of Islám. It may be mentioned that the Qurán itself bears witness to this in the following words:—Ask those who love God to obey me, so that He

Mirza Ghulám Ahmad of Kádián.

may love them. The "Prophet" of Kádián then goes on to say that he is a living proof of the truth of this commandment, and that the Qurán's marks of the beloved of the Almighty are to be found in him. It is true that (just as a class of people ridiculed Christ's claims) his opponents are doing their utmost to prove him to be an impostor and to involve him in trouble, nay, have issued *fatwás* justifying his murder. Again, it is a fact that but for the country being under British rule they would have put him to death long ago. They have, however, been foiled at every point, and God's promise—"We have made thee pure among men"—has been fulfilled. The Mirza then refers to a verse in the Qurán and says that the word *Ghair-ul-Maghzúb* occurring in it was intended to refer to the section of Mussalmáns who were to oppose the promised Messiah. Likewise, the expression *Alzalín* was meant to indicate the character of the time in which he was to live, *i.e.* to premise that the evil of the cross (*Sallbi fitna*) would then have attained fullest strength, and that God would then send the promised Messiah into the world. Accordingly, in the Traditions he is spoken of as the breaker of the cross, which is perfectly justifiable. It may be added that at no time in the world's history has such enthusiasm been shown in bolstering up falsehood, as is now being displayed, in writing and by speech, in support of the Christian doctrine of salvation. And when the writings of the supporters of the evils of the cross have become so powerful, and the unity of God, the Prophet's character and honor and the Qurán are being assailed in the most virulent manner, was it not necessary that God should have sent the Breaker of the Cross into the world? The Mirza then says that he has come as the promised Messiah in fulfilment of God's promise, and that it rests with mankind to accept him or not. But even if he is rejected by men, that can make no difference, for God's will cannot be altered, and He has already said in the *Buráhín*: "God is true as well as His messenger, and His promises have been fulfilled."

The same.

15. The same paper publishes a communication from one Abdul Karím, who quotes extracts from certain of Mirza Ghulám Ahmad's discourses in order to show that the latter is the promised Messiah, and is just now engaged in a great spiritual warfare. In one of these extracts the Mirza also expresses his thorough confidence that he will come out victorious in his crusade against the Cross, in spite of all his adversaries. In conclusion, the writer calls upon the Mirza's followers to give money in aid of a certain school (started by the "Prophet" of Kádián).

The same.

16. The same paper says that its readers cannot have forgotten the name of Kázi Fazl Ahmad, Court Inspector, Ludhiána, who has all along behaved very impertinently towards the "Prophet" of Kádián, and who not long ago brought out a book against the Mirza. It may be added that the publication was of such a defamatory character that the Mirza could easily have moved the law against the compiler thereof. Being, however, averse to institute legal proceedings against anybody, he took no notice of Kázi Fazl Ahmad's book. Nevertheless, according to a promise made to His true messenger, God has punished the Kázi for having used abusive lanuage (towards the Mirza), *viz.*, the Court Inspector was recently prosecuted on a charge of wrongful confinement, and has been

sentenced to undergo imprisonment for one day and pay a fine of Rs. 100. It may be added that some time back he was also degraded, and his promotion was stopped. After remarking that this is another sign in support of the Mirza's claims, the Editor says that it remains to be seen what action the higher Police authorities take against Fazl Ahmad.

The same.

17. A correspondent writing to the *Nur Afshán* (Ludhiána), of the 20th September 1901, says that commenting on Christ's commandment "Love your enemies" the fictitious Mehdi or some of his followers state that, according to the Qurán, it is heathenish to love Jews and Christians or those persons who are not true believers and good. A religion, adds the writer, which teaches men not to love one another cannot be from God. Besides, it is not easy to understand how, in face of such an injunction, the Mirza and his followers can be loyal to the British Government, which is Christian. The correspondent does not mean to insinuate that the "Prophet" of Kádián and his disciples are rebels, but would merely ask what construction should be placed on their preference for this injunction in the Qurán to the commandment of Christ. He then goes on to say that the late Sir Sayad Ahmad Khán, whom the *Hákam* regards as an atheist, has been of immense service to the Muhammadan community, for it was his constant endeavour to bring his co-religionists and the present Christian Government of India nearer together. On the other hand, the Mirza follows quite a different policy, and is creating estrangement between the two. It may be added that while Christ was the Prince of Peace the "promised Messiah" of Kádián is spreading discord and disunion in India. Had he really been what he claims to be, he would have trodden in the footsteps of the founder of Christianity, which, by the way, a believer in the Qurán cannot do.

## VI.—LEGISLATION.

The appointment of Nawáb Sir Imám Bakhsh Khán, Mazári, as member of the Punjab Legislative Council.

18. The *Paisa Akhbár* (Lahore), of the 21st September 1901, writing about the appointment of Nawáb Sir Imám Bakhsh Khán, Mazári, as member of the Punjab Legislative Council, remarks that the selection is the best that could have been made from among the Punjab *Raises*. The Náwab, no doubt, is blind, but nevertheless he will be an acquisition to the Council on account of his large and varied experience. The *Vakil*, adds the Editor, objects to the appointment on the ground of his being a resident of the Dera Gházi Khan District, which, it says, is shortly to be severed from the Punjab. That paper is, however, labouring under a mistake, seeing that the Dera Gházi Khan District will continue to form part of the Province, and that only a part of the Dera Ismail Khan District has been included in the newly constituted Frontier Province.

The same.

19. The *Rafiq-i-Hind* (Lahore), of the 14th September (received on 5th October) 1901, writing on the same subject, says that Nawáb Sir Imám Bakhsh Khán is thoroughly popular with all classes of Punjábís, and that his abilities and penetration of judgment are well-known throughout the Province. To crown all he is a respected member and trusted leader of the Sunni

community in the Punjab. It may be added that his selection to fill the vacancy on the Local Legislative Council must have opened the eyes of those worthies who had suggested that the recipient of the honor *must* possess a knowledge of English. They might have realized that their opinions carry no weight with Government, for is not the Nawáb an old-fashioned *Raís* and wholly unacquainted with English? The Editor does not wish to say anything to his disappointed opponents for fear of ruffling their temper still further; but he must remark that the appointment has been welcomed by the entire Punjab public, especially the *Raís* party.

## VII.—General Administration.

### (a).—*Judicial.*

The planters' case.

20. The *Rafiq-i-Hind* (Lahore), of the 14th September (received on the 5th October) 1901, publishes the following:—

"Our readers are aware that the English tea-planters of Madras, who had beaten certain coolies in a most merciless manner, have each been sentenced to undergo imprisonment for a few years, and that even the *Pioneer* had to write against these Englishmen. A Mr. S. J. Hill of Kángra has now published a letter in the *Pioneer* in which he expresses indignation at that paper for turning against the planters. In the course of this communication he makes the following remarks:—

'In a country like India where Europeans live in isolated spots, and are surrounded by millions of natives only half civilised, it is perfectly right for them to take the law into their own hands, and, in some instances, it is impossible to do otherwise, especially when district officials may live 30 or 40 miles from the scene of the occurrence. To my mind it appears high time we gave up the present system of grand-motherly government, and acted with a little more firmness. * * * * The sentences passed have been unduly severe, and to degrade Europeans before natives is no way to increase their respect for us.'

"We can write a great deal in refutation of the above, but would first ask our contemporaries to ponder over the question—whether, if a native newspaper had published similar words against Englishmen, Government ought or ought not to have prosecuted it under Section 153 A. of the Indian Penal Code. The best course to adopt under the circumstances would therefore be not to write anything about Mr. Hill in newspapers, but to enquire from Government by means of a memorial if it can take action on his letter under the aforesaid section, and if the communication is not calculated to create feelings of ill-will and hatred between Englishmen and natives. It should also be ascertained if it is proposed to take any notice of the conduct of the *Pioneer* and Mr. Hill for publishing the writing in question. If the residents of the different Provinces were to muster courage enough to sign the memorial, our justice-loving Government would be certain to take the necessary action in the matter. We have published this note with the sole object of preventing certain of our imprudent fellow-countrymen from starting, in their anger at Mr. Hill's letter, a controversy calculated to still further strain the relations between Englishmen and natives."

21. The *Watan* (Lahore), of the 27th September 1901, reprints the above.

The same.

22. The *Dost-i-Hind* (Bhera), of the 20th September 1901, suggests that in the event of Sessions Judges going to hill stations outside their jurisdiction during the month of September, Additional Sessions Judges should be posted to head-quarters to dispose of urgent criminal appeals. Should this arrangement be impracticable, lower Courts should be prohibited—if not from deciding criminal cases altogether—at least from passing sentences of imprisonment during the absence of Sessions Judges from head-quarters. But even if this cannot be done, such prisoners as wish to appeal from the orders of the said Courts should be directed to be released on bail. This, adds the Editor, would prevent these unfortunate beings from rotting in jail till the return of the Sessions Judge from the hills. The Editor then enquires if the Sessions Judges, who are at present absent from head-quarters, have made arrangements for the release on bail of those prisoners who intend taking up their cases to their courts.

A suggestion to carry on the duties of Sessions Judges during their absence from head quarters.

*(b)—Police.*

23. The *Siráj-ul-Akhbár* (Jhelum), of the 23rd September 1901, publishes a communication in which the writer alleges that gangs of thieves are always to be seen prowling in the neighbourhood of Mauzás Kariála and Chakwál in the Jhelum District and that great loss of property is said to have taken place in a recent case of house-breaking in Mauza Kariála. The writer then remarks that unless the Police and the public co-operate in hunting down the brigands, it will be difficult to prevent a repetition of such occurrences.

Lawlessness in Mauzás Kariála and Chakwál, Jhelum District.

24. The same correspondent understands that a *Zamíndár* of Mauza Latifál (Jhelum District) was recently beaten by the Police in such a severe manner that he has succumbed to the beating inflicted on him by the guardians of the public peace. It may be added that the Police state that some stolen property, having been found in the deceased's house, he has committed suicide through shame. It cannot be said, observes the writer, which of the two versions is true.

A complaint against the Jhelum Police.

*(d)—Education.*

25. The *Vakil* (Amritsar), of the 20th September 1901, commenting on the notification directing the use of authorised text-books alone in Government, Board and Aided Schools in the Punjab remarks that the notification is calculated to lead to two good results. In the first place, it shows that in future Government will exercise greater supervision over the working of the Education Department; and this will be certain to put an end to the arbitrary and irregular manner in which text-books are selected at present. It is an open secret, adds the Editor, that the manager of every

The notification regarding the use of authorised text-books.

(Aided and Private) School is now free to choose whatever books he likes for use in his school, and endeavours to foist his own tastes, whether good or bad, on the boys studying in it. The notification in question will remove this evil and lead to greater uniformity in the attainments of the pupils of the various schools in the Province. The second good result expected from it is a more uniform standard in the questions set at University examinations, for in future the examiners will have to confine themselves to text-books alone. It may, however, be mentioned here that the notification is calculated to affect Aided Schools in a manner which cannot but prove injurious to them in their present condition.

According to the existing Educational Code these schools have to observe the same hours of work as Government schools, *i e.* they have to impart both secular and religious education within the limited time at their disposal. As a result of this, their pupils are overburdened with work, and at University examinations cannot compete with their *confreres* of other schools on equal terms. The notification aforesaid will, however, be certain to make things still worse for them; and if the Manager of an Aided School gives up teaching certain optional subjects in order to continue religious lessons, even the ablest of his pupils would find it difficult to beat the dullest students of Government schools at public examinations. In the above circumstances, Aided Schools should either throw religious instruction overboard or discontinue receiving grants-in-aid. But in the former case they would become a superfluity, while without pecuniary help from Government it would be almost impossible for them to carry on their work in a satisfactory manner. It is, therefore, necessary that Government should be requested to make special concessions in favour of these institutions. Should this request be refused, as is likely from Lord Curzon's new Educational Policy, the money at their disposal should be utilized for spreading technical education in the Punjab. The Editor concludes by promising to revert to the subject at some future time.

**The Educational Conference.**

26. The *Paisa Akhbár* (Lahore), of the 21st September 1901, remarks that the Viceroy's inaugural address before the Educational Conference bears witness to the deep interest His Excellency takes in educational matters. In the speech he has not only touched upon the various educational problems requiring instant settlement, but has also evinced strong sympathy with the people. Although, adds the Editor, the proceedings of the Conference are confidential and informal, still Lord Curzon has informed the public of the nature of the questions to be considered by that body. It may be mentioned that if even a hundredth part of the reforms suggested by His Lordship are acted upon, the system of education in India will be greatly improved. In conclusion, the Editor publishes the substance of the Viceroy's speech.

**The Educational Conference and Technical Education.**

27. In the course of an article headed "Technical Education", the *Tribune* (Lahore), of the 28th September 1901, makes the following remarks:—

"Lord Curzon told the Conference what he meant by technical education. He said he meant that practical instruction which would qualify a youth or

a man for the practice of some handicraft or industry or profession. He excluded from the definition 'that more advanced form of educational activity which is known as Scientific Research, and which involves the application of the most highly trained faculties to scientific experiment.' His Excellency further excluded any steps to be taken towards the revival of Native Arts and Industries, as also the arrangements made for the bifercation of studies in Primary and Secondary Schools. It is clear that what Lord Curzon wants are technical and industrial schools to train up artisans and craftsmen. Our countrymen are certainly not prepared to accept this very narrow interpretation of the object and scope of technical education for India, unless some definite assurance is given by Government that the question of Scientific Research, as well as that relating to the revival of Native Arts and Industries, will be taken up separately and dealt with in a satisfactory manner. These matters, let us hope, were not referred to the Conference because there were few or none among the members who could speak or write on the subject with authority. There will be great disappointment throughout the Empire if in dealing with the subject of education these two very important questions are altogether ignored.

"* * * *. In framing the details as regards the teaching of arts and handicrafts the Indian public should be consulted. The best way to make these schools thoroughly efficient is to place them under the management of Committees nominated by Government and containing, in addition to the usual official and expert element, a fair proportion of competent and representative Indian gentlemen. This is really the best method to ensure that native co-operation on which the Viceroy correctly laid great emphasis in his speech."

*Zamíndárs* and education.

28. The *Watan* (Lahore), of the 20th September 1901, says that during his short stay of three years in India Lord Curzon has thoroughly grasped the spirit of the questions which the well-wishers of the country have been pressing on the attention of Government for a considerable time past without success. Nay, this is not all. His Lordship has gone the length of acknowledging that the majority of these questions deserve consideration at the hands of Government. Indeed, he has already been able to spare time to tackle the questions of irrigation and education. After referring to the Resolution recently issued by the Government of India on the former subject, the Editor publishes a summary of the Viceroy's inaugural speech before the Educational Conference, and observes that His Excellency's remarks about Primary education are absolutely true. He then regrets that extreme indifference should have been displayed in the matter of spreading knowledge among the *zamíndárs*, and alleges that their present wretched condition is due to their ignorance. In conclusion, he suggests that Government should see that the larger part of the money realized from the tillers of the soil to meet the expenses of the Education Department is not spent on imparting education to the children of non-agriculturists.

29. A respectable *zamíndár* holding a gazetted appointment in Government service writing to the *Akhbár-i-'Am* (Lahore), of the 27th September 1901, remarks that although all other sections of the population have been making rapid progress in every walk of life since the advent of British rule, the agricultural classes are lagging behind the times. The fact that Zamíndári Schools still impart education only up to the Primary Standard shows clearly enough that the *zamindárs* of the Punjab do not care for higher education. The writer then exhorts well-to-do agriculturists to have their sons educated, and to send the best among them to Europe to acquire an agricultural education. They should also devise means to further develop the agricultural resources of the country.

The same.

30. The *Sat Dharm Prachárak* (Jullundur), of 20th September 1901, remarks that in these days everybody—from the Viceroy down to the humblest School-master—has some thing or other to say on the educational problems of the day. A certain gentleman, adds the Editor, has, in the course of his criticism, made an excellent suggestion. He admits that for the present natives must be educated in English, but at the same time he contends that, unless arrangements are made to impart to them a complete education through the medium of the Vernacular languages, education can never becomes thorough or general in the country. But to acquire command over the Vernaculars, he observes, it is necessary that the languages of which they are the off-shoots should also be studied. If this suggestion were adopted, adds the Editor, the study of Sanskrit would receive a great impetus in India. Not more than a crore of natives would care to receive education through the medium of Urdu, and consequently have to study Persian and Arabic. The remaining 27 crores who speak Hindi, Bengáli, Marhatti, Gujráti, Telegu, &c., would have to learn Sanskrit from which these languages are derived. Nor is this all. If the suggestion under reference were adopted, there would be a great field for employment for the graduates of the proposed Gúrúkul for 50 years to come.

How to make education general in India.

### *(e)—Agriculture and questions affecting the land.*

31. One Náth Mal of Ajmer, writing to the *Arya Gazette* (Lahore), of the 19th September 1901, remarks that the residents of Rájpútána have scarcely recovered from the effect of the last famine (during which lakhs of valuable lives were lost and cattle have become extinct in that part of the country) when they are threatened by another famine. A severe drought prevails in Rájpútana, in consequence of which the standing crops are drying up. And if it does not rain soon, the people are certain to be ruined. The writer then goes on to say that during the last famine the Christian Missioneries succeeded in securing a large number of converts in Rájpútána, that churches are springing up everywhere, and that Christianity seems to have taken a deep root in that part of the country. And if another famine breaks out this year, it is difficult to say if a single descendant of the Aryás of old will be left to follow the Vedic religion.

The apprehended famine in Rájpútána.

*(f)—Railways and Communications.*

32. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 27th September 1901, remarks that although it has published several communications regarding the grievances of the clerks of the District Traffic Superintendent's Office, Lahore, not a single letter has so far appeared on the subject of the hardships which the officials on the North-Western Railway have to undergo. It is a well-known fact, adds the writer, that the relieving staff was organised with the special object of relieving Station Masters, &c., during the latter's illness, or on some other similar emergency. As, however, the members of this staff are sent out for short periods only, they cannot make satisfactory arrangements for their board and lodging, with the result that sometimes they fall ill themselves. In such cases, they used to be called back to head-quarters with a view to enabling them to obtain good medical advice, &c. The present District Traffic Superintendent has, however, ruled that in future a mere statement of illness on their part will be of no avail, and that their applications for sick leave should be supported by medical certificates, and in addition, in order to satisfy himself that the applicants are really ill, he sends for them and examines them personally. After citing an instance in support of this assertion, the correspondent remarks that the District Traffic Superintendent's order is calculated to subject officials suffering from illness to great worry and personal discomfort. Besides, that officer having passed no examination in medicine, it is not fair that he should reject certificates granted by competent medical officers. The writer then calls upon the Railway authorities to make enquiries into the matter, and promises to revert to the subject at some future time.

Grievances of the officials on the North-Western Railway.

33. The *Paisa Akhbár* (Lahore), of the 21st September 1901, alleges that only nominal compensation is being paid for lands taken up for the Khushálgarh Railway Line, and that this has created considerable discontenment among the owners thereof.

A complaint about the award of compensation for lands taken up for the Khushálgarh Railway.

*(g)—Postal matters.*

34. The *Victoria paper* (Siálkot), of the 24th September 1901, suggests that the letters, &c., for the residents of Siálkot received by the mail train, which reaches the city at 7-32 P.M., should be distributed forthwith and not kept over for delivery till the following morning. Indeed, when a similar practice prevails in the Cantonment Post Office, there is no reason why the City Office should not follow the same example. Besides, the adoption of the suggestion would enable the residents of the city to send replies to the said letters by the train which leaves Siálkot at 11-30 P.M. The Editor, therefore, expresses the hope that the present Postmaster-General, Punjab, will see his way to adopt the suggestion and thereby confer a boon on the Siálkot public.

The Siálkot City Post Office.

35. The *Siálkot Paper* (Siálkot), of the 24th September 1901, remarks that in order to ascertain that letters are punctually delivered to the public "test slips" are now and then posted to respectable persons, with a request that the exact time of receipt may be noted on them, and the same may be returned to Post Masters. The envelopes, however, in which the slips are enclosed are of a known shape, and are forwarded "On Postal Service" so that the postal peons can at once guess what they contain. They (the peons), therefore, deliver the same very punctually, and even go the length of requesting the addressees to submit favourable reports. The object, therefore, with which the "test slips" are issued, is thus frustrated. The Editor then suggests that the "slips" should not be enclosed in the said envelopes or forwarded "On Postal Service," and that they should not be issued through local post offices.

A suggestion in connection with the issuing of "test slips."

36. A correspondent writing to the same paper remarks that Branch Post Masters who receive only Rs. 2 per mensem are the lowest paid Government servants throughout the country. Although their duties are of a most onerous and responsible character, the miserable pittance they receive by way of salary is wholly insufficient for their maintenance. After requesting the Postal authorities to give the said officials an increase of pay, the writer promises to revert to the subject at some future time.

Grievances of Branch Post Masters.

37. A correspondent, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 23rd September 1901, remarks that letters, &c., for the residents of Talwandi Musa Khán, Siálkot District, which are ordered to be delivered in the evening do not reach their destination till the following morning. This state of affairs, adds the writer, is due to laziness on the part of the local postal runner. He, therefore, calls upon the Superintendent, Post Offices, Siálkot Division, to earn the thanks of the residents of the said town by taking severe notice of the runner's conduct.

A postal complaint.

*(h)—Miscellaneous.*

38. The *Paisa Akhbár* (Lahore), of the 21st September 1901, publishes the substance of the plague regulations recently promulgated by the Local Government for observance in villages and non-municipal towns, and says that in framing the same due regard has been paid to religion and *purdah*. Had such rules, adds the Editor, been issued in the first instance no plague riot would have occurred in the country.

The plague rules.

39. The *Paisa Akhbár* (Lahore), of the 21st September 1901, says that it has received several letters from Gujránwála in which certain acts of Díwán Narendra Náth have been adversely criticised. The communications also contain accounts of some cases decided by the

Complaint against Díwán Narendra Náth, Deputy Commissioner, Gujránwála.

Díwán, and refer to certain proceedings intentionally or incidently taken in connection therewith which have given a section of the population of the Gujránwála District cause for complaint against their Deputy Commissioner. The Editor is of course aware that Díwán Narendra Náth has been in Gujranwála for several years past, and that he has never been accused of favouring Hindús at the expense of Muhammadans and *vice versâ*. Nevertheless, a reliable correspondent writes to say that the Díwán seems to have changed his policy of neutrality, and refers to two cases of rape in support of this assertion. In one of these cases, the complainant was a Hindu woman and the accused a Muhammadan, while the other was a complaint against a Hindu by a married Musalmán woman. But while the accused in the former case was, contrary to the evidence adduced, sentenced to undergo rigorous imprisonment for three years, in the latter he was acquitted, although the evidence was dead against him. In other words, the Muhammadans concerned in both the cases have been harshly dealt with. At all events, the Local Government should call for the records of these cases and peruse the same in a careful manner. In conclusion, the Editor says that he has always held a good opinion of Díwán Narendra Náth as a private gentleman, but that so far he has formed no opinion as to his official acts. He, however, wishes that the complaints against him may turn out to be false.

Díwán Tek Chand, Deputy Commissioner, Ludhiána.

40. The *Victoria Paper* (Siálkot), of the 24th September 1901, remarks that Díwán Tek Chand has infused new life into the administration of the Ludhiána District. The strong dare not now oppress the weak, and the honor of everybody is practically safe. Again, the Díwán's criminal administration has materially decreased crime in the district, while his management of Municipal affairs has also borne excellent results, and Municipal Commissioners who used to encourage party spirit have not been re-elected (? re-nominated). It may be added that it is solely owing to his being President of the Local Committee that a district like Ludhiána has contributed the handsome sum of Rs. 25,000 towards the Victoria Memorial Fund. The most noteworthy thing in this connection is that no pressure whatever has been brought to bear on the subscribers, and all contributions are voluntary. In conclusion, the Editor remarks that the native public, which generally prefers the administration of a Native Deputy Commissioner, deserves to be congratulated on the Díwán's achievements.

Rupees coined in 1840.

41. The *Paisa Akhbár* (Lahore), of the 21st September 1901, remarks that although last year the Government of India issued a circular declaring rupees coined in 1840 to be legal tender, the Railway and the Postal Departments still persist in refusing to accept such coin. As a consequence, intending railway passengers and persons sending money-orders are frequently put to great inconvenience. The Editor, therefore, calls upon the Managers of Indian Railways and the Director-General of Post Offices to remove the evil complained of.

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FROM THE

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*(g)—Postal Matters—*

*Nil.*

*(h)—Miscellaneous—*

30. Mr. Pennell's dismissal *(Tribune)* ... ... 650
31. The *Tribune* and Captain Elliott *(Punjabi)* ... 650
32. Civil Hospital Assistants *(Akhbár-i-'Am)* ... 651

[ Confidential. ]

[ Vol. XIV. ] [ No. 41. ]

# SELECTIONS
## FROM THE
# NATIVE NEWSPAPERS
## PUBLISHED IN THE PUNJAB,

**Received up to 12th October 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

The Boer war.

1. The *Vakil* (Amritsar), of the 27th September 1901, says that it would appear from Reuter's recent telegrams from the seat of war that the Boers have again become active. This, adds the Editor, need cause no anxiety to the well-wishers of the British Empire, for the activity the Boer commandos are said to be displaying is merely the final flare-up of a dying lamp. The report, however, that the Dutch Foreign Minister, who is also the President of the Hague Arbitration Court, has intimated his wish to bring the Boer appeal for arbitration before the next sessions of the Hague Council, is a more serious matter. If the report is true—and this appears probable from the fact that it has not been contradicted, and that the French deligate to the Hague Conference has recently had a lengthy interview with the Czar—Great Britain may well feel uneasy. Indeed, it is not to her interest that she should be deprived of the fruits of victory in South Africa, especially after the annexation of the late Dutch Republics. The Editor then goes on to say that the Continental Powers are jealous of Great Britain, and that having been disappointed in their expectations regarding the issue of the Transvaal war they have decided to appeal to the Hague Council in order to keep her out of her rights. British Statesmen may, however, be depended on to rise equal to the occasion and frustrate the designs of her enemies.

The Hedjáz Railway.

2. The same paper, of the 27th and 30th September 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... | 4,497 | 13 | 6 |
| (1) Munshi Jamál-ud-dín, Muharir, Police Office, Mírwi, Chághi District, Balúchistán ... ... ... | 3 | 0 | 0 |
| (2) Munshi Ghulám Husain, Teacher, Hindu Bágh School, Balúchistán ... | 4 | 4 | 0 |
| (3) Shekh Fida Rasúl Khán, Manager, Jahángírábad Estate, Bárábánke District ... | 55 | 2 | 0 |
| Total ... | 4,560 | 3 | 6 |

The same.

3. The *Watan* (Lahore), of the 27th September 1901, also acknowledges the following subscriptions :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 228 | 15 | 0 |
| (1) Received through Shekh Muhammad Ján of Patna ... ... ... | | 2 | 0 | 0 |
| (2) Received through Munshi Sharf-ud-dín, of Gaya ... ... ... | | 6 | 0 | 0 |
| Total | ... | 236 | 15 | 0 |

*(b)—Home.*

Indian Musalmáns and Politics.

4. The following appears in the *Observer* (Lahore), of the 5th October 1901, in the course of an article from the pen of M. Muhammad Shafi on the subject of "Indian Musalmáns and Politics":—

"Two of the principal questions agitated by the Congress—in fact, really and strictly speaking, the two real causes of its existence—are (*a*) the introduction of representative elective element into the Indian Legislative Councils and (*b*) the recruiting for all departments of public service, by means of open competition in India. Now these are two great barriers which prevent the Musalmáns from taking a share in that political movement. The Congress resolutions *qud* these two great aims of its supporters make no allowance whatever for the backward condition of the Indian minorities. A general system of election and competition without any regard to the interests of the Musalmáns would—as has been amply demonstrated by hard experience—result in our co-religionists being placed at serious disadvantage in Boards, Councils and the public service. * * * If the Congress leaders are sincere in their professions of good faith towards the Musalmán, let them modify their resolutions with regard to these two important matters, so as to give to the Musalmáns their due share on representative governing bodies as well as in the public service.

* * * * * * *

"These are some of the reasons which lead us to the conclusion that, under the existing circumstances, we cannot join the Congress camp and we must therefore have a political organization of our own".

The same.

5. The same correspondent writing to the same paper, of the 9th October 1901, remarks as follows :—

* * * * *

"Having discussed some of the main reasons why we consider it, under the existing circumstances, impossible for our co-religionists to join hands with the Congress, we proceed now to state what, in our judgment, the principal features of our national political organization ought to be. Of the necessity of starting a political organisation of our own there can, we venture to think, be no reasonable doubt in the minds of all intelligent readers. We have already given, as briefly as possible, some of the chief reasons which have led us to form this opinion in this respect. We have pointed out that there are various important political problems which call for action at our hands, that if it was

considered essential to start the M. A. O. Defence Association during the lifetime of Sir Syed Ahmed Khán, his death itself coupled with other changes of circumstances and the birth of new political problems have made it of paramount importance for the Musalmáns to have a proper organisation of their own in order to ventilate their feelings and represent their needs in the most constitutional way possible. There is another reason why we consider such a step an essential one—a reason on which we desire to lay a great deal of stress. After a careful study of the political mind of our co-religionists during the last five years, we consider it absolutely unsafe to prolong any further the attitude of indifference which has hitherto been the characteristic feature of our political policy. The desire for a political organisation has arisen amongst a considerable portion of our people and is, on the whole, an increasing one. Let us lead this new current into proper channels now, lest it should, in the end, get too strong to be managed and our very inaction be the cause of its drifting towards the National Congress. Such a result is one devoutly to be avoided as the Congress principles ignore the interests of the minorities and its methods of working retain within it suspicion of mischief. We would therefore be false to our sentiments of loyalty towards our great rulers as well as false to ourselves if we were not, so to speak, to take the bull by the horn and to control and guide the political current which, we find, has been set in motion amongst our co-religionists by the exigencies of the times.

* * * * * * *

"As to the aims which this political institution of ours should keep before its eyes and to the achievement of which its energies should be devoted there can be no two opinions. To maintain and strengthen the existing feeling of loyalty towards the British Ráj amongst the Musalmáns of India and to protect and promote their political interests will, no doubt, be the two great objects of its existence, when it has assumed a definite shape.

"As regards its constitution, we are of opinion that its foundation ground should be of the form of the M. A. O. Defence Association of old, improved upon and altered in order to meet present wants and to carry strength and weight. And we venture to suggest that some such plan as we now proceed to sketch should be adopted. Every large Indian town should have a political association to consist of as large a number of its leading Muhammadan inhabitants as well as those of its surrounding *iláqa* as possible with the usual compliment of office-bearers and Executive Committees, &c. Over and above these each province should have a Provincial Council to consist of the leading members of the head-quarters association and either the Presidents and Secretaries, *ex-officio*, of all the Mofassil Anjumans affiliated to the Council or a certain number of representative gentlemen to be elected by such associations to represent them on the Council. For facility of working, the Provincial Council should have an Executive Committee consisting of representative Muhammadan gentlemen nominated by the Council who should be residing either at the head-quarters or within easy reach of the provincial capital. Over and above these Provincial Councils there should be a National Council to consist of a definite number of gentlemen to represent each province who should be elected by their respective Provincial

Councils, the President and the Secretary of each Council to be amongst them. The National Council so constituted will elect its own President and Secretary and should ordinarily meet once a year at the town where the Educational Conference sittings may be held. The election to the National and Provincial Council should be a periodical one. A net-work of representative bodies such as the one sketched above will be regarded by every one as a truly representative organisation of the Muhammadan community in India and will, in consequence, carry proper weight and prestige.

"As regards its method of working. All matters of town-politics will, of course, be within the sole cognizance of each Association or Anjuman, unless it deems fit to consult the Provincial Council in the matter before it. All questions of purely provincial importance should be within the exclusive jurisdiction of the Provincial Council which should have the power, whenever necessary, to invite the opinion of the National Council on such important questions as it may consider essential. The Provincial Council may be moved in any matter either by any of its members or by any of the Associations attached to it. Finally, it will be for the National Council to consider and decide upon all matters of general national importance to which its attention may be drawn either by any one or more of its members or by any of the Provincial Councils.

"These Anjumans and Councils will, without doubt, have to discuss and take action on a variety of matters. Some of these will be matters which it will be necessary to bring to the notice of Government This should ordinarily be done by the Councils, Provincial or National or both as may be considered necessary, by means of respectfully written representations, open agitation or the holding of Annual Political Congresses being avoided. On questions of exceptional difficulty or national importance arising the National Council shall, however, have the power, after taking the opinion of the various Provincial Councils, of summoning a General Conference of the Musalmáns of India in order to discuss such questions.

"There can be obsolutely no objection, either theoretical or practical, against our starting a political organization with the aims and methods of working such as the above. If Principal Theodore Morison or any one else, no matter who he may be, is doubtful of the advisability of founding such a loyal, representative and effective organization as suggested above, the writer of these articles, who bows to none either in his deep-left loyalty towards the British crown or his sincere advocacy of interests of his co-religionists, is, for one, convinced that the existence of such an organization will be a source of strength to the Empire and of infinite usefulness to our community. It is a most workable scheme, simple and not in the least costly of maintenance. And if any of our readers were to ask what name are we to give to this national organization, we would suggest that any of the following names could be most suitable :

The Muhammadan Patriotic League

or

The Indian Muslim Patriotic League"

Government and the people.

6. The *Akhbár-i-'Am* (Lahore), of the 1st October 1901, says that in one of its recent issues the *Amrita Bázár Patrika* observes that all the advantages of British rule are reserved for Englishmen residing in India, and that His Majesty's native subjects have no share in them. It adds that everything, from the public service to trade and industries, is so managed as to benefit the ruling community alone. The *Patrika* then proceeds to substantiate this assertion and endeavours to show that all high appointments in Government service are reserved for Europeans. It also alleges that lands in Bengal were assessed permanently merely because the authorities found it impossible to collect the revenue due. The paper further remarks that native chiefs have been reduced to mere figure heads, and that Europeans have begun to be appointed to all posts of trust and responsibility in Feudatory States. Such writings, adds the Editor, may be read with zest and avidity; but it is a fact that they are highly injurious to the interests of the children of the soil. In a way they deny that British rule has conferred any advantage on natives; and after this no one should blame Government for suspecting the loyalty of the people.

## V.—Native Societies and Religious Matters.

Pandit Gopi Náth.

7. The Editor of the *Sanátan Dharm Gazette* (Lahore), in its issue for August and September 1901, says that the allegations made against him (Pandit Gopi Náth) in connection with the case which he instituted against Lála Munshi Rám and others, and the special favours (used ironically) shown him by the accused, and especially by the Court, make him wish that the earth would open up and swallow him. Indeed, if according to the Hindu Shástras suicide had not been the most heinous of sins, he would long ago have put an end to his life. As it is, he adds, he is worse than a dead man, and the complete loss of honour, health and money has darkened the world in his eyes. His troubles have utterly broken his heart, and he can find consolation in nothing. He then goes on to say that he had never claimed that he was above human weaknesses, and had succeeded in vanquishing lust, anger, avarice, love, pride, &c. Nay, for an ordinary human being it is almost impossible not to fall a prey to these passions at one or other period of his life. The Editor cannot deny that at one time he was also in the grip of lust, nay, he has admitted in open Court that during 1892 and 1893 he used to associate with prostitutes and other women of lewd character. There was nothing to prevent him from denying this; but he considered it a greater sin to take shelter behind a lie. Besides, according to the Shástras, the admission of one's sins constitutes a sort of penance, and the Editor preferred to pay this penalty. He adds that if certain of his adversaries, who are busy publishing his shortcomings to the world, were to search their own hearts, they would discover that very few of them have their passions under control. The only difference between him and them is that while he has acknowledged his faults they wish to keep theirs secret. He then denies the allegation that he used to take prostitutes with him to the Mufassil Sanátan Sabhás; that he had identified himself with the orthodox party merely to make money; and that he used to eat beef. He further

remarks that he has severed his connection with the local Sanátan Dharm Sabha and the Theosophical Society. He also requests the various Sabhas to abstain from inviting him to their annual or other gatherings, remarking that this is calculated to prove injurious to them as well as to him. In conclusion, he says that a perusal of the Hindi *Ramáyana* by Tulsi Dás having acted like soothing balm on his wounded heart, he has decided to bring out an Urdu commentary on the book, and will publish the same by instalments in the *Sanátan Dharm Gazette*.

The same.

8. The *Paisa Akhbár* (Lahore), of the 28th September 1901, remarks that since the 2nd idem Mr. Calvert's judgment in the case Pandit Gopi Náth *versus* Lála Munshi Ram and others has been the chief topic of conversation throughout the city. Copies of the judgment have been published both in English and in Urdu, and are being sold in thousands. Certain newspapers have also reproduced it *in extenso* in spite of the fact that it is a very lengthy document. The extraordinary interest excited by the judgment is due to the fact that Pandit Gopi Náth has been thoroughly exposed in it. It may be added that certain letters bearing the Pandit's signature and other evidence adduced in the case have convinced the Magistrate that Gopi Náth's every public act was induced by a desire for money. Mr. Calvert has also thanked the accused for having shown up the complainant in his true colours, and thereby rendered a service to the public. In conclusion the Editor remarks that the public is highly thankful to that officer for his impartiality and learned judgment, and for the pains he has taken to get at the truth.

The same.

9. The *Public Gazette* (Amritsar), of the 24th September 1901, publishes a communication under the signature of "Pensioner Editor" who observes that the article, for publishing which Pandit Gopi Náth took legal proceedings against Lála Munshi Rám, could not possibly have lowered the Pandit in the estimation of the public to the same extent as the revelations made during the trial of the case have done. The fact that Gopi Náth used to have a merry time of it with Moti Ján and other prostitutes, and his admission that he drank wine and eat beef, has opened the eyes of many a Hindu. Indeed, it is for the public good that a large section of the population of the Punjab has become fully acquainted with the character of such a hypocrite. It was really a sin, adds the correspondent, to style the descendants of the Aryás as Sanátanists and to profess the Sanátan religion merely from sordid motives; and no punishment could be too severe for this. In conclusion, he says that Pandit Gopi Náth himself is to blame for his present troubles.

Religious controversies in the Punjab.

10. The following appears in the *Tribune* (Lahore), of the 3rd October 1901 :—

"Formerly all difference and discussion, within the folds of Hindúism, pertained merely to details, the vast majority being of one mind as to the main issues. * * * But things have taken a different turn, and assumed a much graver aspect since the schism created by Swámi Dayánanda Saraswati in the Punjab. His followers are themselves divided into two parties, one of

which professes to belong to the Hindu community, while the other takes pride in having broken away with Hindu society altogether. Now, the difference between the orthodox majority and the small Dayánandi minority does not amount merely to a matter of controversy, but to almost a life and death struggle. 'Live and let live" was the watchword of the pre-Dayánandi Hindu sects. The present watchword is—'Live but don't let live.' If orthodoxy triumphs, as it has ever done before, it will be all over with the Arya Samáj. And if the latter triumphs, gone will be the temples, the holy places of pilgrimage, the most popular part of the scriptures (*viz.* the *Purânas*), the supremacy of the Brahmans, in short, everything that distinguishes Hindúism from all other *isms*, and makes Hindu society so exclusive and 'singular.' Need we point out in so many words why religious controversy has become indescribably more bitter, and why the situation is worthy of grave reflection? The circumstances that have led us to make these remarks are too well known to our local readers (for whose benefit they are meant) to require recapitulation. Anything that might help in keeping ablaze the fire that has been kindled by the recent libel case (Gopi Náth *versus* Munshi Rám and others), and its not unexpected termination, ought to be scrupulously avoided by all right-thinking people. And we cannot, therefore, welcome the pamphlets and leaflets that have been published in response to the popular craving for mental pabulum of the kind they furnish. We should all strive our best to clear the atmosphere of the dust that fills it, and not make the air more unfit for breathing."

Mirza Ghulám Ahmad of Kádián.

11. One Sayad Amír Ali Shah, a resident of Sayadánwáli, Sialkot District, writing to the *Hákam* (Kádián), of the 24th September (received on the 5th October) 1901, says that he enjoys the rare privilege of seeing Muhammad every night in dreamland, and that up to the 18th idem he had thus seen the founder of Islám no less than 637 times. He adds that on hundreds of these occasions he has been assured by the Prophet that Mirza Ghulám Ahmad is really the promised Messiah, and that those who reject him reject truth and will rue their end. After swearing to the truth of the above assertion, and remarking that only those accursed of God can doubt such testimony, the writer observes that so far no one has been told by Muhammad that the "Prophet" of Kádián is an impostor. It may be added that thirty years before the Mirza put forward his claims, one Guláb Shah of the Ludhiána District told Karím Bakhsh, a resident of Jamálpur, that the promised Messiah had come into being at Kádián, and that his name was Ghulám Ahmad. A certain learned *Pír*, who is dead now and whose followers number one lakh bore similar testimony before thousands of men. It is, therefore, clear that the Mirza is really what he claims to be.

The same.

12. The *Paisa Akhbár* (Lahore), of the 28th September 1901, remarks that Munshi Abdul Azíz, a Lambardár and *Raís* of Batála, was a devoted follower of Mirza Ghulám Ahmad for 15 years. Nay, he was one of the few persons who considered it an act of merit to leave their own avocations and home and reside at Kádián, and has actually passed about two years in that town. His eyes, however, have now been opened and the selfish character of the Mirzá's

"home-made" religion has become fully known to him. He has, therefore, abandoned the Mirzá's false creed, and has started a magazine entitled "Al Hilál," with a view to enabling others to profit by his experiences. In one of the monthly numbers of this Journal, Abdul Azíz has published such a masterly criticism on the Mirza's religion that it is impossible to reply to it. The Editor adds that those in search of truth and free from bigotry can form a correct opinion about the "Prophet" of Kádián's cult by perusing the above criticism.

The same.

13. The *Hákam* (Kádián), of the 17th September 1901, publishes a notice over the signature of Mirza Ghulám Ahmad, who says that at least one hundred of his followers ought to know all about his creed, so that they may be able to vanquish his adversaries in every controversy, remove the doubts raised by the Christians and the Aryás (concerning his cult) and make the people realize the true spirit of Islám. The Mirza, therefore, calls upon the learned and wise among his disciples to study the necessary books and undergo a written examination at Kádián during the ensuing Christmas Vacation. Those satisfying the test will be selected to perform the aforesaid duties, and will have to visit out-stations with the object of preaching the truth. The "Prophet" of Kádián adds that similar examinations will continue to be held till the number of such preachers has reached three hundred.

The same.

14. The *Vakil* (Amritsar), of the 7th October 1901, publishes a communication from Abdur Rahmán, of Amritsar, who says that recently he paid a visit to Kádián, and heard that Mirza Ghulám Ahmad was thinking of holding such an examination. Maulvi Muhammad Ali, M.A., is reported to have been entrusted with the task of preparing a list of eligible candidates, and laying the same before his spiritual guide. After remarking that there are very few Ulemás among the Mirza's followers, the correspondent alleges that the "Prophet" of Kádián has long had an idea of raising such a body of preachers, and that last year he (the writer) was told by Maulvi Kutab-ud-dín, of Baddomalli, that these preachers would be sent to Nasíbain through Irak-Arab. The mission has not so far been sent, most probably because very few of the Mirza's disciples know Arabic, and are at the same time well-informed.

The founder of Islám.

15. The *Núr Afshán* (Ludhiána) of the 27th September 1901, publishes the following:—

"A friend of mine has sent me the following two questions, which I lay before the readers of the *Núr Afshán* in their original form. Muhammadans are specially requested to ponder over these questions, and to decide for themselves what sort of man the Islámic Prophet was. I shall also feel obliged if some Musalmán gentleman will publish authenticated replies to the questions. (Sd.) Victor.

"*First question.*—The author of the *Ummáhat-ul-Mominín* says that when the Prophet asked for the hand of 'Aisha from Abubakr Saddiq, the last named individual raised three objections to the request. One of these was that she was a minor, which indeed was a fact, seeing that 'Aisha was then

only six or a few months older. The Prophet did not heed the objection and had the marriage performed, the consummation taking place after a little over two years (*i.e.*) when 'Aisha was nine years of age.

"It is related on page 168, Volume II., of the *Minhaj* that Abubakar Saddiq sued for the hand of Fatima . . . . and after him Umar Khatab . . . . '. The *Mishtáh* says that in reply to their request (the Prophet) informed them that she was a minor, *viz.*, of tender age. The *Tawárikh-i-Muhammadi* compiled by the Reverend Imám-ud-dín makes it clear that Fatima was married to 'Ali a year after 'Aisha's marriage, and that she was then sixteen or eighteen years of age.

"The question, therefore, arises 'why did Muhammad withhold his daughter, in spite of her being of age (*sic*), from a suppliant for her hand by raising the very objection to which he himself had paid no attention'?

"*Second question.*—The Holy Bible says (Matthew V, 28): 'Whosoever looketh on a women to lust after her hath committed adultery with her already in his heart.' It is, therefore, one of the essentials of purity of heart that lustful glances should not be cast at any member of the female sex. Indeed, no one 'looketh on' his mother, sisters, daughters, or daughters-in-law 'to lust after them'; and it is ordered that each and every woman should be looked at with similar feelings. And if a man's carnal passions are roused at the sight of a woman, according to the Bible he 'hath committed adultery with her already in his heart,' although he may have sexual intercourse with his own wife (in order to gratify his excited lust).

"The following occurs on page 107, Volume II, of the *Mazáhir-i-Haq*: It is related by Iban-i-Masud that on one occasion the Prophet saw a woman and at once became enamoured of her. Upon this he went to his wife, Sanda, who was then preparing a perfume and was surrounded by a number of women. These women betook themselves away, and left the husband and wife alone. The Prophet then satisfied his craving, *viz.*, had sexual intercourse with Sanda. After this he said: should a man see a woman who pleases him he should hasten to his wife . . . &c.—Related by Darmi.

"It is, therefore, clear that the Arabian Prophet and his followers can not understand what purity of heart means."

## VI.—Legislation.

16. The following communication appears in the *Observer* (Lahore), of the 9th October 1901 :—

Frontier Regulations.

"Sir, Since the rules for the New Frontier Province have been published, all the *Raises* of Pesháwar and the people at large are very much alarmed. These rules have caused much uneasiness among the public. The land, the sons of which have been enjoying the privileges of liberty since the last forty or fifty years, the land, the inhabitants of which have learnt civilization, who have been loyal to the British cause, and have been trying to

impress the rude Pathans by lectures and teachings with the blessings of British rule, will again be dragged towards that harsh treatment and hard life, which they have totally forgotten, and which the new generation has never dreamt of.

These rules have made such an effect upon the people of Peshawar that some families are thinking of leaving Peshawar, which is going to become the scene of troubles and misery when the new rules come into force."

## VII.—General Administration.

### (a)—Judicial.

A suggestion to forbid Cantonment Magistrates to try cases instituted on behalf of Cantonment Committes.

17. The *Victoria Paper* (Siálkot), of the 1st and the 3rd October 1901, remarks that Secretaries to Cantonment Committees, who are also Cantonment Magistrates, should not have power to try cases instituted in their Courts by themselves on behalf of the Committees, for non-compliance with notices served by themselves under the Cantonment Code on house proprietors, &c., residing in Cantonments. The Editor draws Lord Curzon's attention to the matter, and suggests that all such cases should be ordered to be instituted in the Courts of Magistrates who have nothing to do with the issuing of the notices in question. Indeed, when Secretaries to Municipalities cannot try cases filed by themselves, there is no reason why exceptions should be made in favour of Secretaries to Cantonment Committees in this respect.

### (b)—Police.

Natives and the post of District Superintendent of Police.

18. The *Paisa Akhbár* (Lahore), of the 28th September 1901, publishes a communication in which the writer complains that while natives have been considered fit to work as High Court Judges and Deputy Commissioners, &c., not one of them has so far been appointed to the post of District Superintendent of Police. The duties of a Deputy Commissioner, it may be added, are more onerous than those of a District Superintendent of Police, while the latter is always subordinate to the former. It is not, therefore, easy to understand why natives should be excluded from holding the post of District Superintendent of Police. The Editor adds that were the restriction removed, subordinate Police officials would become animated with fresh hope, and would work extremely hard, with the result that all complaints against the Police would soon become things of the past. As it is, Deputy Inspectors of Police know that the highest post to which they can rise is that of Inspector, and this leads them to commit excesses of all sorts. It is equally idle to expect Inspectors, who have no prospects before them, to work in an honest and painstaking manner. To make matters worse, some European District Superintendents of Police are in the habit of maltreating and insulting their native subordinates, and thereby render the latter still more indifferent in the performance of their official duties.

19. The *Victoria Paper* (Siálkot), of the 1st October 1901, remarks that the proposed addition to the number of Police Officers has been sanctioned to facilitate the suppression of crime and ensure better supervision of the working of the police *amla*. In future, therefore, Police Officers when inspecting thánas should not content themselves with merely examining the uniforms of constables, &c., but should also ascertain that the officer in charge of a police station, or any of his subordinates, is not corrupt, and takes no part in the concealment of crime. It is only in this way that the increase in the strength of Police Officers can lead to any good result. Were they, however, to continue to depend for information on Muharrirs and pass the greater part of their time in their bungalows, away from the people, the object in view would never be attained. The Editor then goes on to say that the Police administration can prove successful only if the people abstain from making false reports at thánas, and co-operate with the Police in the suppression of crime. He remarks that superior Police Officers should make periodical enquiries in order to find out that Lambardárs and Zaildárs assist the Police in putting down crime, and do not protect bad characters. A Lambardár or Zaildár proved to be in collusion with thieves or their supporters should forthwith be removed from his post.

The Police administration.

20. The *Ahlúwália Gazette* (Amritsar), of the 1st October 1901, in continuation of its previous remarks (*vide* paragraphs 29 and 17 of Selections Nos. 37 and 38, respectively), alleges that the number of card-sharpers at Amritsar has reached hundreds and that there is every probability of their number increasing still further. It is to be regretted that the local Police have so far done nothing to bring the swindlers to book, notwithstanding the fact that the latter have been involved in several cases. It may be added that these card-sharpers are also in the habit of fleecing the people by personating gentlemen and traders. After suggesting that the worthies in question should at least be required to furnish securities under the vagrancy clause, the Editor expresses the hope that Mehta Arjan Dás, Assistant District Superintendent of Police, will earn the thanks of the Amritsar public by taking immediate steps to put an end to this scandal.

Card-sharpers at Amritsar.

21. A Malákand correspondent writing to the *Hamdard-i-Hind* (Lahore), of the 28th September 1901, says that a few days back while some labourers of the Public Works Department were digging near the Gibralter Hill, the pick-axe of one of them suddenly struck an earthen pot full of *Sita Rámi mohurs*. The blow broke the pot and a few *mohurs* fell out. The pieces being encrusted with rust, the labourer took them for some ancient copper coin. Nevertheless, he concealed his find from the other labourers and secured it on his person. After finishing his work, he went to the Commissariat Godown, where he was living with a man from his part of the country, and deposited the *mohurs* in a corner of the building. After this, he used to bring back a few coins daily and add them to those already in his possession. One day, when he had nothing to spend, he took out five coins and bought tobacco with them. A few days later, he took the other

Concealment of treasure-trove at Malákand.

labourers into his confidence, where upon each one began to take away as many *mohurs* as he chose. The Commissariat tinner of cooking utensils also saw the coins, and on testing them in the fire found them to be of gold. This led to a general loot, and everybody secured as large a share of the booty as he could. The lion's share, however, fell to the lot of the tinner and two other persons, the labourer faring the worst. Eventually the matter reached the ears of the Political Agent, who ordered the persons concerned to appear before him. The three men, however, who had secured the largest number of the *mohurs* threatened and bribed the labourer into declaring that he had found only a few coins; that five of these he had spent on tobacco; that the rest had been mislaid; that he had given none to anybody; and that the number of the *mohurs* discovered was not as large as was suspected to be. On the matter being reported to the authorities a second time, the man was induced to make himself scarce. It may be added that out of about 2 seers of *mohurs* only 50 or 60 fell to the poor fellow's share, and with these he had to abscond from Malákand. In conclusion, the writer alleges that each coin weighs 7½ or 8 *máshas*, and is valued at Rs. 15.

*(c)—Municipal and Cantonment affairs.*

22. The *Ahlúwália Gazette* (Amritsar), of the 24th September 1901, remarks that it has received several authenticated complaints to the effect that the local Conservancy Náib Dárogha and Jamadár are in the habit of giving much trouble to persons desirous of erecting buildings in the City. These officials place innumerable obstacles in the latter's way unless their palms have been greased. Again, not a few residents are erecting plinths, *chajjas* (projections over shop doors), &c., without the permission of the Municipality; but while those who "tip" the officials in question are not interfered with, persons refusing to do so are reported against and made to pull down the plinths, &c. The Editor adds that it is complained that a certain Dároga does not allow buildings to be erected even after receiving bribes. He concludes by promising to write on the subject in detail at some future time.

A complaint against the Conservancy Náib Dárogha and Jamadár of the Amritsar Municipal Committee.

*(d)—Education.*

23. The *Tribune* (Lahore), of the 8th October 1901, publishes the following:—

The Punjab University and Moderators.

"In the Punjab University no Moderators are appointed. The question paper is set by only one person and his work is revised by none. The examiner sends his question papers to the Registrar who gets it printed off as early as convenient. It will be seen how badly off we in the Punjab are compared with our countrymen who are under the jurisdiction of the Calcutta University. Instead of showing a little more fairness the University authorities here are thinking of withdrawing even the small concession (re-examination of answer papers) so grudgingly made several years ago, and this in spite of the fluctuations in examination results which cause so much disappointment. What the Indian community in the Punjab badly needs is some organisation that will both educate public opinion on educational questions and focus it

with the view to bring it to bear upon the power that be. Times are somewhat out of joint; and the need for watch and vigilance in matters connected with Higher University education in this Province was never greater than now."

A complaint against District Inspectors of Schools.

24. The *Sada-i-Hind* (Lahore), of the 26th September 1901, publishes a communication in which the writer alleges that on the occasions of annual inspections of schools, District Inspectors recover from 3 to 5 rupees from each Village Schoolmaster on the pretext that the money is to be given as *bakhshish* to the orderlies and chaprásís of Assistant Inspectors and Inspectors. After remarking that in this way about Rs. 500 are collected from each district, the correspondent wishes to know why District Inspectors should resort to such methods, and not pay the said orderlies, &c., from their own pockets. It may be added that many of these worthies are University graduates, who before taking their degrees have to take oaths to protect the weak and the helpless. The writer then goes on to say that the unfortunate Schoolmasters in question, whose salaries are so small as to be quite insufficient for their own maintenance, have also to provide supplies for District Inspectors on the occasions of the latter's visits to village schools. All this is very hard on the former, but they have to suffer in silence, and dare not lay their grievances before the Inspectors or higher educational authorities.

*(c)—Agriculture and questions affecting the land.*

The land-revenue assessment.

25. The *Watan* (Lahore), of the 27th September 1901, in continuation of its previous remarks (*vide* paragraphs 26 and 27 of the Selections No. 38), says that in the concluding sentence of the leading article in its issue of the 30th August last, the *Civil and Military Gazette* has let the cat out of the bag, and acknowledges in plain language that it is not for the good of the agriculturists that it has suggested an enhancement of the land-revenue demand. The chief consideration which has prompted that paper to put forward the suggestion is the necessity the Government feels itself under to add to the military strength of the Indian Empire. This, adds the Lahore Anglo-Indian Daily necessitates an increase in the public expenditure of India, which can only be met by raising the land-revenue. The Editor wishes to mention here that by tagging on the question of the country's military requirements to that of the land-revenue assessment, the *Civil and Military Gazette* has considerably strengthened his position. It will not, besides, be difficult for him to show that the *zamíndárs* alone are not responsible for the defence of India, and that the entire expenditure incurred in this connection cannot fairly be laid on their shoulders. He then publishes the substance of his previous article, and remarks that so far the *Gazette* has failed to advance any new or effective argument in support of its contention. Besides, it is not easy to understand how such a well-informed paper should have lost sight of the fact that the chief cause of the alienation of land in India is the poverty of the agricultural classes. It may confidently be asserted that so far perhaps there has not been a single case in which a well-to-do hereditary *zamíndár* has come to dislike agriculture as a profession, and has parted with his lands in order to raise money to engage in some other business. In this connection the Editor would remark that drought, insufficient means of irrigation and the usurious practices of money-lenders are also among the causes of agricultural

poverty in the country, and that these three causes were not referred to in his previous article merely because it was taken up with a consideration of the causes traceable to Government, especially those which the authorities can easily remove. Otherwise, he was the first journalist in the Punjab to impress on Government the desirability of extending the means of irrigation, and establishing Agricultural Banks in the Province. He then goes on to say that the results of the splitting up of holdings into minute sub-divisions (which according to Mr. Monteath and the *Civil and Military Gazette* is one of the two causes of the alienation of land) are not affected by the lightness or severity of the revenue assessment. If in the course of a few generations certain holdings become divided into minute strips of land, the same period witnesses the amalgamation of other sub-divisions into large holdings. In other words, the evil consequence arising from the division and sub-division of holdings are neutralised in the natural order of things. This natural process would, however, be hindered by an undue enhancement of the land revenue demand, as this would be certain to prevent even *zamindárs*, let alone the well-to-do, from buying petty plots of land. The Editor further remarks that he has not thought fit to criticise the Lahore Anglo-Indian daily's statement that, although according to Mr. R. C. Dutt, Government is entitled to a fifth share of the produce of land, the authorities realize only six per cent. (*sic*) of the yield. Indeed, when even the present demand, which the said paper considers light, tells very heavily on the agriculturists, it is useless to discuss the question of whether they can afford to pay Government dues in full. It is, however, only fair to mention that history does not support Mr. Dutt's assestion on which the *Civil and Military Gazette* has based its argument. No Hindu or Muhammadan ruler of India ever collected from the rayat one-fifth of the produce of the land. The Editor then proceeds to quote authorities in support of this assertion.

The same.

26. The same paper says that in March last it put forward a suggestion to the effect that if Government were to make it known that the present amount of the land revenue would in no case be increased, the area of cultivated lands in the country would be doubled within five years (*vide* paragraph 17 of the Selections No. 14). The Editor is gratified to learn that the suggestion has been favourably considered, and that the Famine Commission has made a similar recommendation to the Government of India. Sir Antony MacDonnell and his colleagues have not of course been able to advise Government to make no further additions to the revenue demand, but they have acknowledged that not a few *zamindárs* refrain from sinking wells, &c., for the irrigation of their lands for the simple reason that while the entire money and labour required for converting *bárání* into *cháhi* lands is provided by them, Government quietly enhances its revenue demand for the improved lands. In other words, the larger part, if not the whole, of the profits accruing from the *zamindárs'* expenditure of labour and money is appropriated by Government. The Commission has, therefore, recommended that in future the revenue for those lands, arrangements for the irrigation of which are made by the agriculturists themselves, should not be enhanced. It may be mentioned that a certain correspondent of the *Civil and Military*

*Gazette* has been greatly put out at the recommendation, which he criticises in a very bitter and harsh manner. It is, however, to be hoped that adverse criticism in a single newspaper will not prompt Government to ignore the unanimous recommendation of the Famine Commission. The voiceless *samáddrs* should, therefore, rest satisfied that the Commission's suggestion is certain to receive favourable consideration at the hands of a sympathetic Viceroy like Lord Curzon.

### *(f)—Railways and Communications.*

27. The *Punjab Samáchár* (Lahore), of the 28th September 1901, remarks that some time ago the Railway authorities were said to be considering a proposal for providing 4th class accommodation for coolies in the trains on the North-Western Railway, but that so far nothing has come of it. After remarking that the proposal was welcomed by both Hindús and Muhammadans, the Editor expresses the hope that Mr. Finney, the present Manager, North-Western Railway, will endear himself to the public by giving effect to the proposal at an early date. He adds that a friend of his suggests that in order to distinguish the proposed carriages the picture of a sweeper holding a broom in one hand and basket in the other, should be painted on their doors. He then goes on to say that the removal of the 3rd class Booking Office to some distance from the main building of the local Railway Station is proving a source of considerable inconvenience to passengers. The Booking Clerk, moreover, subjects them to unnecessary trouble, and they are, therefore, obliged to accept the offers of policemen on duty to get tickets for them on payment of "tips." Such irregularities, however, were unknown when the booking office was located in the main building, and was directly under the eye of both European and Native officers. It is, therefore, desirable that steps should be taken to put an end to this state of affairs. The Editor would suggest that some trustworthy official be appointed to make secret enquiries into the matter, and has no doubt that were this done, the Railway Police would not find it easy to receive bribes, while passengers would be spared the trouble they have to undergo at present. In conclusion, he thanks the Manager for reducing the working hours of, and granting an increase of pay to, the clerks of the Examiner's Office.

A suggestion to provide a 4th class in the trains on the North-Western Railway.

28. The *Sada-i-Hind* (Lahore), in its issue of the 26th September 1901, publishes a communication in which the writer alleges that the crush at the booking office of the Delhi Railway Station is usually so great that passengers, especially the weak and lame, &c., are put to great inconvenience in purchasing their tickets. He calls upon the local Railway Police to look into the matter and take steps to facilitate the purchasing of tickets at the said station.

A Railway complaint.

29. The *Akhbár-i-'Am* (Lahore), of the 30th September 1901, publishes a communication in which the writer alleges that the menial Railway servants (pointsmen, jamadárs, watermen, sweepers, chaukídárs, &c.,) especially in the Lahore Traffic District, are subjected to unbearable hardships. It is very seldom that

Grievances of the menials of the North-Western Railway.

they are granted leave, and then only without allowances and after repeated applications. Should any of them fall ill, he has to produce a medical certificate in support of his application for leave, and is paid nothing for the period he is absent from duty. It is a pity that the unfortunate employés in question, who are required to work all day and night on wretched salaries, should be treated in such a cruel manner. The writer then calls upon the Manager, the Traffic Superintendent and the District Traffic Superintendent to look into the matter and redress the grievances of the menial servants of the North-Western Railway.

### *(h)—Miscellaneous.*

30. The *Tribune* (Lahore), of the 3rd October 1901, publishes the following remarks on Mr. Pennell's dismissal:—

Mr. Pennell's dismissal.

"The dismissal was a foregone conclusion, and only over-sentimental people, who believed that Mr. Pennell's sacred fervour in the cause of judicial reform might serve as a justification for a multitude of sins, could have doubted it. We believe the majority in the Native Press will disapprove of the Secretary of State's action and blame the Government for not having been able to rise up to the importance of the issues raised by Mr. Pennell. But these good-hearted gentlemen are apt to forget that no Government can afford to condone persistent disobedience and defiance of orders such as Mr. Pennell was ill-advised enough to show during his last days in India. Nor can a Government keep itself going a single day which should concede that its highest members deserved to be castigated by a subordinate in the manner that Mr. Pennell has applied the rod to all and sundry. * * * * Those who helped to confirm Mr. Pennell in his extraordinary doings since his suspension, by lauding him up to the skies and publishing insulting letters addressed by him to the Government before the Government itself officially received them, do not take cognisance of the fact that in part at least they are responsible for his dismissal. It is his disobedience of Government orders and defiance of Government authority—among which came in his reception of a public ovation offered by the people of Noakhali—that have evidently counted in the deliberations of the India Office towards his dimissal as much as anything else."

31. The *Punjab* (Amritsar), of the 1st October 1901, after remarking that there is no truth in the *Tribune's* attacks against Captain Elliott, says that there are very few European Officers who sacrifice justice at the alter of party spirit. Nay, a European Officer will put aside even his personal opinions in the performance of his official duties. The Editor adds that the present Deputy Commissioner of Gujrát is an extremely just and capable administrator. It is, therefore, extremely unfair that bad motives should be imputed to the Captain, and it would appear that personal enmity is at the bottom of the writings which the *Tribune* is publishing against him.

The *Tribune* and Captain Elliott.

Indeed, it is significant that while the Lahore Tri-weekly is running him down, the residents of the Gujrát District are full of praise for the Deputy Commissioner. The Editor then goes on to say that no sensible

person can approve of the *Tribune's* conduct in attacking Captain Elliott out of sympathy for the *Sáhúkárs*, whose cruel treatment of the *zamindárs* is only too well-known to the public.

Civil Hospital Assistants.

32. A Hospital Assistant, writing to the *Akhbar-i-'Am* (Lahore), of the 30th September 1901, remarks that the enhanced scale of salaries of Civil Hospital Assistants is reasonable enough. The only complaint these officials have to make is that their prospects are very limited, and that there is no chance of their being promoted to the post of Assistant Surgeon or Civil Surgeon. Indeed, when a Sub-Overseer, a police constable or a patwári can rise to be a Sub-Engineer, a Deputy Inspector of Police or an Extra Assistant Commissioner respectively, there is no reason why Civil Hospital Assistants should not be promoted to a higher post in the Medical Department. The writer adds that formerly Civil Hospital Assistants were eligible for promotion to the Rs. 55 grade in order of seniority. Under the new arrangement, however, promotions from the Rs. 45 to Rs. 55 grade will be by selection. It is, therefore, to be feared that in future only those Assistants who can flatter Civil Surgeons and ingratiate themselves in the latter's favor, will rise to the first and senior grade. The correspondent then goes on to say that there is very little truth in the charge that Civil Hospital Assistants have acquired a very bad name] in connection with the plague administration. Government's plague measures were very distasteful to the people, and all the blame in connection with their working was thrown on the shoulders of the Assistants. Even, however, if it is granted for argument's sake that a few Hospital Assistants behaved in an objectionable manner, it is manifestly unfair to run down the entire body.

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Punjab Government Press, Lahore—29-10-01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 42. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

Received up to 19th October 1901.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 19th October 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

Mr Kruger.

1. The *Rafiq-i-Hind* (Lahore), of the 5th October 1901, writing about the reported death of Mr. Kruger, remarks that a man who looked on the massacre of thousands of his brave countrymen and the ruin of thousands of Dutch families without shedding a tear, has succumbed to the shock of his wife's death. The Editor adds that the deceased will be long remembered for being mainly responsible for the Transvaal War and the various complications to which it has given rise in South Africa.

The same.

2. The *Vakil* (Amritsar), of the 4th October 1901, writing on the same subject, says that Mr. Kruger's sad death is certain to move the hearts even of his deadliest enemies. His opponents, especially Mr. Chamberlain, adds the Editor, may call him obstinate, foolish, imprudent, proud or whatever else they like. The present, however, is not the time to judge of the character of the deceased *ex*-President of the late Transvaal Republic. History will pronounce that judgment at the proper time. Nevertheless, it may be mentioned that his exile and his helpless, forlorn and pitiable condition were sufficient to soften the stoniest heart. The Editor then goes on to say that the late Mr. Kruger possessed two qualities which are very rare among mankind. In the first place, nothing could shake his faith in his God and religion, and, in the next, he was a man of inflexible determination. It may be added that although it is difficult to predict anything definite about an obstinate people like the Boers, still it is evident that they will not now be able to continue the struggle much longer.

The same.

3. The *Watan* (Lahore), of the 4th October 1901, writing on the same subject, remarks that the Transvaal War has not only inflicted heavy losses on the parties concerned in both men and money, but has also proved fatal to the rulers of the contending countries. It was chiefly the losses sustained by Great Britain in this wretched war that hastened the late Queen-Empress' end, while

Mr. Kruger's death is assuredly due to similar causes. The removal, adds the Editor, of their obstinate and firm-willed President is certain to dishearten the Boers, but it is not likely to shake their determination of not submitting to the British.

Anarchists.

4. The *Paisa Akhbár* (Lahore), of the 5th October 1901, says that its readers cannot be unaware that the anarchists seem bent on murdering every ruler in Europe. The late Empress of Austria and the King of Italy have already fallen victims to these bloodthirsty fiends, while on the occasion of his visit to Paris last year, an attempt was also made on the life of the Shah of Persia. The Editor then publishes an account of the assassination of the late President McKinley, and expresses the hope that the United States will now give up the policy of affording protection to anarchists.

The Hedjáz Railway.

5. The *Vakil* (Amritsar), of the 4th October 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged ... ... | | 4,560 | 3 | 6 |
| (1) Muhammad Mujtaba Khán of Chhawani Nawáb Sáhib ... ... | | 50 | 0 | 0 |
| (2) Munshi Azíz-ud-dín of the Chitrál Political Agency (price of three copies of his *History of Chitrál*) ... ... | | 3 | 0 | 0 |
| Total ... | | 4,613 | 3 | 6 |

The same.

6. The *Watan* (Lahore), of the 4th October 1901, also acknowledges the following subscriptions :—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 236 | 15 | 0 |
| (1) Received through Maulvi Abdul Quyúm, Teacher, Badláda School, Hissar District ... ... ... | 38 | 6 | 0 |
| (2) Received through Maulvi Muhammad Ali, of Wadhára Raza Muhammad, in the Larkána District, Sind ... ... | 10 | 8 | 0 |
| Total ... | 285 | 13 | 0 |

*(b)—Home.*

Muhammadans and politics.

7. The *Paisa Akhbár* (Lahore), of the 28th September and 5th October 1901, says that for some time past the necessities of the times have been compelling the Muhammadans of India to do something to safeguard their political rights,

Indeed, this is what was to be expected. The Prophet's followers are human beings after all, and cannot bear to see their legitimate political rights overlooked. The late Sir Sayad Ahmad Khán and Mr. Beck themselves could not shut their eyes to the truth of this assertion, and the establishment by them of the defunct Anglo-Oriental Defence Association was an acknowledgment of the fact. It is true that both the deceased gentlemen were of opinion that the followers of Islám should adopt a modified form of political activity, *i.e.*, they should neither keep silent nor set on foot a *general* agitation in defence of their rights. The Editor, however, would rather advise his coreligionists to either keep their mouths tightly shut or speak out in plain, unambiguous language. He then goes on to say that ten or fifteen years back the Muhammadans were not so anxious about safeguarding their political rights, and that this anxiety is the result partly of education and partly of certain unpleasant occurrences connected with the Urdu-Hindi controversy in the North-Western Provinces. At all events, the feeling that they should resort to political agitation has become very general among them. Indeed, Shekh Abdullah, B. A., LL. B., has published a very reasonable letter in the *Albashir* on the subject, and suggests that his coreligionists should establish a Congress of their own. On the other hand, Mr. Morison, Principal of the Alígarh College, has written a lengthy letter to the *Pioneer* in which he contends that the Prophet's followers in India have no need to dabble in politics. First of all he tries to show that their requirements not being identical with those of the Hindús, they cannot join the National Congress. It is a pity, adds the Editor, that Mr. Morison, who gives himself out to be a well-informed person, should be ignorant of the fact that the Mussalmáns have decided once and for all that their circumstances do not allow them to participate in the deliberations of the said body. It may be added that at present only two alternatives are before them, *viz.*, either to start a Congress of their own, or to keep silent, live the life of dumb driven cattle and remain contented with whatever the authorities may be pleased to give them. The Principal of the Alígarh College is, however, wrong in thinking that a recourse to political agitation would be certain to alienate Government's sympathies from the Muhammadans. When Government is once convinced that they agitate for political rights in an honest manner and that their demands are reasonable, it will extend to them the same kindness and confidence as are at present enjoyed by the supporters of the National Congress. Equally unsound is Mr. Morison's advice that the Muhammadans should either keep silent or adopt a form of agitation which should be almost tantamount to silence on their part. They *ought* to have a political association of their own; indeed, this is the natural result of the causes which have for some time past been at work in the country. It was their ignorance which made the Mussalmáns indifferent to their political rights. Now, however, that western education is spreading fast among them they are becoming alive to the necessity of doing something to protect these rights. It is significant that the foremost among them are graduates of about ten years' standing, especially the *ex*-students of Mr. Morison's College. In conclusion, the Editor remarks that the meeting which is to assemble at Lucknow on the 21st and 22nd October will decide on what lines the Muhammadan political agitation should be run.

8. The same paper, of the 5th October 1901, publishes a communication from one Khawája Ghulám-us-Saqlain, B. A., who says that it is impossible for his coreligionists to join the National Congress, seeing that there is no community of interest between them and the Congresswalas. Besides, the more prominent supporters of the Congress are hostile to their Mussalmán fellow-countrymen, and seem bent on creating disunion between the latter and the Hindús. The writer then goes on to say that the establishment of a Muhammadan political association may strain the relations between the authorities and the Prophet's followers in India for a time, but that in the end all such unpleasantness is certain to disappear, just as has happened in the case of the National Congress. Nor can their resorting to political agitation result in obstacles being thrown in the way of the Mussalmáns entering the public service. It is possible that for two or three years they may not be appointed to posts in the gift of bigotted officers ; but once the latter come to realize that, like the Hindús, the former will not give up looking after their rights, all opposition will disappear. It should, besides, be remembered that nothing is further from the minds of the Indian Muhammadans than to set their community against Government. The correspondent then endeavours to show that there is no fear of Mussalmán *Raises* abstaining from joining the movement. He adds that should a dozen or score of these gentlemen who regard the posts of Deputy Collector and Tahsíldár as the birthright of their sons and consider it the most meritorious act to secure titles of honour, decide to keep themselves aloof, they should be allowed to please themselves. He further remarks that the step his coreligionists propose to take does not militate against the policy of the late Sir Syad Ahmad Khán, and that the leading members of the Mussalmán community, including the supporters of the Alígarh College, are certain to join the movement. It may be added that the proposed association is not directed against the Hindús, and that it owes its origin chiefly to the necessities of the times and partly to Sir Antony MacDonnell.

The same.

9. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th October 1901, also publishes the foregoing communication.

The same.

## II.—Afghanistan and Trans-Frontier.

10. The *Observer* (Lahore), of the 12th October 1901, writing about the death of the late Amír Abdur Rahmán, makes the following remarks :—

The late Amír.

"The iron ruler of Afghánistán has left the land of the Afgháns a firmly established kingdom, as well regulated as such a land can be in the brief space of a life-time and promising a bright future of commercial, industrial and administrative progress. But this is not the only way in which he has made himself felt in the East. As a potentate and an administrator he was remarkable, but as a rough and ready Statesman he was more remarkable still. He filled with rare ability and political skill the delicate position of the master of a buffer State between two powerful empires like that of the Czar and of Great Britain and served as a successful preserver of peace between two not over-friendly rivals, thus influencing the destinies of the Eastern world. With the zeal of an ardent patriot he set himself the task of regenerating his people

and welding the dismembered dominions of Kabul into one organised whole, aiming at strong defensive military preparedness and enthuiastic internal reform and progress. His efforts in both these directions met with unqualified success. * * * * * *

"Here is an amount of work of which any great man may be proud and humanity is the poorer to-day by the loss of Amír Abdur Rahmán Khán. His chief ambition was that he should leave Kabul in a peaceful state in the undivided possession of his heir, and it seems to have been so far realised, as the death of Abdur Rahmán Khán and the accession of Habíbullah Khán to the throne have passed off as uneventfully and with as little sign of unrest as if Afghánistán was a centre of civilisation and constitutional Government like England. * * * Amír Habíbullah has received a good education and a sound training under his distinguished father. * * * * If God grants him a peaceful reign, there is every chance of his continuing the good work begun by his father and his preserving the same friendly alliance with the British Government in India, which his father so highly prized and for which he was so greatly valued by this Empire."

The proposed Quetta-Nushki Railway.

11. The *Civil and Military News* (Ludhiána), of the 9th October 1901, says that Russian railways in the North of Asia have been extended to such an extent that they constitute a permanent menace to the safety of China and Japan. Should, however, any other Power undertake the construction of a railway in that part of the world, the Muscovite Government becomes green with jealousy and envy. As an instance in point, the Editor remarks that the proposal of the Government of India to connect Quetta and Nushki by means of a railway has given a start to the entire Russian Press. The *Novoevremya* has in particular been thrown off its balance, and expresses the opinion that the projected railway is calculated to prove injurious to the interests of Russia. The Editor concludes by publishing a summary of that paper's article on the subject.

## III.—Native States.

Appointment of a *Nirmala Sádhu* as tutor to the minor ruler of Patiála.

12. The *Hamdard-i-Khálsa* (Amritsar), of the 4th October 1901, publishes a communication in which the writer deprecates the appointment of a *Nirmala Sádhu* as tutor to the young Mahárája of Patiála (*vide* paragraph 12 of the Selections No. 39).

The Muhammadan Press on the change of Ministry in Hyderabad.

13. The *Punjab Samáchár* (Lahore), of the 5th October 1901, remarks that Muhammadan newspapers have raised an outcry over the appointment of Mahárája Kishen Pershád as Prime Minister of Hyderabad simply because he is a Hindu. These papers also allege that the Mahárája being very young is unfit for the post, quite forgetful of the fact that Lord Curzon who is also a young man is administering the country in a praiseworthy manner. The Editor is of opinion that far from being considered a disqualification, youth ought to

be a recommendation, for an old man cannot display the same amount of energy in the performance of his duties as a young man can. Besides, the Mahárája has already worked as Prime Minister of Hyderabad.

## V.—Native Societies and Religious Matters.

Complaint against the Manager, Amritsar Golden Temple.

14. The Secretary to the Gurmukh Sabha of India, Lucknow, writing to the *Hamdard-i-Khálsa* (Amritsar), of the 4th October 1901, remarks that the charges preferred by it against Colonel Jawála Singh, Manager of the Golden Temple, are very serious and should be looked into without delay. He adds that the Colonel has a worthy coadjutor in Munshi Bhola Singh, who is misappropriating the Temple Funds. And the fact that the Manager has so far taken no steps to bring the Munshi to book shows clearly enough that he knowingly connives at the latter's misdoings. It may be mentioned here that Bhola Singh is not only misappropriating money belonging to the Temple, but is also annoying certain worthy persons by maligning them in his newspaper. The writer further remarks that it was the height of impudence on Colonel Jawála Singh's part to assert in a court of law that he was the representative of Guru Rám Dás.

A proposal to erect a church with Government money.

15. The *Anwár-ul-Islám* (Siálkot), of the 1st July (received on the 14th October) 1901, says that (according to rumour) Government has decided to build a splendid church at Ránikhet for the use of a certain section of the local Protestants. If the rumour, adds the Editor, is true, it will not be out of place to enquire if any mosque or temple has ever been built with Government money. If not, why should a church be erected at the expense of Government, especially when the money can be more profitably spent in several other ways. It is, therefore, to be hoped that Lord Curzon will look into the matter without delay, and see that the Government of India continues to be neutral in religious matters.

Mirza Ghulám Ahmad of Kadián.

16. The *Hákam* (Kádián), of the 30th September (received on the 10th October) 1901, reprints from the *Siráj-ul-Haq* a paragraph in which that paper says that the lists published in supplements to the *Shahna-i-Hind* showing the names of persons alleged to have severed their connection with Mirza Ghulám Ahmad's creed are invariably made up ones. As a matter of fact the number of the Mirza's followers exceeds 30,000 and it is daily on the increase. Indeed, the time is not far distant when his sun will be in the ascendant and dazzle the eyes of his adversaries.

## VII.—General Administration.

### *(a)—Judicial.*

The present Divisional and Sessions Judge, Lahore.

17. The *Rafiq-i-Hind* (Lahore), of the 5th October 1901, remarks that it has received numerous letters suggesting the advisability of publicly thanking Mr. Kensington, the present Divisional and Sessions Judge of Lahore, for the able, just and indefatigable manner in which he has been performing his duties. There can be no doubt that he is really a very conscientious and painstaking

officer and has by his stern and impartial administration of justice become thoroughly popular with all classes of the people. The Editor then says that it is the popular wish that Mr. Kensington should not be transferred from Lahore.

*(b)—Police.*

The Indian Police.

18. "A pensioner," writing to the *Akhbár-i-'Am* (Lahore), of the 9th October 1901, after referring to Mr. Brereton's remark that the people of India lack detective ability, says that strictly speaking no Indian police official, whether European or Native, is properly instructed in the art of detecting criminals. The writer, who was himself a Police Officer for sometime, but was subsequently transferred to the Judicial Department, once visited the Police Training School at Phillour *incognito*. He was disappointed to discover that the students of that institution were merely taught drill and certain law books, but that absolutely nothing was done to make them good detectives. He then goes on to say that up to the 15th September last he considered himself an expert in police matters, but that on that date after seeing the Inspector-General of Police of a certain Province he had to change his opinion. The latter officer seems to have a more thorough knowledge of the machinations of the Indian Police. He expressed the opinion that the Police authorities themselves were to blame for the force lacking detective ability. He then remarked that the best way to remedy the evil was to ask Police Officers, whether retired or in service, to write accounts of important cases in which they had displayed conspicuous detective ability. These accounts should be carefully considered by a Commission consisting of Police and Judicial Officers, and abstracts from them collected in book form for use in Police Training Schools. The Police Officer in question added that if the Police had a little more detective ability, they would not have allowed Sultán, the notorious dakait of Shahpur, to make good his escape while surrounded on all sides by policemen headed by the Deputy Commissioner and the District Superintendent of Police (*vide* paragraph 18 of the Selections No. 33). The writer concludes by stating that he is drawing up a memorandum on the question of Police reform.

Recruiting the Police Force in the Jullundur District.

19. The *Akhbár-i-'Am* (Lahore), of the 5th October 1901, remarks that the late District Superintendent of Police of Jullundur was averse to enlisting the residents of his own District in the Police service (*vide* paragraph 19 of the Selections No. 33). It was expected that his successor would reverse this policy, but the expectation has not been realized. According to a Jullundur paper, the new District Superintendent of Police follows in the footsteps of his predecessor, although no valid reason can be assigned for the exclusion of the natives of the Jullundur District from the Police service.

A case of armed dakaity in the Bannu District.

20. The *Siráj-ul-Akhbár* (Jhelum), of the 7th October 1901, publishes a communication in which the writer remarks that in December last one Nabi Bakhsh Khán, Saddozái, who owns some property in the Nar *iláka*, Bannu District,

murdered a Deputy Inspector of Police and a pensioned Havildár, and concealed himself in the hills outside British territory. Two or three months back he returned with a gang of Mahsúd Wazírís and attacked the village of a *Raís* named Attar Sháh Singh at about 8 P.M., but had to retire unsuccessful. He attacked the village a second time at 5 in the evening of the 23rd ultimo and had about 80 Mahsúds with him. A fierce struggle ensued, in which the dakaits succeeded in killing Attar Singh, his eldest son, four of his retainers and a woman, seven persons in all. They also wounded Attar Singh's nephew and carried away his entire property. The residents of certain villages in the Nar *iláka* offered resistence to the dakaits, but without success, as the latter were armed with Henry-Martini and Lee-Metford rifles. On a report of the occurrence reaching the Deputy Commissioner, that officer immediately sent out 50 sowárs to arrest the gang, but to no purpose. The writer then goes on to say that it will be unfair to impose a fine on the residents of the Nar *iláka* or quarter punitive police there. He adds that if every *Raís* in that part of the Province were supplied with breech-loaders, the people would never flinch from offering resistence on such occasions.

The same.

21. The *Watan* (Lahore), of the 4th October 1901, also publishes a paragraph to the same effect and alleges that the Wázírís in the *iláka* are jubilant over the occurrence, and have given Nabi Bakhsh the name of *Gházi Jang*. They have also composed verses in *Pashtu* in his praise, and are full of admiration of his daring and pluck. It is further rumoured that the brigand has taken refuge with the Mullah of the Mahsuds, from whom he receives every possible help. The Editor adds that the non-Wázíri residents of the *iláka* are very much frightened at the occurrence, and suggests that in order to reassure them Military posts should be established between Bannu and Laki (?).

Card-sharpers at Amritsar.

22. The *Ahlúwália Gazette* (Amritsar), in its issue of the 8th October 1901, publishes a communication in which the writer complains that although the doings of the card-sharpers at Amritsar have been thoroughly exposed (*vide* Selections Nos. 37 and 39, paragraphs 29 and 29 respectively), no steps have so far been taken to remedy the evil. He adds that the swindlers seem to be backed by the local police, and that only the other day a certain constable sided with a card-sharper against a gentleman. He then promises to write on the subject at length later on, and calls upon the authorities to look into the matter.

Card-sharpers at Siálkot.

23. The *Siálkot Paper* (Siálkot), of the 1st October 1901, complains that card-sharpers have also appeared in Siálkot and are busy fleecing the people. The Editor will shortly publish the names of these gentry, and show why the police do not bring them to book. After remarking that such *badmáshes* should be required to furnish security under Sections 109 and 110 (of the Criminal Procedure Code), he expresses the hope that Rái Banársi Dás, who is an able and vigilant Magistrate, will direct Chaudhri Hákim Ali, Inspector of the City Police, to submit a list of all persons who live on card-sharping, theft, dakaiti, &c.

How to put down gambling ?

24. The same paper, of the 8th October 1901, says that the fines imposed on gamblers sent up before Magistrates are usually so small that their imposition produces no deterrent effect. The only way to suppress gambling is to require all habitual gamblers to furnish security under Section 109 of the Criminal Procedure Code. The Editor then calls upon Mr. Richardson, District Superintendent of Police of Siálkot, to take proceedings against the local gamblers under the said section, and thereby prevent them from looting innocent persons by card-sharping, &c.

*(e)—Agriculture and questions affecting the land.*

The land revenue assessment.

25. The *Watan* (Lahore), of the 4th (received on the 10th), October 1901, in continuation of its previous remarks (*vide* paragraph 25 of the Selection No. 41 ), says that the *zamíndárs* have not only to pay the land revenue, but that the larger part, and in some cases the whole, of Government's income from several departments (for example, the Salt, the Opium, the Stamp, the Excise, the Forest, the Registration, the Irrigation, the Customs and other similar Departments) also comes out of their pockets. Nay, there are some other taxes, the entire burden of which falls on the shoulders of the rural population. As an instance in point, it may be mentioned that it is only the agriculturists who have to pay chaukídárs, erect boundary pillars, build and keep in repairs quarters for patwáris, pay survey expenses in connection with new settlements, &c., &c. It may be added that the money realised from all these taxes must be at least equal to the amount of the land revenue. But even these items do not exhaust the details of the expenditure on the part of the *zamíndárs* for which Government or its servants are directly or indirectly responsible. The Editor adds that none of the above taxes were known in Akbár's or Aurangzeb's time, and that during the rule of these monarchs the agriculturists had to pay nothing beyond the land revenue Nay, in the event of their crops being destroyed by some visitation, or the produce of their lands being less than usual, proportionate reductions were made in the amount of the revenue claimed from them. Again, they were free to pay Government either in cash or in kind Now, however, the land revenue is calculated on the average produce of a few preceding years, and the revenue payable is fixed in cash for ten, twenty or thirty years to come, the amount being realized whether a *zamíndár* succeeds in raising a crop or not. The Editor then goes on to say that expenses incidental to litigation constitute another heavy burden for the native tiller of the soil, while in connection with official tours almost every village has to spend annually a sum of money only a little less than the amount of its *jama*. In these circumstances, the *Civil and Military Gazette* should decide for itself if the agriculturists deserve pity and relief, or if the land revenue due from them should be enhanced still further. It is of course true that this revenue is not the sole cause of agricultural poverty in India. But it is also a fact that the periodical enhancement of the demand, the rigorous and harsh manner of its realization and the faulty way in which it is assessed, are chiefly responsible for the daily increasing poverty of the *zamíndárs*. The Editor concludes by promising to revert to the subject at some future time.

*(f)—Railways and Communications.*

A charge against a European employé of the Lahore District Traffic Superintendent's Office.

26. The *Akhbár-i-'Am* (Lahore), of the 5th October 1901, publishes a communication in which the writer says that the clerks employed in the Claims Branch of the Lahore District Traffic Superintendent's Office are required to work for 14 hours a day, and that some of them have sent a telegram to the Viceroy enumerating their grievances. It may be added that lately three Europeans were told off to put the branch in order, and that the duty of one of them consists in examining pending cases On the 29th August last, Jafar Hussain, Record Clerk, placed about 250 or 300 cases before this official for disposal. Some of them the latter ordered to be filed without taking the trouble to read the papers. Nor is this all. Shortly after he began to tear the files up and throw them into the waste paper basket. After he had "disposed of" between 100 and 150 cases in this way, Jafar Husain happened to look his way and begged him not to do so, remarking that if some important papers were destroyed great trouble would be the result. The Sáhib, however, paid no heed to his words, and wished to be let alone Jafar Hussain deemed it advisable to keep quiet for fear of being hauled over the coals for impertinence. But he took away the remaining files, at the same time taking possession of the torn ones. Next day, all the four record clerks submitted a representation to the District Traffic Superintendent on the subject Their object in doing so was not to injure the Sáhib in question, but to prevent their being punished in his stead, for since their submission of a memorial to the Viceroy they have been in bad odour with their superiors. After remarking that only the other day Charan Dás and Lakhi Rám, clerks, were summarily dismissed merely because a certain file could not be found in the office, the correspondent remarks that it remains to be seen what punishment will be meted out to an officer who has destroyed about 150 files.

*(g)—Postal matters.*

Sale of envelopes by the Post Office.

27. The *Punjab Samáchár* (Lahore), of the 5th October 1901, remarks that at present two pies extra are charged for a half-anna square envelope, and that this prevents these envelopes from becoming popular. The Editor adds that a blank envelope of the same size and quality can be had for less than two pies, and suggests that, in order to secure a large sale, the envelopes in question should be sold at a cheaper rate than that obtaining in the bázárs. He also suggests that one anna envelopes should be larger in size.

Grievances of Branch Post Masters.

28. One Akmal, of Goleke, writing to the *Siálkot Paper* (Siálkot), of the 1st October 1901, in continuation of his previous remarks (*vide* Selections No. 36 paragraph 40), alleges that the Branch Post Masters of places where the mails are received late at night are subjected to unbearable inconvenience and have to pass sleepless nights. After remarking that in the Postal Department even Sayads and Pandits have to carry parcels containing shoes, the writer calls upon the Postal authorities to remove the evil complained of.

*(h)—Miscellaneous.*

29. The *Rafiq-i-Hind* (Lahore), of the 5th October 1901, regrets that no meeting should so far have been held in the Punjab thank to Sir W. M. Young for relaxing the rigour of the plague regulations. The Editor, however, trusts that such meetings will still be convened and that the people will show that they are grateful to His Honor for their sympathy with them in their troubles.

Sir W. M. Young and the Plague Rules.

30. The *Punjab Samáchár* (Lahore), of the 5th October 1901, complains that it is very seldom that Náib Tahsíldárs are promoted to higher appointments, nay, in some cases they get no promotion for 20 years together. A Náib Tahsíldár cannot become a Munsif, while Settlement Tahsíldárs are almost invariably recruited from among Náib Tahsíldárs working in settlements. Again, no Náib Tahsíldár can aspire to rise to be a Deputy Collector, Zilládárs being preferred for that post. A Náib Tahsíldár's chances of promotion are, therefore, very few and far between. Generally speaking, however, he is a more experienced official than a Munsif, while his settlement training peculiarly fits him for disposing of land cases. The Editor, therefore, suggests that deserving Náib Tahsíldárs should be eligible for promotion to the post of Munsif.

Prospects of Náib Tahsíldárs.

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[ Vol. XIV. ] [ No. 43. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 26th October 1901.**

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[ Vol. XIV. ] [ No. 43. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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## I.—POLITICS.

### *(a)—Foreign.*

Mr. Kruger.

1. The Editor of the *Rafiq-i-Hind* (Lahore), in its issue of the 12th October 1901, says that several gentlemen have objected to his speaking of Mr. Kruger with the greatest contempt and seem to be under the impression that he does so merely to curry favour with the powers that be. He, therefore, wishes to make it clear that he speaks of Mr. Kruger in the strain he does not only because Oom Paul is an enemy of the British Government, but also because this tyrannical and cruel man used to treat native immigrants in the Transvaal as even sweepers and *Chumárs* are not treated in India. Again, his treatment of his own fellow-countrymen has been that of a selfish traitor. While the best among his followers were perishing on the battle field, he left them to their fate and fled to Holland taking with him as much gold as he could carry. And yet, this hardhearted, selfish and hypocritical man justifies his iniquities in the name of religion.

The Hedjáz Railway.

2. The *Watan* (Lahore), of the 11th October 1901, publishes a communication in which the writer exhorts his co-religionists to subscribe liberally towards the Hedjáz Railway Fund and thereby earn the blessings of God in this and the next world. He adds that he was under the impression that Maulvís would take a leading part in the movement and make their co-religionists subscribe a large sum of money for the work. These worthies, however, seem to think their sole duty in life is to eat rich food and create discord and disunion among the Muhammadans.

3. The same paper acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 285 | 13 | 0 |
| (1) Received through Maulvi Abdur Razzáq, of Payal, Patiála State ... ... | 10 | 0 | 0 |
| (2) Received through Maulvi Abdus Samad, Manager, Madrisá-i-Imdádia, Durbhanga ... ... ... | 80 | 6 | 0 |
| Total ... | 376 | 3 | 0 |

4. The *Vakil* (Amritsar), of the 14th October 1901, also acknowledges the following subscriptions :—

The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 4,613 | 3 | 6 |
| (1) Somaros Mama (?), Behar ... | 2 | 0 | 0 |
| (2) Maulvi Ahmad Ali, Vakil, and others, of Agra ... ... ... | 75 | 0 | 0 |
| (3) Received through Subedár Zaríf Khán and Jamadár Ghulám Muhammad with the China Field Force at Hong Kong ... | 357 | 4 | 0 |
| (4) Received through Dr. " M. D." with the China Field Force ... ... | 101 | 13 | 7 |
| Total ... | 5,149 | 5 | 1 |

*(b)—Home.*

5. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th October 1901, publishes a communication from Maulvi Nazir Ahmad, B. A., LL. B., a local Pleader, who, in continuation of his previous remarks (*vide* paragraph 6 of the Selections No. 39), says that Shekh Abdullah, B. A , LL. B., a Vakíl at Aligarh, has published a queer letter in the *Albashír* of the 10th September last regarding the advisability of the Indian Muhammadans doing something to safeguard their political rights. The gist of this letter seems to be that the Musalmáns should establish a National Congress of their own, set on foot a general political agitation, and convert every *chaupál* and mosque into a political meeting house wherein young men from the (Alígarh) College could stump and display their oratorical powers before ignorant *samindárs*, carpenters, blacksmiths, &c. After remarking that nothing could prove more fatal to the best interests of his co-religionists, the Maulvi endeavours to prove that the *Albashír's* correspondent is wrong in saying that, were the late Sir Syad Ahmad Khán and Mr. Beck alive now, they would have regretted the method they adopted in 1893 to safeguard the political rights of the Muhammadans; that the defunct defence association which they founded was based on wrong principles; and that experience has proved it to have been barren of results.

Muhammadans and politics.

The late Amír.

6. The *Watan* (Lahore), of the 11th October 1901, writing about the late Amír's death, remarks that one of the brightest luminaries in the Muhammadan world has suddenly disappeared from view. It is true that Abdul Rahmán has died full of years; still everybody seems to be convinced that it would have been to the good not only of Afghánistán and other Islámic countries and India but of the entire world if this peerless Statesman, who had commenced the work of introducing reform and civilization in his kingdom and was converting it into a pillar of strength both to this country and the Musalmán world, had been permitted to finish the task. Besides, it is possible that his removal before the termination of the Transvaal war may, by emboldening the enemies (of the British Government), endanger the world's peace. After referring to the reforms introduced in Afghánistán by the dead Amír, the Editor remarks that Habíbullah Khán is a man of mild disposition, but that only a strong ruler can keep in hand a turbulent people like the Afgháns. In conclusion, he says that it is quite on the cards that the new Amír may send for his late tutor Chaudhri Sultán Ahmad.

The same.

7. The *Vakíl* (Amritsar), of the 11th, 14th and 18th; the *Chaudhwin Sadi* (Ráwalpindi), of the 15th; the *Rafíq-i-Hind* (Lahore), of the 12th; the *Shamím-i-Hind* (Jullundur), of the 12th; the *Punjab* (Amritsar), of the 15th; and the *Patiála Akhbár* (Patiala), of the 18th October 1901, also publish appreciative obituary notices and refer to the dead Amír's efforts to establish peace and order in Afghánistán, develop its resources and increase its military strength.

The same.

8. The *Paisa Akhbár* (Lahore), of the 19th October 1901, also publishes a brief sketch of the life of Abdul Rahmán and says that His Highness was opposed to Government's proposal to connect Chaman and Kandahár by means of a railway. It may be added that everything required for the construction of this railway is stored at Chaman. Nay, the Editor learns from a reliable source that on the occasion of the Viceroy's last visit to Balúchistán the Engineer, under whose supervision the work should be executed, was also named. Again, some time back when the late Amir was wrongly reported to be dead certain Anglo-Indian newspapers advised Government to extend the Quetta-Chaman Railway to Kandahár, as also to conclude with Abdul Rahmán's successor an agreement more favourable to itself. After remarking that it is not easy to gauge the present feelings of the authorities on the subject, the Editor says that the closing of public offices in India on the 14th October as a mark of respect to the memory of the dead Amir affords a strong proof of the friendly relations existing between the Government of India and that of Afghánistán. He further remarks that meetings to pray for peace to the soul of His late Highness are being held in all parts of India.

The same.

9. The *Akhbár-i-'Am* (Lahore), of the 12th; the *Lahore Punch*, (Lahore), of the 16th; and the *Sadai Hind* (Lahore), of the 12th October 1901, writing on the same subject remark that Abdul Rahmán's death is a great

loss to the British Government, and express the hope that his removal will not lead to complications between Great Britain and Russia.

The same.

10. The *Vakíl* (Amritsar), of the 14th October 1901, remarks that never before had public offices in India been closed as a mark of respect to the memory of a deceased ruler of Kábul. Indeed, the friendly relations which existed between Government and the dead Amír and the latter's efforts to maintain these relations demanded that Government should have looked upon his death as that of a friend. The Editor adds that this opportune expression of sympathy on the part of His Excellency the Viceroy is calculated to lead to good results and bind this country and Afghánistán more closely together.

The same.

11. The same paper, of the 18th October 1901, reports that at 6 P. M. on the 15th idem a very large number of Muhammadans assembled in the Imperial Mosque at Lahore and prayed for peace to the soul of the departed Amír. Prayers were also offered on hehalf of Habíbullah Khán, and the Almighty was petitioned to grant him long life and prosperity. Khán Bahádur Muhammad Barkat Ali Khán made a short speech suited to the occasion.

## III.—Native States.

Appointment of a *Nirmala Sádhu* as tutor to the minor Mahárája of Patiála.

12. "A Sikh" writing to the *Ahlúwália Gazette* (Amritsar), of the 16th October 1901, takes exception to the appointment of a *Nirmala Sádhu* as tutor to the minor Mahárája of Patiála, and says that the religious beliefs of the *Nirmalás* are opposed to the tenets of Sikhism. The writer, therefore, requests the Council of Regency to look into the matter and replace the present tutor by Bhái Bishen Singh, more than one members of whose family have been instructors to the rulers of Patiála. He adds that in case Bishen Singh is not considered fit for the post, the same should be conferred on Bhái Chatar Singh, who is an able man and a true Sikh.

## V.—Native Societies and Religious matters.

Mirza Ghulám Ahmad.

13. A Lahore correspondent writing to the *Chaudhwin Sadi* (Ráwalpindi), of the 15th October 1901, reproduces from an Egyptian Newspaper, *Alminár* (?), a review of Mirza Ghulám Ahmad's *Ijáz-ul-Masíh* in which the reviewer (the Editor) rails at the Mirzá's ravings, and says that the book is full of mistakes both of idiom and grammar. He further remarks that the Mirza represents the convictions of the Prophet's followers regarding the promised Messiah and Mehdi to be mistaken, and wishes to alter the same so as to suit his own convenience. As for his claim that his having written the aforesaid book in seventy days constitutes a miracle, it is sufficient to say that there are hundreds of men who can produce better literary works in seven days. Of course the Editor knows full well that the author's followers, who are labouring under a delusion, will not agree with him. He then goes on to say that the Mirza's pretensions are as ridiculous as those of Shekh Muhammad Abu Hanbal of Zaqáziq, who claims that every one passing a night in his company comes to know the Qurán by heart.

Commenting on the above the writer observes that the "Prophet" of Kádián's claims clash with the tenets of Islám, and that it is for this reason that no Ulema has so far embraced his creed. It is only a few ignorant or English-speaking persons, who wish to interpret the Qurán in their own way, who profess to follow his teachings.

The Muhammadan religion and walking over fire.

14. The *Paisa Akhbár* (Lahore), of the 12th October 1901, deprecates the *Nayyar-i-Azm's* assertion that Sayad Sikandar Shah's walking over burning coals at Lucknow was a miracle, attesting the superiority of the Muhammadan religion, and remarks that such feats can reflect no credit on a faith. If the Sayad, adds the Editor, has taken to walking on fire in order to earn his livelihood, there can be no objection to it. It is, however, a pity that he should deceive people by lending a religious colour to his performances and asserting in his hand bills that it is through the excellence of Islám alone that he can walk bare-footed on live coal. It may be mentioned that sometime back the Sayad circulated a notice in Lahore in which he promised to walk over fire and water without burning or wetting his feet, but that he quietly left the city on the appointed date.

## VII.—General Administration.

### *(a)—Judicial.*

The case against the *Anwar-ul-Islám*.

15. The *Siálkot Paper* (Siálkot), of the 16th October 1901, remarks that the case Emperor *versus* Munshi Karím Bakhsh, Editor, *Anwar-ul-Islám*, came up for hearing before Sardár Pertáp Singh, Extra Assistant Commissioner, on the 15th idem. The counsel for the defence applied for adjournment under Section 528 (8) of the Criminal Procedure Code. The Public Prosecutor opposed the application on the grounds that the case had already been heard once or twice; that the accused's application for the transfer of the case from the Court of the Sardár had been rejected by the Deputy Commissioner; and that the present date had been fixed for examining witnesses for the defence. The Court, however, granted the request and ordered the accused to produce his witnesses on the 2nd November if, in the meanwhile, the Chief Court declined to sanction the transfer of the case.

A judicial complaint.

16. The same paper alleges that the complaint is general that not a few Courts take months in delivering judgments in civil suits. After pointing out the evil results of this practise, the Editor suggests that the Chief Court should direct all Judicial Officers to deliver judgments within a week after hearing the arguments of pleaders.

Appointment of Commissioners in civil suits.

17. The *Victoria Paper* (Siálkot), of the 16th October 1901, suggests that Divisional and District Judges and Deputy Commissioners should prepare lists of persons competent to work as Commissioners in civil suits and that the names of only those persons who are respectable and have a position in society and in whose honesty the public has thorough confidence, should be entered therein. After remarking that Commissioners should invariably be selected from among such persons, the Editor further suggests that fees should be paid to them at a fixed rate, which, however, should on no account exceed that at which Court fees are levied.

(*b*)—*Police.*

18. The *Paisa Akhbár* (Lahore), of the 19th October 1901, publishes a communication from one Amír Dín, who says that at noon on the 25th September last a goldsmith and some other persons of Pákpattan forcibly carried away the grown up daughter of another goldsmith of the town. When the girl's father heard of this, he collected together a few friends and started in pursuit of her abductors. The pursued and the pursuers met at a distance of about half a mile from the town, and in the ensuing struggle several of the latter were wounded, and are now lying in the hospital. The relations of the girl went to the Thána, and applied for help from the Police. Strangely enough, however, the guardians of the public peace neither took down the report of the occurrence nor did they give the assistance applied for. Upon this, the aggrieved party sent a telegram to the Deputy Commissioner, Montgomery, and another to the District Superintendent of Police. It was only when the Police officials concerned came to know of this, and after the Tahsíldár of Pákpattan had taken them to task for refusing to help the girl's relations, that they thought it worth while to bestir themselves. After remarking that night had set in by that time, the writer says that the girl has not been discovered up to the present, but that the Deputy Inspector of Police has made several arrests on suspicion.

A complaint against the Pákpattan Police.

19. The *Ahlúwália Gazette* (Amritsar), of the 16th October 1901, alleges that gambling is very rampant in Amritsar, and that even *Raises* and *Sufedposhes* take part in it. Indeed, it is feared that if things go on at this rate many a shopkeeper is certain to become bankrupt after the *Dewáli*. The Editor adds that if the police were to turn their attention to the evil, he would render them every possible help. He then goes on to say that gambling is carried on near the fort and the *Tunda-ka-Táláb* all the year round, and that the gamblers have a kind of association composed of fifty shareholders. They pay a fixed monthly sum to several persons (? Police officials), and they thus carry on their nefarious business with impunity. The Editor then urges Mehta Arjan Dás, Assistant District Superintendent of Police, to remedy the evil by taking security from gamblers as was done by Mr. Warburton. He adds that he has received a list of the names of traders, *Sufedposhes* and Government servants who practise gambling, and promises to lay the same before the local authorities unless the worthies in question mend their ways.

Gambling in Amritsar.

20. "A pensioner" writing to the *Akhbár-i-Am* (Lahore), of the 16th October 1901, in continuation of his previous remarks (*vide* paragraph 18 of the Selections No. 42), says that formerly the vacant posts of Sergeants in the Punjab Police Force were filled by District Superintendents of Police. Now, however, they are in the gift of the Deputy Inspectors-General who appoint their proteges over the heads of deserving subordinates. As a consequence, the District Superintendents of Police have lost much of their prestige, and those working under them have come to regard them as wholly powerless. The writer then goes on to say that only those persons should be

A suggestion to hold competitive examinations for entry into the Police service.

admitted into the Force who show signs of developing into good Police Officers. Under the present arrangement, however, worthless sons of Judges and *Raises* are taken on direct into the Police service. The fact of the Commissioners of their respective Divisions or of the Deputy Inspectors-General being pleased with their fathers is considered of far more importance than the nature of their abilities. The correspondent suggests that a fixed proportion (say $\frac{1}{8}$th) of the posts of Sergeant, Deputy Inspector and Inspector of Police should be filled by holding a competitive examination at which the candidates' detective abilities should be specially tested.

*(c)—Municipal and Cantonment affairs.*

The representation of Sikhs on the Amritsar Municipal Committee.

21. The *Ahlúwália Gazette* (Amritsar), of the 16th October 1901, remarks that although the Sikhs form the major part of the population of Amritsar, they are not adequately represented on the local Municipal Committee. Now that the Municipal elections are drawing near, the Editor adds that steps should be taken to remedy the evil, and suggests that one-third of the Municipal Commissioners should be Sikhs. He further suggests that the followers of the Guru should vote for their own co-religionsts alone, just as Muhammadans do for men of their own faith.

*(d)—Education.*

The notification regarding the use of authorized text-books.

22. The *Punjab* (Amritsar), of the 8th October 1901, in commenting on the notification regarding authorized text-books, says that no one can object to Government schools and even aided schools being required to use these books. It is, however, nothing short of high-handedness to compel private schools to do the same on pain of their students being excluded from University Examinations. The notification, adds the Editor, is calculated to encourage cramming which has already proved harmful to the cause of education in this country. It will, besides, arrest the growth of indigenous talent by preventing many an author from writing new books. This is more regrettable as the majority of books in use in the country are worthless and encourage cramming, and even militate against accepted canons of morality. The Editor concludes by urging Government to reconsider the notification and exempt private schools from its operation.

*(e)—Agriculture and questions affecting the land.*

The land revenue assessment.

23. The *Watan* (Lahore), of the 11th October 1901, in continuation of its previous remarks (*vide* paragraph 25 of the Selections No. 42), says that the original contention of the *Civil and Military Gazette* was that the rent paid to a land-holder by his tenant was usually from seven to ten times as large as the land revenue and cesses In the article in its issue of the 30th August last, however, the *Gazette* omits all mention of the tenant and merely says that "the average margin" of the land-holder "is rather more than fifteen times the aggregate of revenue and cesses." This assertion, it may be added, can be interpreted in two ways. It may either mean that the above rent *minus* the Government demand is fifteen times that demand, or that the gross produce (less "revenue and cesses") of the holdings of a peasant proprietor is fifteen times as

large as the aforesaid demand. The process by which the Lahore Anglo-Indian daily has come to the conclusion referred to above leaves no room for doubt that it had the latter case in mind at the time, whereas the former was the point at issue. This would show that, finding its original contention to be indefensible, that paper has thought fit to shift its ground, which is an indirect acknowledgment of the incorrectness of the said contention. Indeed, it is very seldom that the "margin" of a land-holder is even equal to the Government revenue and the local cesses put together. It may be added that the position taken up by the *Civil and Military Gazette* in its issue of the 30th August is also very weak, and that it will find it very difficult to prove that the agricultural population of India consists exclusively of peasant proprietors, which the contention now put forward by it presupposes. Besides, the figures on which it bases its arguments are conjectural and cannot be relied upon for a moment. Again, it seems to think that "produce" and "profits" are synonymous terms—a mistake which even a school boy would not commit. The *Gazette* says that the estimated average gross produce of India is over twenty rupees worth per head of the agricultural population, and that the average incidence of Government revenue *plus* local cesses is Re. 1-8-0 per head. From this it rushes to the conclusion that the average "margin" of the agriculturists is rather more than fifteen times the aggregate of the said revenue and cesses. It takes no account of the multifarious expenses a *zamíndár* must incur before he can raise a crop; otherwise it would have paused to enquire if, after paying all these expenses, anything is left to meet even the Government demand, and if the land is really as profitable an investment as it thinks it to be.

The present condition of the *zamíndárs*.

24. "A Punjábi Extra Assistant Commissioner" writing to the *Rafiq-i-Hind* (Lahore), of the 12th October 1901, says that no fair-minded and well-informed person can deny—

(1) that the *zamíndárs* are the most important section of His Majesty's subjects in the Punjab;

(2) that the larger part of Government's income is derived from the land revenue;

(3) that the agriculturists not only pay the above revenue, but also prove useful to Government in several other ways;

(4) that it is the *zamíndárs* on whom the authorities chiefly depend for the defence of the country;

(5) that the prosperity of the country is entirely bound up with that of the tillers of the soil;

(6) that the *zamíndárs* are the mainstay of trade and *Sáhúkára* business;

(7) that the present condition of the agricultural classes in the Punjab is by no means satisfactory, nay, is growing worse from day to day; and

(8) that the collapse of the *zamíndárs* of the Punjab would be certain to prove harmful to both Government and the people.

The writer than goes on to say that Government, its servants, those

dependent on the *zamíndars*, traders, money-lenders, &c., should all combine to improve the lot of the agricultural classes. He wishes to add that it is a mistake to suppose that Government alone is in a position to remedy the evil. After remarking that according to the Land Alienation Act agriculturists in the Punjab consist exclusively of Sikhs and Musalmáns, he exhorts them to shake off their lethargy and strive to better their conditions. He then deprecates the conduct of Mr. R. C. Dutt and others in attributing agricultural poverty in India to the severity of the land revenue assessment, and promises to refute Mr. Dutt at some future time.

*(g)—Postal matters.*

Grievances of the Lahore Postal peons.

25. The *Rafiq-i-Hind* (Lahore), of the 12th October 1901, after praising Mr. Stewart, the present Post Master of Lahore, for the interest he takes in his work and for increasing the number of deliveries in Lahore, complains that while the work of the postal peons has almost been doubled, they have been granted no increase of pay nor has their number been increased. The natural result is that their entire time is taken up in making deliveries and they cannot attend to their private affairs. The Editor, therefore, suggests that their salaries should be raised, and adds that if this is not done and the resignations tendered by the peons are accepted, it will not be easy to procure new men at the present low rate of salaries.

*(h)—Miscellaneous.*

A complaint in connection with the competitive examination for the post of Extra Assistant Commissioner.

26. The *Paisa Akhbár* (Lahore), of the 12th October 1901, complains that the most serious grievance of candidates for the competitive examination for the post of Extra Assistant Commissioner is that they have to appear before a Medical Board only one day before the examination and those whose health is not considered satisfactory are excluded from the competition. One of the candidates rejected this year is Shekh Muhammad Iqbál, M.A, who appears to be in perfect health, but who must now bow to the decision of the Board. The Editor then suggests that the candidates should be required to undergo a Medical Board test long before the date of the examination and not after they have prepared for it. Under the present arrangements, he adds, a candidate who is rejected by the Board after he has spent a good deal of time and money in preparing for the examination is naturally enough subjected to acute mental torture. The Editor concludes by remarking that this year only five Muhammadan and two Christian candidates have been allowed to compete, the only Hindu candidate having been rejected.

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FROM THE

# NATIVE NEWSPAPERS

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**Received up to 2nd November 1901.**

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# SELECTIONS

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# NATIVE NEWSPAPERS

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## I.—POLITICS.

### *(a)—Foreign.*

The Boer War.

1. The *Sat Dharam Parchárák* (Jullundur), of the 18th (received on the 28th) October 1901, writing about the renewed Boer activity, says that commandos of the late Dutch Republic still consist of thousands of soldiers, while Oom Paul does not yet seem to have abandoned hope. It may be added that the telegrams from the seat of war show that a new spirit seems to have been breathed into Mr. Kruger's following. After remarking that various reports of the capture of large numbers of Boers have been received since the 9th October, the Editor suggests that perhaps those Boers whose supplies have run out make over their arms to their friends and then surrender themselves to the British forces.

The Franco Turkish dispute.

2. The *Vakil* (Amritsar), of the 25th October 1901, writing about the Franco-Turkish dispute, says that Reuter wires that France has hitherto refrained from adopting coercive measures against Turkey chiefly for fear of giving rise to internal disruption. Another telegram says that at the request of Russia and France the Powers are thinking of bringing pressure to bear on the Sultán to fulfil his engagements regarding Macedonia and Armenia, &c. The Prophet's followers need not, however, feel anxious at the prospect, for there is not the least likelihood of things culminating in a war. The French themselves are not only a fickle and light-hearted people, but are also too weak to go to war with a powerful country like Turkey. It is true that Russia, who is under monetary obligations to them, has arrayed herself on their side; but she may be depended on not to draw the sword for their sake. Indeed, as a

recent article in the *Times* shows, the Franco-Russian alliance is more apparent than real. Again, Austria being a rival of the Northern Calossus will also never join hands with France. As for Great Britain, she is already engaged in a war in South Africa and cannot afford to interfere in other people's affairs. The only remaining Power—Germany—is also certain not to side with the French, seeing that her commercial and other relations with Turkey do not admit of her offending the Sultán. There can, therefore, be no gainsaying the fact that a war between the Turks and Christian Europe is out of the question. All that is likely is, that the Power's Ambassadors in Turkey will again make their existence felt by holding out vain threats to the Porte for a few days.

The Hedjás Railway.

3. The *Watan* (Lahore), of the 18th October 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 376 | 3 | 0 |
| (1) Received through Munshi Farid-ud-dín Ahmad of Radauli (?) ... ... | 215 | 0 | 0 |
| (2) Shekh Muhayy-ud-dín Haidar, Ráis, Sheikhopur, Badáon ... ... | 25 | 0 | 0 |
| (3) Received through Munshi Muhammad Fayáz, being the amount collected from the residents of the Jatwán Mohalla, Saháranpur ... ... ... | 12 | 11 | 0 |
| (4) Received through Munshi Muhammad Ali, of Chakráta ... ... ... | 13 | 10 | 0 |
| Total ... | 642 | 8 | 0 |

The Editor adds that of the total amount acknowledged only about Rs. 125 were received before the receipt of tickets from Mulla Abdul Qayúm (*vide* paragraph 4 of the Selections No. 37), and that consequently that gentleman has been asked if the money collected should be remitted to him or direct to Constantinople.

The same.

4. The same paper of the 25th October 1901, acknowledges the following further subscriptions :—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 642 | 8 | 0 |
| (1) A subscriber to the *Watan* ... ... | 5 | 0 | 0 |
| (2) Syad Muhammad Murtaza Ali of Morádabád ... ... ... | 2 | 0 | 0 |
| Total ... | 649 | 8 | 0 |

and states that, Mulla Abdul Qayúm having authorised the Editor to make remittances direct to Constantinople, he has sent two postal money-orders

of £20 (Rs. 300) each to the Turkish Finance Minister. The amount paid on account of money-order commission, &c, is in addition to the money remitted and comes to Rs. 6-13-0. The balance in the office of the *Watan* on the 24th October was Rs. 42-11-0. It may be added that a sum of Rs. 465-6-0 was remitted to Turkey in the beginning of July last, and that the total of the two remittances therefore comes to Rs. 1,072-3-0.

The same.

5. The *Vakil* (Amritsar), of the 25th October 1901, also acknowledges the following subscriptions:—

| | Rs. | A | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 5,149 | 5 | 1 |
| (1) Ahmed Husain of Farídabad (price of one copy of his *Rafíq-i-Naujwánán*)... | 0 | 6 | 0 |
| (2) Through Sheikh Fida Rasúl, Náib-ul-Rayásat, Jehangírabád, District Bára Banki ... ... ... | 185 | 3 | 0 |
| (3) Munshi Azíz-ud-dín of the Chitrál Political Agency (price of two copies of his *History of Chitrál*) ... ... | 2 | 0 | 0 |
| (4) Munshi Muhammad Husain Khán, Magistrate of Barwáha ... ... | 35 | 12 | 0 |
| (5) Hakim Syad Ali Muzaffar, Chandpur, District Bijnour ... ... | 12 | 4 | 0 |
| (6) Mirza Muhammad Agha Khán, Soukhra State, District Mandsur ... ... | 5 | 0 | 0 |
| (7) Syad Husain Ahmad, Faizabad ... | 1 | 0 | 0 |
| (8) Syad Ghulám Haidar Shah of Khassan | 5 | 0 | 0 |
| Total ... | 5,395 | 13 | 1 |

The same.

6. The same paper remarks that a receipt for Rs. 2,000 remitted from its office to the President of the Hedjáz Railway Fund, Constantinople, has been received. The President has also sent the tickets indented for, and writes to say that the proposed Railway is being constructed with the greatest possible dispatch. The Editor then exhorts his co-religionists to subscribe liberally towards the Fund and enable him to send a further remittance of at least Rs. 5,000.

*(b)—Home.*

Muhammadans and politics.

7. The *Paisa Akhbár* (Lahore), of the 26th October 1901, says that commenting on the *Aligarh (Institute) Gazette's* suggestion regarding the resuscitation of the defunct Defence Association for the purpose of safeguarding the political rights of the Indian Muhammadans, the *Vakil* observes that the Musalmáns should content themselves by merely laying before Government respectfully-worded representations regarding their rights and asking influential, leading and educated persons among them to wait upon the authorities in the same connection. The *Vakil* is afraid that if, in the protection of their national rights, the Prophet's followers in the country were to resort to political agita-

tion or prejudice their ignorant brethren against Government by criticising official measures in a foolish manner, imputing dishonest motives to the authorities, the movement would assuredly prove harmful to the best interests of the Musalmán community. But, says the Editor of the *Paisa Akhbár*, submitting representations to, and sending deputations to wait upon Government being neither more nor less than political agitation, it is idle not to call a spade a spade. Besides, cannot the Muhammadans safeguard their political rights without raising foolish objections against official measures or imputing dishonest motives to the authorities? It may be mentioned here that political education would be certain to remove the distrust with which ignorant Muhammadans must now view certain acts of Government, for distrust is the natural offspring of ignorance. The Editor adds that listening to speeches like those delivered at Congress gatherings cannot possibly incite his co-religionists to resort to bloodshed. Nor can he believe for a moment that they are imprudent, ignorant, or even brave enough, to do so.

The same.

8. The same paper publishes a communication from Khawája Ghulám-us-Suqlain, B.A., who, in continuation of his previous remarks (*vide* paragraph 8 of the Selections No. 42), says that Muhammadan newspapers are not equal to the task of laying the grievances of their constituents before Government. It should also be remembered that those who sit silent and do not perform the duties they owe themselves are certain to be left behind in the race of progress. Again, it is the duty of the Indian Musalmáns to profit by the political rights conferred on natives by Government, *i. e.*, to secure comfort, civilization and freedom for all sections—high as well as low—of their community. The writer, however, disagrees with those who suggest the resuscitation of the defunct Defence Association in order to safeguard the rights of the Muhammadans; and says that these are the very gentlemen who have discredited their co-religionists in connection with the Urdu-Hindi controversy. He further remarks that agitation is not bad in itself, and that it is the manner in which it is carried on that makes all the difference.

The same.

9. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st November 1901, reprints the above.

The same.

10. The *Sat Dharam Parchárák* (Jullundur), of the 11th (received on the 28th) October 1901, remarks that some discussion is again going on among the Muhammadans in connection with the National Congress. Mr. Morison of the Aligarh College advises them to keep aloof from the Congress, and is of opinion that they should establish a political association of their own only if they possess the men and money to carry on its work. He further remarks that the Prophet's followers should always support Englishmen and oppose Hindús. The *Observer*, however, disagrees with Mr. Morison, and deprecates the attempts of outsiders to meddle with the affairs of Musalmáns and thereby injure their interest. In the meanwhile, Mr. Shah Dín, who is considered one of the leaders of the young Muhammadans of the Punjab, has suggested that his co-religionists should establish a society to safeguard their political rights.

He is, however, of opinion that this Society should be obedient to Government and should prevent Muhammadans from going over to the Congress. The Editor can see no difference between the proposals made by Messrs. Morison and Shah Dín, and says that if the followers of Islám in India are never to go against Government, the only question at issue is whether they can run a political association. He then goes on to say that if the Musalmáns have decided to resort to political agitation they should join the National Congress. In case, they find that their voice is disregarded and that their joining the Congress is likely to prove harmful to their interests they can at once sever their connection with that body for ever.

The rumour regarding the King-Emperor's coronation at Delhi.

11. The *Vakil* (Amritsar), of the 25th October 1901, in referring to the rumour that the King-Emperor will pay another visit to India and be crowned at Delhi, remarks that although it seems premature to say anything definite about an event so far distant, still it is significant that the rumour had not been contradicted up to the time the last mail left England. The Editor adds that it would not surprise him if, for certain political reasons, the rumour is not officially confirmed till the last moment. It should be remembered in this connection that natives may be devotedly loyal to the British throne, but that anarchists, &c., are still a reality, and that the modern means of locomotion enable these enemies of humanity to transport themselves to any part of the world.

The new Frontier Province.

12. The *Tribune* (Lahore), of the 29th October 1901, writing about the North-West Frontier Provinces, makes the following remarks :—

" The increased cost to the State, it is stated, would amount to three lakhs or so only. The advocates of the measures are pointing out that considering the vast advantages calculated to accrue from the change the slight extra expenditure should not be taken into account. We confess our inability to see where the ' vast advantages ' come in. The substitution of rule-of-thumb methods of ' political ' rule for settled, civilized administration cannot of course constitute an advantage in itself. The local rulers will be mostly old Punjab officials.

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" However incapable we may be of seeing great wisdom in the scheme about to be a *fait accompli*, we sincerely wish it success, as loyal citizens.

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" It has been solely unselfish solicitude for the welfare of the people inhabiting the settled and civilized portions of the Frontier who are in race, language and manners the same as the inhabitants of cis-Indus Punjab that has prompted the unanimous protests against the change in our Province."

## II—Afghanistan and Trans-Frontier.

The dead Amír.

13. In the course of an article headed "The death of the Amír" the *Tribune* (Lahore), of the 10th October 1901, makes the following remarks:—

"Abdur Rahmán laid the foundations of Afghán power in a most thorough and business-like manner. Though he began his work too late in life to live to see it well advanced, yet it will surely be lasting, to judge from all that is known about it. He has left a compact, well-disciplined army between 30 or 40 thousand strong, who may be trusted to give a good account of themselves whenever an opportunity occurs. The weapons in the hands of the majority of regular Afghán troops are of the best morden type, and several battalions are better armed than Native Indian Infantry regiments. He has left behind a great factory and workshop in Kabul modelled on the best European models, which has turned out hundreds of skilled workmen. At this shop, from war-like weapons and munitions to boots and soap, almost every implement and article of domestic and agricultural use are made according to the most advanced processes. He left behind well organised *Nezárats* (Secretariat Offices), and work in every department proceeds with the exactitude and precision of a machine. He removed the disabilities under which his Hindu subjects had laboured for centuries. Above all he has given the Afgháns a taste of the blessings of a settled and strong Government, and won the best and largest part of the population to the side of law and order. He has left the Afgháns a united race, and he ever tried to elevate their status and dignity in the eyes of the world. His dearest wish to have direct relations with the British Foreign Office was not realized, but he dazzled his subjects by the cordiality and fervour of the Sultán's message to him."

The same.

14. The *Watan* (Lahore), of the 18th October 1901, says that newspapers throughout the world have admitted that the deceased ruler of Kabul was really a "great man" and possessed some of the most pre-eminent virtues. It is, however, to be regretted that the only discordant note in this chorus of praise should have been struck by a Muhammadan paper. This print is of opinion that the dead Amír had converted Afghánistán into a vale of tears; that during his rule the Afgháns lost much of their freedom and manliness; and that had he lived a few years longer they would have become wholly *effete*. The Editor then refers to Abdur Rahmán's efforts to unify his kingdom, increase its military strength and breathe a spirit of patriotism into his subjects, and says that the aforesaid newspaper's denunciation of His late Highness is wholly unjustifiable. Presumably that paper is under the impression that turbulence and manliness are one and the same thing; otherwise it would not have deprecated the establishment of peace and order in Afghánistán.

The same.

15. The *Hakam* (Kádián), of the 24th October 1901, also finds fault with the newspaper in question for its adverse criticism of Abdur Rahmán's rule.

The same.

16. The *Rafiq-i-Hind* (Lahore), of the 19th October 1901, after referring to the closing of public offices in India on the 14th idem as a mark of respect to the memory of the late Amír, says that the Muhammadans of Lahore assembled

in the local imperial mosque on two consecutive days to pray for peace to the soul of the deceased. The notice for the first meeting was issued by Muhammad Said and Najm-ud-dín, proprietors, Kashmiri shop, and that for the second by Mulla Muhammad Bakhsh, Editor, *Ja'far Zatalli*. Similar meetings have been held in Madras, &c., and Hindús and Europeans have also joined in the mourning. The Editor adds that it seems to be the general opinion that one of the ablest rulers of Asia and a truly great man has passed away with the dead ruler of Kabul.

The same.

17. The *Siráj-ul-Akhbár* (Jhelum), of the 21st October 1901, publishes a report of the speech made by Chaudhri Sultán Muhammad (late Mír Munshi to the Afghán Government) at a meeting of the Muhammadans of Jhelum held on the 14th idem to pray for peace to the soul of the deceased ruler of Kabul. The speaker began by saying that Abdur Rahmán's death was a great loss to both the Indian Government and the Islamic countries, and might endanger the peace of the world. He then gave a brief history of Afghánistán since the time of Nádir Sháh, and referred to the late Amír's efforts to convert that country into a great power, and develop its resources. He added that Habibullah Khán had not only an intimate knowledge of the working of every department of the public service in Afghánistán, but was also united to all the leading Sardárs by ties of relationship. To crown all, his subjects, including the army, were sincerely devoted to him. From all this, the speaker went on to say, it was fair to conclude that the new Amír's rule would prove progressive and successful. After remarking that His Highness was not of a milder disposition than the times required, and that he would rule wisely and well, the speaker called upon his hearers to pray God to grant Habibullah Khán long life and prosperity.

The same.

18. The *Vakil* (Amritsar), of the 28th October 1901, says that meetings to express sorrow at the death of the late Amír continue to be held in all parts of India and prayers are offered for peace to the deceased's soul. Several elegies have also been written on Abdur Rahmán's death, and some of these have also been sent to the Editor. He then goes on say that on the 23rd October the Muhammadans of Siálkot met at the local *Idgah* to mourn for the death of the Amír and pray for peace to his soul. Sheikh Inám Ali, Divisional Judge, was voted to the chair, and Munshi Fazal Husain, Barrister-at-Law, acted as Secretary of the meeting. The former in a short speech moved the first resolution condoling with Habibullah Khán on the death of Abdur Rahmán and thanking Government for closing public offices as a mark of respect to the memory of the illustrious dead. This resolution was seconded and supported by Mián Nizám-ud-dín, District Judge, Mr. Fazal Husain, B.A., Barrister-at-Law, and Mián Muhammad Bákir, a local Ráís, and was carried unanimously. The meeting then adopted resolutions to the effect that copies of the first resolution be forwarded to Habibullah Khán and His Excellency the Viceroy.

The Nushki route to Persia.

19. One Muhammad Isháq, *alias* Rája Mián, of Gházipur, writing to the *Paisa Akhbár* (Lahore), of the 19th October 1901, remarks that during the course of his journey to Persia *viâ* Nushki he has been disappointed to find that the Persian

Government has made no arrangements for the convenience of travellers at halting places in its territory. There is not a single shop at Harmak, the stage next to Rabáti, and travellers can procure nothing there. As for Náwar, good drinking water was very scarce and new wells had to be sunk for the use of the writer's caravan. In this respect Gardi was still worse off and only muddy and stinking water could be had. One Agha Akram was, however, kind enough to get a well sunk for the use of the caravan. It may be added that at a small distance from Gardi the road becomes undistinguishable and footprints are the only guides to the next halting place, Warwál. Again, the way lies through jungles of *jháoo*, and it was only with the assistance of two guides that the party succeeded in reaching its destination. After describing his experiences up to Trenchabad, whence this letter was written, the writer thanks Mr. Gul Muhammad, Mír Hasan Ali and Dr. Abbás Ali, of the British staff, for their kind treatment of himself and his companions. He then complains of the defective postal arrangements of the place, and adds that there is not a single Doctor or Hakím in the whole of Seistán, only one hospital being attached to the British Consulate for the benefit of the public.

## III.— Native States.

The Chief of the Kalsia State.

20. The *Akhbár-i-'Am* (Lahore), of the 29th October 1901, publishes a communication in which the writer says that the present Chief of the Kalsia State possesses all the qualities which go to make a successful ruler. Indeed, the Commissioner of the Delhi Division has more than once borne testimony to this, while on the occasion of the last Darbár at Delhi the Lieutenant-Governor himself expressed gratification at Sardár Ranjít Singh's excellent manners. After remarking that the Sardár is now of age and thoroughly fit to administer the State, the writer requests Government to invest the young Chief with full ruling powers.

## IV.—Kine-Killing.

Kine-slaughter and Islám.

21. The *Anwar-ul-Islám* (Siálkot), of the 15th July (received in October) 1901, says that the *Arya Músafir Magazine* (Jullundur) for September 1899 quotes a few verses from Maulvi Ashraf Ali's commentary on the *Súráh-i-Yusaf* (in the Qurán) in which the Maulvi alleges that it was for killing a calf before the very eyes of its dam that Jacob was separated from his dearly beloved son Joseph and plunged into unutterable grief. The *Magazine* also refers to another story of a like nature, and proceeds to draw the inference that kine-slaughter is prohibited by Islám. That paper should, however, remember that the Muhammadan religion is based not on any poem or the sayings and doings of great men, but on the Qurán and the Traditions, and that these books do not forbid the killing of cows. It may be added that the Jullundur monthly further reprints from the *Koh-i-Núr* of the 22nd April 1886 an article on kine-slaughter from the pen of Maulvi Ghulám Ahmad of Kathgarh. This article was based on a *fatwa* by certain *Mujtahids* of Lucknow which was published in news-

papers in the said year and was to the effect that the consumption of beef being allowed and not laid down as a duty by Islám there was no sin in giving up its use, and that cows should not be killed, as this was calculated to wound the feelings of the Hindús. But, in the first place, the said *Mujtáhids* are *Shias* and their pronouncements cannot be accepted as true by *Sunnís*. In the next place, it is not easy to ascertain on what authority these worthies base their assertion that the killing of cows is only permissive in the Muhammadan religion. If, however, they are in the right, the killing of sheep, goats and camels should also be forbidden, for these animals also possess life. Besides, such reasoning leads to the inference that sacrifices are optional and not obligatory, which is manifestly contrary to the commandments of the Qurán. As for injury to the feelings of others, kine-slaughter alone cannot cause this. Islám being the standing refutation of all false religions, the observance of each and every one of its ordinances is calculated to give offence to the followers of the said religions. The Editor then endeavours to prove that kine-slaughter has been prevalent among the Prophet's followers since the very promulgation of their faith. He adds that the Vedás and the Hindu law also sanction the killing of cows; and takes those Maulvís to task who join the Hindús in protesting against kine-slaughter. These worthies, he observes, not only betray their ignorance of the contents of Hindu scriptures, but their conduct is also calculated to wound the feelings of Muhammadans, Christians and Jews, who alone worship the one true God, and would certainly feel offended if the killing of cows were prohibited. Those unthinking persons, therefore, who wound the feelings of theists in order to avoid giving offence to idol worshippers deserve to be severely condemned. It may be mentioned here that the cow not only furnishes food for the worshippers of God, but its bones, hide, &c., are valuable articles of trade. It is consequently impossible to give up killing the animal, for it would be equivalent to cutting one's own throat. The Editor further endeavours to prove that the *Arya Musáfir Magazine* is wrong in stating that the consumption of beef breeds disease.

**Cooking of *jhatka* meat by the Hindu boarders of the Jhelum Municipal Board School.**

22. The *Vakíl* (Amritsar), of the 25th October 1901, remarks that according to a Jhelum correspondent four or five days ago some Hindu boarders of the local Municipal Board School brought a fowl to the boarding-house. They tore out the eyes of the bird, cut off its head, cooked it and ate this *jhatka* meat in the presence of their Musalmán fellow-boarders in spite of the latter's remonstrances. After remarking that all this was done simply to wound the susceptibilities of the Muhammadan boarders, the Editor alleges that the matter was reported to the Head Master, but that he, being a Hindu, made light of it and allowed it to drop. It is possible that the above proceeding on the part of the boys concerned was merely an instance of youthful frolic; but the fact should never be lost sight of that students have also to learn manners and toleration in schools and should not be allowed to commit acts calculated to wound the feelings of their school fellows. In conclusion, the Editor remarks that the matter is deserving of the notice of the Jhelum Municipality and its President.

## V.—Native Societies and Religious Matters.

23. The *Tribune* (Lahore), of the 12th October 1901, publishes the following :—

The Khatri Conference.

"We doubt not but that every good Khatri will feel it his bounden duty to join the ensuing grand Conference of the community at Jammu. The first sitting comes off on the 21st October (6th *Kártik*, 1958), and we understand that, thanks to the energy and enthusiasm of Diwán Amar Náth and his devoted helpers in the good work, all arrangements for the reception and entertainment of the large number of gentlemen expected, are well nigh complete. After due consultation with the *Biráderi* leaders and various representative organisations it has been decided to put the following proposals before the assembly :—

"(1) Establishment of local *Sabhás* at every Khatri centre.

"(2) Further strengthening of the brotherly bonds between different members of the community by increased mutual contact and support.

"(3) Preparation of reliable chronicles of the caste.

"(4) Starting a journal to serve as the organ of the community.

"(5) Placing the central body on a firm footing.

"(6) The Annual Conference and its meeting at different centres selected.

"(7) Discontinuance of practices encouraging extravagance.

"(8) Support of friendless Khatri widows and orphans, and help for poor Khatri students.

"(9) The nomination of an Executive Committee.

"(10) Encouragement of female education in the community.

"(11) Promotion of brotherly relations between the different sub-castes and members of the community in the various Provinces.

"(12) The question of technical education as affecting the rising generation of Khatrís, and proper and permanent arrangements for the education of Khatri youths in foreign countries.

"(13) Placing checks on, and reform of, harmful customs and practices, such as early marriage, polygamy, unequal marriages, singing on festive occasions by Khatri women in the streets, bathing in tanks and on river banks without adequate *pardah*, excesssive feastings at marriages, nautch, intemperance, puting jewels on children, prevention, or at any rate limiting the period, of *siapa* (open mourning), and other similar injurious practices, customs and institutions.

"(14) Opening of funds for carrying on the work of the Conference in its different departments, and making other suitable arrangements with a view to the accomplishment of its objects and schemes. Appointment of authorised Agents and Preachers.

"(15) Thanking His Highness the Nizám *re* the appointment of Mahárája Kishen Pershád (a Dehlavi Khatri) as Chief Minister.

"(16) Moving Government with regard to the admission of Khatrís into the army.

"The above summary does not completely exhaust the formidable list of proposals. At the start it is very necessary that, as far as possible, all the more important questions and problems of interest to, and agitating, the Khatrís of all clans should be passed in review, as it were, before the general gathering of the leaders of the community. Thus only can the central organisation be in a position to exercise their choice, and select, after due deliberation, the most pressing matters, or those easiest of handling, to be dealt with at first, and less urgent ones, or those more open to controversy, to be taken up subsequently in turn, and so on. Therefore the apparent length and unwieldiness of the draft programme of proposals need cause no uneasiness on the score of being unbusinesslike. The Jammu Conference will, we are sure, after weighing the respective importance of the numerous items on the *agenda* paper, decide as to which of them required immediate attention. And the chief effort during the year, till the next Conference, will be directed towards the points thus settled upon. By this means, if the Khatrís succeed, by their exertions of a whole year, to carry out one single reform, or uproot even one of the minor social evils, they will have done praiseworthy work indeed. Let all petty bickerings cease, and let all individuals having the honour to belong to the ancient and historic caste, labour with a single mind to prove themselves worthy of their illustrious descent!

"In the whole of the cis-Chenab Punjab the Khatrís constitute far and away the most important portion of the Hindu population. In pre-British days they had practically a monopoly of the higher Civil and Military posts in the State. We see Khatrís in all but the highest positions even during the days of disruption following the weakening of the central authority at Delhi. Diwán Lakhpat Rái and Diwán Kábli Mal were the trustiest and most powerful Ministers that the Chagatta rulers of the Punjab, or the Durráni monarchs of Kabul, ever had respectively. Why, the ten immortal Gurús of the Sikhs were Khatrís. In Ranjít Singh's time, it is enough to mention the names of the celebrated General Hari Singh Naluwa and the great Governor of Mooltan, Diwán Sáwan Mal, to show that Khatrís were among the strongest pillars of the Khálsa Empire. Aye, during the British *ráj*, Khatrís have produced statesmen and administrators of the calibre of Diwán Kirpa Rám, Diwán Jawála Sahai and Diwán Rám Jas. As an illustration of the enterprising spirit of the past generations of Khatrís we may mention that some of the foremost zamíndárs in Bengal, for example the Mahárájas of Burdwán and Rungpore, are of Khatri lineage. There is hardly a town of any pretensions in Bengal and Behar, and the United Provinces, which does not contain a few Khatri families among its most prominent residents. And it is the members of this distinguished community which, alas, are often stigmatized as *banias* and money-lenders nowadays, and are rigidly excluded from the army on the supposition of belonging to an unwarlike race! All sincere well-wishers of India will rejoice at the efforts of the enlightened leaders of the Khatrís to make the community worthy of its great traditions."

The Punjab Political Organisation, Lahore.

24. The *Rafiq-i-Hind* (Lahore), of the 26th October 1901, remarks that there is a proposal to establish a political association (to be called the Punjab Political Organisation) in Lahore, with branches in all the districts in the Province. The object of the organisation will be to popularize the aims and objects of the National Congress and safeguard the political rights of the Punjabís. All the existing political associations in Lahore will be incorporated in it, and all the movable and immovable property, including the Bradlaugh Hall, acquired by the Reception Committee (of the Lahore National Congress), will be made over to it.

Swámi Ala Rám and the Arya Samáj.

25. The *Sat Dharm Prachárak* (Jullundur), of the 4th (received on the 28th) October 1901, says that it has already been announced that the case instituted by the Secretary, Cawnpore Arya Samáj, against one Lála Bhagwán Dás, in connection with certain notices issued by Swámi Ala Rám against the Samáj, has been withdrawn on the Lála tendering an apology. Through the united efforts of the leading members of the local Samáj and Sanátan Sabha the case against the Swámi has also been disposed of in a like manner. These gentlemen met together on the 28th August last and after a thorough discussion of the matter adopted resolutions finding fault with the accused's notices and holding that the same were calculated to create estrangement between the Aryás and Hindús. The meeting further decided that the Sabha would never allow him to issue similar notices or deliver lectures offensive to the members of the Samáj; that efforts should be made to maintain intact the friendly relations existing between the two bodies; and that the complainant should be requested to withdraw the case instituted against Swámi Ala Rám. Accordingly on the 3rd September last an application withdrawing the case was presented to the District Magistrate. Before granting the same, however, that officer wished to satisfy himself that in future notices like those complained against would not be issued in Cawnpore. With this view he enquired from the accused if he would undertake to abstain from repeating his offence. In reply the latter stated that he had never had recourse to abuse and that it was the publications of the Samáj which contained abuse for Hindu gods and godesses. Upon this Pandit Pirthi Náth, President of the aforesaid meeting, was sent for to remonstrate with Ala Rám and make him admit his guilt. The Pandit informed the Court that the accused was an extremely obstinate man and that he had already been remonstrated with several times, but to no purpose. The Pandit further declared that the Sanátan Sabha would use every means in its power to prevent the accused from repeating his offence. He then asked the Magistrate's permission to take Swámi Ala Rám outside the Court and make him realize the errors of his ways. On his return, the Swámi promised to abstain from using abusive language and issuing objectionable notices in future. Upon this the Magistrate allowed the case to be withdrawn.

Swámi Daya Nand's *Satti'dr'h Par-kásh.*

26. The *Bahárat Tartáp* (Delhi) for August (received on the 23rd October) 1901, says that after leaving his home Swámi Daya Nand went to Benares with the object of acquiring knowledge by means of fraud (*sic*), as was done by Faizi

and Fayyazi, the two noted statesmen of Akbar's time. In 1875, after he had made some progress, the Swámi published his *Sattiárth Parkásh* at the expense of Rája Krishan Dás, C. S. I. When, however, the learned Pandits in the country began to publish refutations of the book Daya Nand brought out a second and enlarged edition of it. In this he promulgated his new faith, but was shrewd enough to give out that his teachings had the sanction of the Vedás. It was in this way that a few Hindús came to be caught in his net and are still entangled in its meshes. After remarking that the founder of the Arya Samáj has told no less than three lies in his preface to the second edition of the *Sattiárth Parkásh*, and that he has endeavoured to interpret the Vedás in his own way, the Editor alleges that there are striking discrepancies between the original book and its Urdu translation. He adds that 127 pages of the publication are taken up with a refutation of the Bible and the Qurán, and expresses surprise that Swámi Daya Nand, who knew neither English nor Arabic, should have attempted the task. This inclines the Editor to believe that the Swámi's criticism of the above scriptures, as well as his article about Bába Nának, is one tissue of lies. He concludes by remarking that he is writing a book (to be named the *Sattiárth Parkásh Priksha*) in refutation of the Swámi's publication, and that the same will be published in the *Bhárat Partáp* by instalments.

Mirza Ghulám Ahmad.

27. The *Hákam* (Kádián), of the 24th October 1901, publishes a communication from one Mulla Muhammad Nizám-ud-dín of Madras (at present staying at Hyderabad Deccan) who says that at 3 A.M. on the night of the 29th September last he dreamt a dream in which he saw crores of men assembled round a small mountain. Presently a venerable old man appeared on the top of the mountain and informed the crowd that Mirza Ghulám Ahmad was the promised Mehdi, the Prophet's deputy and the Imám of his time. He then highly praised the *Burâhin-i-Ahmadia* and asserted that the Mirza was the Imám "in whose footsteps the Almighty has ordered us to tread." He also exhorted the audience to have faith in the "Prophet" of Kádián, who, he added, had wrought several miracles. The writer swears to the truth of the above, and alleges that he has put down in his letter only what he saw in his dream.

## VII.—General Administration.

### *(a)—Judicial.*

A suggestion to ensure prompt disposal of judicial work.

28. The *Victoria Paper* (Siálkot), of the 24th October 1901, remarks that District Magistrates and Judges should send to the Courts subordinate to them only as much work as these Courts can dispose of promptly and without subjecting the litigating public to unnecessary inconvenience. The Editor also suggests that in those districts in which work is heavy the number of Honorary Judicial Officers should be increased in order to ensure prompt disposal of cases. He adds that several Courts do not post daily Cause lists, with the result that litigants cannot know in what order their cases are to be taken up. He therefore suggests that Divisional Judges should pay weekly visits to subordinate Courts at head-quarters in order to see that the lists are regularly posted.

29. The *Punjab Samáchár* (Lahore), of the 19th October 1901, suggests that the rates at which subsistence allowance is paid to witnesses in criminal cases deserve revision, seeing that the prices of food-grains, &c., have of late considerably increased.

A suggestion to increase the rates of subsistence allowance granted to witnesses in criminal cases.

30. The following appears in the *Observer* (Lahore), of the 19th October 1901:—

Commissions in civil suits.

"There is a considerable sense in a suggestion made by a Vernacular weekly of Siálkot that the issuing of commissions by Courts in civil suits ought to be reduced to a system. At present commissions are issued at random and entrusted to any person whom a Court wishes to favour. There is neither any criterion of ability nor any standard of social position fixed for this duty. There is also no fixed rate of remuneration, which varies according to the will of each Civil Court, and instances are not wanting when the person deputed to execute a commission gets Rs. 10 where the value of the suit does not exceed Rs. 20 or Rs. 25 and the parties naturally complain of the exhorbitant fees levied. The system proposed is that a list of persons of known respectability be prepared by District and Divisional Judges in consultation with Deputy Commissioners and persons be selected from the list in turn like jurors or assessors, to execute commissions and to be paid at a fixed rate for their trouble. If the Chief Court were to issue any directions for reducing the practice of issuing commissions in civil suits to a uniform method, the administration of justice will be materially helped and the litigant public will be relieved in many cases of a burden which is sometimes out of proportion to the value of a suit and presses heavily on them. If, however, a change in the existing system be impracticable without the help of the legislature, as the issuing of commissions is governed by Sections 383 to 400 of the Civil Procedure Code, the Chief Court and other High Courts may invite the attention of the legislature to this point."

### *(c)—Municipal and Cantonment Affairs.*

31. The *Victoria Paper* (Siálkot), of the 24th Octeber 1901, suggests that all notices issued to native house-proprietors by Secretaries to Cantonment Committees should be in Urdu, written in Persian characters, in order to insure the persons concerned understanding the contents of the notices.

A suggestion to issue notices to house-owners in Cantonments in Urdu.

### *(d)—Education.*

32. The *Vakil* (Amritsar), of the 28th October 1901, says that in his speech before the Educational Conference the Viceroy urged that the same educational policy should be followed throughout India. If Lord Curzon proposes to introduce greater uniformity in the scheme of studies, standard of examination, &c., in the different Provinces, well and good. If, however, in the pursuance of the suggested policy local needs and peculiarities are to be overlooked, the change cannot be too strongly condemned. The Editor then

The Educational Conference.

refers to the proposal regarding the appointment of a Director-General of Education for India, and says that that officer will not be able to supervise the working of the Education Department in an adequate manner. Again, his sources of information will be limited, and he will, therefore, be a mere tool in the hands of local officials. It may be added that if the incumbent of the post is imported from England he would be certain to give a trial to his own nostrums, while a Local Educational Officer would give preference to the system of education prevailing in the Province from which he comes. The Editor promises to revert to the subject at some future time.

**Urdu text-books.**

33. The *Observer* (Lahore), of the 23rd October 1901, publishes the following:—

"While Urdu literature is rapidly advancing, it is curious to observe that sometimes text-books are prescribed in official examinations which might have suited days gone by when there was an absolute dearth of good Urdu books in prose, but which seem strangely out of place in the list of text-books at this time of the day. Among such may be mentioned the *Bágh-o-Bahár*, which has long reigned supreme in the examination of Europeans qualifying in Hindustáni. No wonder that Europeans generally have a poor idea of the present condition as well as the future capacity of the Urdu language, when they derive it mainly from the *Bágh-o-Bahár*. It is time that this book may be substituted by some other, more useful and more up-to-date work. A correspondent has addressed a letter to *The Times of India*, Bombay, on this subject, which has our support, save that we would substitute the *Qisas-i-Hind* for the *Wáqiát-i-Hind* suggested by him as a text-book, preferring the former for its chaste and elegant style and the beauty of its diction."

### *(e)—Agriculture and questions affecting the land.*

**The land-revenue assessment.**

34. The *Watan* (Lahore), of the 18th October 1901, in continuation of its previous remarks (*vide* paragraph 23 of the Selections No. 43), adduces further proof in support of its contention that the *Civil and Military Gazette* is wrong in holding that the average "margin" of the land-holder or peasant proprietor is "rather more than fifteen times the aggregate of revenue and cesses." The Editor also endeavours to show that the average rate of profits from agriculture is barely Re. 1-3-0 per cent., and that consequently the land is not as profitable an investment as the *Gazette* thinks it to be. But he adds if this is so, the critic may enquire why the people invest their savings in land and why its price is daily on the increase. The question is not, however, difficult to answer. The extinction of indigenous industries in India has thrown the majority of its non-agricultural population out of employment and compelled them to seek for bread from land. On the other hand, the establishment of peace and order in the country has led to the *Zamíndárs* multiplying at an unprecedented rate. It is almost exclusively the operation of these two causes which has resulted in an enhancement of the price of land. Indeed, were land a profitable investment, *Zamíndárs* would never give up agriculture and resort to other occupations. As it is they form the majority of His Majesty's native soldiers, and are continually emigrating to

foreign countries in quest of bread. The Editor then goes on to say that the evil can only be remedied by encouraging arts and industries in the conntry. It is, however, to be regretted that both Government and well-to-do natives, who alone are in a position to do so, have so far shirked their responsibility in the matter. The former spends next to nothing on technical instruction, while the system of education adopted is calculated to make the students of public schools and colleges look down upon manual labour or render them unfit for the same. As for the latter, they take no interest in trade and commerce, and seem to consider land the best of investments. After remarking that there are also some other causes for the land being in such demand, the Editor says that during 1899-1900 no crops were raised on 15 out of the 28 million acres of culturable land in the country, but that not the smallest part of the revenue assessed was remitted. Had, however, such a calamity occurred during the Mughal period, $\frac{14}{28}$ths of the demand would have been remitted altogether. But all that was done by the present Government of India was to *suspend* the payment of only $\frac{1}{8}$th of the assessed revenue. It is clear from this, observes the Editor in conclusion, that the severity of the land revenue assessment and the manner in which the demand is realized are at the bottom of the daily increasing poverty of the *Zamindárs*.

The same.

35. The same paper, of the 25th October 1901, says that in its issue of the 2nd August last it had remarked that if the land being a profitable investment was the cause of its alienation, in Bengal, where profits from agriculture were admittedly higher than in other parts of India, alienation of land ought to have been on a larger scale than in the Punjab, &c. It was further remarked that canal-irrigated lands, which were more profitable than *cháhi* or *bárání* lands, ought also to have been alienated more largely than the latter. In its issue of the 30th August the *Civil and Military Gazette* ridiculed these remarks and tried to make light of them. The fact, however, that it could adduce no proof in support of its assertions demolishes its theory, and establishes the Editor's contention that the uselessness and not the profitableness of land is the cause of its alienation. He then goes on to say that his statement that in villages 99 per cent. of transfers of land were in favour of *Zamindárs* themselves should not be taken literally. All that he meant to say was that as a general rule the agriculturists sold their lands among themselves. Indeed, even the Lahore Anglo-Indian daily admits that such a practice exists among the Sikh Jats of the Ferozepore District. The Editor further endeavours to show that it is rarely or never that the *Zamindárs* part with their canal-irrigated lands, and that money-lenders are very chary of buying even these lands, which, besides, are not the profitable investments they are supposed to be. In conclusion, he reiterates his assertion that the uselessness and not the profitableness of agricultural lands is the real cause of its alienation.

The present condition of the Punjabi *Zamindárs*.

36. A Punjábi Extra Assistant Commissioner, writing to the *Rafiq-i-Hind* (Lahore), of the 19th October 1901, in continuation of his previous remarks (*vide* paragraph 24 of the Selections No. 43), says that to the best of his

knowledge the present wretched condition of the Punjábi *Zamíndárs* is due to the following :—

(*a*) The mutual relations of the agriculturists are not regulated by any fixed rules.

(*b*) The law of self-defence is wholly unknown to the peasantry.

(*c*) The education imparted in *Zamíndári* schools in the Punjab is incomplete and faulty.

(*d*) The Punjábi *Zamíndárs* are wholly ignorant of modern agricultural requirements, &c.

(*e*) Their monetary transactions are carried on in a manner which is not only faulty, but inflicts loss on them.

(*f*) The principle (? *re* the accumulation) of capital needs overhauling.

Commenting on (*a*) the correspondent suggests that *Zamíndárs* should establish *Panchávats* and get all their petty disputes settled by such bodies. At present such disputes are taken to the Courts, and their settlement not only takes a long time, but also inflicts considerable loss on the parties. Were, however, the writer's suggestion acted upon, this state of affairs would at once be put a stop to. He adds that in case the *Panchávats* give satisfaction in disposing of petty cases they should also be entrusted with the decision of more important ones.

A suggestion to appoint graduates to the post of *Zilladár*.

37. The *Akhbár-i-'Am* (Lahore), of the 22nd October 1901, publishes a communication in which the writer remarks that *Zilladárs* of the Canal Department are generally recruited from among Patwárís who are usually a half-educated and corrupt lot and make all sorts of exactions from the *Zamíndárs*. Their victims, however, abstain from making complaints against them as they (the *Zamíndárs*) not infrequently receive corresponding benefits at the hands of the officials in question, *i.e.*, both the *Zilladárs* and *Zamíndárs* combine to defraud Government. The writers then suggests that in future graduates should be appointed to the posts of *Zilladárs*; and adds that were this done, the evil complained of would be effectually removed.

### (*f*)—*Railways and Communications.*

Grievances of the Clerks of the District Traffic Superintendent's Office, Lahore.

38. The *Akhbár-i-'Am* (Lahore), of the 18th October 1901, publishes a communication in which the writer remarks that Mr. . . . . has been Chief Clerk, Lahore District Traffic Superintendent's Office for the last 12 years, and has managed to acquire such influence that he is known as the "Lát Sáhib" of the said office. It may be added that the greater part of his office time is past in browbeating his subordinates and making needless fuss over trivial matters. Some time back, this worthy made Jáfar Husain, Nand Lál, Brij Mohan Lál and Bálmukand, Record Clerks, work till 1 A.M. The next day the poor Clerks complained to the District Traffic Superintendent, and in the course of the ensuing enquiries that Officer

came to know that the Chief Clerk himself had very little work to do. He therefore ordered the latter to work in a room facing his own. This however was not to the liking of Mr. . . . . and so he submitted a medical certificate and went on furlough for one year. If may be added that various rumours are afloat regarding his going on furlough all of a sudden, but that it is unnecessary to refer to them in detail. The writer cannot, however, refrain from remarking that there is no reason why the medical certificates submitted by other Clerks should not be considered genuine and why these poor fellows should be ill treated during illness.

Want of quarters for the employés of the East Meean Meer Railway Station.

39. The same paper, of the 22nd October 1901, publishes a communication in which the writer complains that the employés, both superior and inferior, of the East Meean Meer Railway Station are subjected to great inconvenience for want of house accommodation. They have several times requested the authorities to build the necessary quarters, and several reports have also been called for on the subject, but nothing has so far come of this. It may be added that the superior officials attached to the station have to live in quarters intended for menials, and that the latter are huddled together in certain small rooms which they have nicknamed a "cattle-pound." The correspondent further remarks that the unfortunate officials in question cannot send for their families to Meean Meer for want of accommodation, and that this compels them to maintain two establishments, one for themselves and the other for their families. He, therefore, calls upon the Manager, the Traffic Superintendent, the District Traffic Superintendent, and the Executive Engineer to order the construction of the needed quarters.

### *(g)—Postal Matters.*

Suspension of Kánshi Rám, Postal Town Inspector, Lahore.

40. The *Akhbár-i-'Am* (Lahore), of the 28th October 1901, is surprised to learn that Lála Kánshi Rám, the local Postal Town Inspector, has been suspended on a charge of inciting the postal peons of Lahore to go on strike and give the Postmaster notice to quit the service. The Editor remarks that the charge seems untenable on the face of it. Kánshi Rám being a Town Inspector, one of his duties was to keep a vigilent eye on the peons and detect their shortcomings. It is, therefore, inconceivable that he should be on such friendly terms with them as to incite them to tender their resignations. Nay, so far from this being the case it was he who remonstrated with the peons and induced them to withdraw their resignations. The Editor then goes on to say that Lála Kánshi Rám has been serving the Postal Department for the last 33 years with great ability and credit, and that his services in connection with almost every frontier expedition have been highly spoken of. He is, besides, an experienced official and could not have incited the peons to take the step referred to. The Editor concludes by expressing the hope that the Postal authorities will make thorough enquiries into the matter and do justice to the Lála.

41. The *Punjab* (Amritsar), of the 15th (received on the 28th) October 1901, remarks that formerly the mails used to reach and leave Rámgarh, Ludhiána District, at 8 A.M. and noon respectively. Since the opening of the Ludhiána-Dhuri-Jakhál Railway, however, they reach the town at noon and leave the next day. Nor is this all. They are detained for a whole day at Dhillon (?) with the result that letters, &c., despatched from Rámgarh in the morning reach Ludhiána on the third day. Mails for Lahore, &c., are similarly delayed, and the present arrangements are a source of inconvenience to the residents of Rámgarh. The Editor concludes by requesting the Postmaster-General to look into the matter and remove the complaint.

**A postal complaint.**

42. The *Victoria Paper* (Siálkot), of the 24th October 1901, remarks that the rates at which money-order commission is realized being rather high, traders generally make remittances through bankers and by despatching currency notes in registered covers, as this costs less. The Editor, therefore, suggests that the rates of money-order commission should be reduced by one-half, and says that the adoption of the suggestion would not only prove beneficial to the public, but would also have the effect of increasing the Postal Department's income.

**A suggestion to reduce the rates of money-order commission.**

### *(h)—Miscellaneous.*

43. The *Dost-i-Hind* (Bhera), of the 18th October 1901, remarks that now that the question of providing house accommodation for the officers of Government is under consideration, it is to be hoped that something will be done in this connection. Government, adds the Editor, owns plenty of land in every town and city, and it can easily build the necessary quarters, which by the way, are likely to prove profitable investments. He further remarks that it is notorious that Magistrates, &c., show undue favours to the owners of houses rented by them, and that the evil can only be remedied by Government building quarters for its officers.

**House accommodation for the officers of Government.**

44. The *Sat Dharm Parchárak* (Jullundur), of the 11th (received on the 28th) October 1901, says that certain European merchants of Ootacamund are taking 100 came loads of merchandise to Meshed through Seistán, and regrets that natives should not think it worth while to undertake such journeys for purposes of trade. Cannot the people of India, asks the Editor, retain in their hands even the trade with Afghanistán, Turkistán, &c.? No body, he adds, can do any good to his country or people unless he is prepared to sacrifice his life for them.

**Lack of a spirit of enterprise among natives.**

Punjab Government Press, Lahore—12-11-01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 45. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

Received up to 9th November 1901.

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# SELECTIONS
## FROM THE
# NATIVE NEWSPAPERS
## PUBLISHED IN THE PUNJAB,

**Received up to 9th November 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

The Hedjáz Railway.

1. A correspondent of the *Siráj-ul-Akhbár* (Jhelum), of the 4th November 1901, writing about the Hedjáz Railway, says that the Turkish Muhammadans are vying with one another in giving money for the work. It is, however, to be regretted that their co-religionists in India, from whom better things were expected, are displaying utter indifference in the matter. The *Vakíl* and the *Paisa Akhbár* opened subscription lists, but neither paper has been able to collect any very large sum of money. It is, however, gratifying to rote that Mulla Abdul Qayúm's efforts in the Hyderabad State have been crowned with a larger measure of success, and handsome subscriptions for the proposed Railway were expected to be realized in that part of the country. The writer then exhorts Panjábi Musalmáns to subscribe liberally towards the Hedjáz Railway Fund, and says that the Sultán has sanctioned the linking of the projected Railway with the Anatolia Railway.

The same.

2. The *Watan* (Lahore), of the 1st November 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Balance in hand on the 25th October | ... | 42 | 11 | 0 |
| (1) Mussammát Fátma Bibi, widow of Chaudhri Qádar Bakhsh, of Lahore ... | ... | 1 | 0 | 0 |
| (2) Mussammát Ládo, widow of Shekh Allah Bakhsh, of Lahore | ... ... | 1 | 0 | 0 |
| (3) Munshi Abdul Azíz, Second Master, Middle School, Ghota (?), Siálkot District | ... | 5 | 0 | 0 |
| (4) Received through Munshi Azíz Ahmad of Glasgow | ... ... ... | 15 | 0 | 0 |
| (5) Received through Muhammad Hasan Khán and Ghulám Hasan Khán, of Ajhoi, Sultánpur District, Oudh ... | ... | 51 | 11 | 0 |
| (6) Received through Munshi Imám-ud-dín of Mír Ali Khel ... | ... ... | 1 | 0 | 0 |
| Total | ... | 117 | 6 | 0 |

3. The *Vakíl* (Amritsar), of the 1st November 1901, also acknowledges the following subscriptions :—

The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 5,395 | 13 | 0 |
| (1) The Manager, *Sámi-ul-Núr* Press, Agra ... | 6 | 8 | 0 |
| (2) Maulvi Atta Muhammad, Náib Tahsíldár, Leiah, Dera Ismail Khan District ... | 8 | 8 | 0 |
| (3) Wife of above ... ... ... | 1 | 8 | 0 |
| (4) An anonymous contributor ... ... | 4 | 0 | 0 |
| (5) Received through Hakim Abdul Samad Shah of Samána, Patiála ... ... | 118 | 9 | 0 |
| (6) Wife of Shekh Wazír Ahmad, Musarim, Hardoi District ... ... | 1 | 14 | 0 |
| Total ... | 5,536 | 12 | 0 |

4. The *Paisa Akhbár* (Lahore), of the 2nd November 1901, also acknowledges the following subscriptions :—

The same.

| | Rs | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 810 | 8 | 3 |
| (1) Buland Khán (residing in Africa) through Rahmat-ulla, Veterinary Assistant ... | 1 | 0 | 0 |
| (2) Muhammad Ali Muhammad Yákúb (Commissariat Agent, Lorálai), Ghulám Muhammad, Veterinary Assistant, and others | 20 | 15 | 0 |
| (3) Muzáhir-ul-Hasan, Nizámi, Patna ... | 1 | 0 | 0 |
| (4) Muhammad Raza Khán, Surveyor, Badnaur Post Office ... ... ... | 1 | 8 | 0 |
| (5) "Master" Maula Bakhsh, Ludhiána ... | 1 | 0 | 0 |
| (6) "M. A.", Mír Munshi to the Mahárája of Indargarh ... ... ... | 2 | 0 | 0 |
| (7) Muhammad Habíbulla, Munsarim, Badohi, Mirzapur District ... ... | 10 | 0 | 0 |
| (8) Liáqat Ali Khán of Kholra, District Kheri | 1 | 0 | 0 |
| (9) Dr. Ghulám Muhammad Khán, Hospital Assistant, Thal, Bilúchistán, and others | 58 | 0 | 0 |
| Total ... | 906 | 15 | 3 |

(*b*)—*Home.*

5. The *Paisa Akhbár* (Lahore), of the 2nd November 1901, reports that the following gentlemen from the North-Western Provinces and Oudh, Behár and the Punjab met at Lucknow on the 21st and 22nd October in the house of

Muhammadans and politics.

Mr. Hámid Ali Khán, Barrister-at-Law, to consider the advisability of establishing a political association of Indian Muhammadans, and deciding on what lines the same should be run :—

(1) Sayad Sharf-ud-dín, Barrister-at-Law, Patna.
(2) Sayad Nabi Ulla Khán, Barrister-at-Law, Lucknow.
(3) Khawaja Ghulám-us-Saqlin, B.A., LL.B., Pánipat.
(4) Sayad Ali Inám, Barrister-at-Law, Patna.
(5) Sayad Abu Tálib, B.A., LL.B., of Bhartpur.
(6) Sayad Azíz-ul-Rahmán, M.A., LL.B, Barrister-at-Law, Lucknow.
(7) Shekh Abdullah, B.A., LL.B., Vakíl, Alígarh.
(8) Sayad Ali Ausat, Barrister-at-Law, Lucknow.
(9) Mr. Muhammad Saddiq, Barrister-at-Law, Lucknow.
(10) Munshi Masíh-uz-Zamán Khán, *Rais* and *Zamíndár*, Shahjehánpur, and formerly tutor to the Nizám.
(11) Sayad Zahúr Ahmed, B.A., LL.B, Vakíl, Lucknow.
(12) Nawáb Fateh Nawáz Jang, Barrister-at-Law, Lucknow.
(13) Nawáb Vikár-ul-Mulk Maulvi Mushtáq Husain, *Rais* of Amroha.
(14) Háji Músa Khán, Taluqádár and *Rais*, Datáwáli, Alígarh District.
(15) Munshi Ijáz Ali, *Rais*, Kakori.
(16) Sahibzáda Aftáb Ahmed Khán, Barrister-at-Law, Alígarh.
(17) Munshi Mahbúb Alam, Editor, *Paisa Akhbár*, Lahore.
(18) Khawája Muhammad Ján, *Zamíndár* and *Rais*, Machhli Shahr, Jaunpur.
(19) Maulvi Ihtishám Ali, *Zamíndár* and *Rais*, Lucknow.
(20) Mr. Hámid Ali Khán, Barrister-at-Law, Lucknow.
(21) Munshi Muhammad Násim, Vakíl, Lucknow
(22) Munshi Muhammad Ismaíl (*Rais*, Murádabad), Vakíl, Shahjehánpur.
(23) Munshi Sayad Muhammad Hasan, Vakíl and *Rais*, Murádabad.
(24) Mr. Zahid Ali Khán, Barrister-at-Law, Gurakhpur.
(25) Shekh Muhammad Abbás, Vakíl, Fyzabad.
(26) Munshi Bashír-ud-dín, Editor, *Albashir*, Atáwah.
(27) Maulvi Muhammad Ismaíl, B.A., LL.B., Vakíl, Fyzabad.

The proceedings commenced at 9 A.M. on the 21st by the election of Maulvi Sharf-ud-dín, Barrister-at-Law, to take the chair. Then followed a discussion of the question at issue, and all present expressed their views on the subject. Some of the gentlemen were of opinion that although it was necessary for Indian Muhammadans to establish a political association of their own, still under the present circumstances the taking of such a step would do more harm than good to their community. They expressed the fear that by resorting to political agitation, the Prophet's followers in the country would make Government look upon them with suspicion and withdraw its favours. On the other hand, the remaining gentlemen contended that such

apprehensions were unreasonable, seeing that the proposed association did not intend interfering in important matters of State or suggesting a curtailment of the concessions made in favour of Europeans; but that its sole object would be to safeguard the rights of the Musalmáns of India. After a prolonged and thorough discussion of the matter, the latter view prevailed, and it was resolved that the suggested association should be established. As for its head office, it was decided that the same should not be established at Alígarh, as this was calculated to make the authorities regard the Muhammadan Anglo Oriental College with suspicion, and thereby arrest the progress of that institution. After remarking that the next day was taken up with a discussion as to what should be the aims and objects of the proposed association, the Editor publishes the resolutions adopted at the meeting.

The same.

6. The same paper says that in his speech at the above meeting Nawáb Vikár-ul-Mulk endeavoured to show that for some time past the Musalmáns of India had been progressing down hill. He then proceeded to remark that of late none of them had been elected to serve on the Supreme or the Provincial Legislative Councils, nay, there were great obstacles in the way of their election even as members of Municipal and District Boards. Again, their language, Urdu, was being attacked, while the number of public appointments, for which they were eligible, was being reduced. As an instance in point, the Nawáb stated that formerly it was the declared policy of the authorities to keep the number of Hindu and Muhammadan Government servants in the United Provinces equal, but that now it was proposed to give the latter only two appointments out of five. He added that it was such circumstances which had prompted the late Sir Sayad Ahmad Khán to establish the defunct Defence Association. At all events, he remarked, it was high time that the Muhammadans broke their silence and took advantage of the liberty of speech which the British Government had conferred on the people of this country, and by means of which other sections of the population had succeeded in obtaining several concessions from Government. The speaker, however, expressed the opinion that his co-religionists should not resort to *public* agitation in order to safeguard their political rights, but that they should entrust the task to a representative body of able men among them. He then made certain suggestions regarding the constitution of the proposed association, the more important of which were adopted by the meeting.

The same.

7. The Editor of the *Rafiq-i-Hind* (Lahore), in its issue of the 2nd November 1901, after referring to the anxiety of the Indian Muhammadans to do something to safeguard their political rights, says that the views which certain members of the Alígarh party are expressing on the subject are exactly identical with those which he himself laid before that party 13 or 14 years back, and which were treated with utter contempt by the late Sir Sayad Ahmad Khán and his followers. It is, however, amusing to notice in this connection that although his former opponents seem anxious to adopt his views, they do not admit that they are willing to follow in his footsteps and have thrown overboard their deceased leader's policy of letting politics alone. The Editor then refers to

his conversion to Congress views in 1893, and reproduces the correspondence which passed between himself and the late Bakhshi Jaishi Rám on the subject, and was published in pamphlet form in the same year.

## II.—Afghanistan and Trans-Frontier.

A suggestion to send a deputation to Kábul to condole with the new Amír in his bereavement.

8. The *Rafiq-i-Hind* (Lahore), of the 2nd November 1901, says that there can be no doubt that the Government of India has already despatched a letter of condolence to the new Amír on the death of his late father. Having regard, however, to the fact that the British Government owns the allegiance of the greatest number of Muhammadan subjects and that Abdur Rahmán was its sincere and devoted ally, the Editor considers it desirable that Government should send a deputation to Kábul to condole with Habíb-ullah Khán in his bereavement. This, he thinks, would have the effect of making the British Government still more popular with the Musalmáns of the world, especially those residing in Afghanistán and India. The step is also calculated to render the new Amír still more secure on his throne and make his subjects realize that exceedingly friendly relations exist between their ruler and the British Government. The Editor then suggests that Rája Jehándád Khán (a *Raís* of Hazára, who has already served Government in Afghánistán), one of the Makhdúms of Mooltan, one or two Ulemás, and a member of some Muhammadan princely family should be included in the deputation.

## VI.—Legislation.

The Indian law of libel.

9. The *Vakil* (Amritsar), of the 1st November 1901, after referring to the *Daily News'* note regarding the Indian law of defamation being very hard on newspapers, expresses the hope that the Legislature will give the matter its serious consideration. It may be added that when the law in question was passed, the number of newspapers in the country was very small, and that consequently there was very little fear of any one of them being prosecuted for defamation. Now, however, newspapers, especially native, have not only considerably increased in number, but are more ably conducted than was formerly the case. Under these circumstances, it is only fair that the law of libel should be amended, and it should be laid down that a paper can be prosecuted only in the place where its office is situated. This would make it easier for the accused to defend themselves and continue the publication of their paper during the trial.

## VII.—General Administration.

### *(b)—Police.*

Gambling at Amritsar.

10. The *Ahlúwália Gazette* (Amritsar), of the 1st November 1901, reiterates his previous remarks about there being two big gambling dens in Amritsar, and certain *Sufedposhes* and Government servants being among the gamblers (*vide* pa a-

graph 19 of the Selections No. 43). The Editor adds that new gambling houses are springing into existence in the city, and calls upon the local police to look into the matter.

The Police service.

11. A "pensioner" writing to the *Akhbár-i-'Am* (Lahore), of the 1st November 1901, in continuation of his previous remarks (*vide* paragraph 20 of the Selections No. 43), suggests that before a graduate or scion of a noble family is appointed to the post of Munsif or Extra Assistant Commissioner, he should be required to serve in the Police Department gratis or on some small allowance for at least two years. Should he fail to give satisfaction as a Police official, he should not be transferred to the Judicial Department and invested with Magisterial powers. The writer then asks certain questions as to what Police Officers should do in certain cases of murder, illicit manufacture of spirituous liquors, &c., and calls upon the said officers, especially those employed as Teachers in the Police Training School, to answer the same in the columns of the *Akhbar-i-'Am*.

*(d)—Education.*

The Educational Conference.

12. The *Vakil* (Amritsar), of the 1st November 1901, in continuation of its previous remarks (*vide* paragraph 32 of the Selections No. 44), endeavours to justify the lines on which Education Departments in India are at present conducted. The Editor then publishes a summary of the Viceroy's remarks on the system of education in vogue in this country, and says that the reason why that system has not produced better results is that it has become extremely difficult for natives to keep body and soul together, and that consequently the highest ambition of the educated among them is to enter Government service.

*(e)—Agriculture and questions affecting the land.*

The land revenue assessment.

13. The *Watan* (Lahore), of the 1st November 1901, in continuation of its previous remarks (*vide* paragraph 23 and of the Selections No. 43), says that the *Civil and Military Gazette* asserts that the average land revenue demand in Native States is at least double that in British India, and that it is owing to this that there is comparatively little alienation in the dominions of Indian Princes. That paper then suggests the enhancement of the demand in British India, as a means of preventing alienation and thereby bettering the condition of the *Zamindárs*. The Editor regrets that a civilized and respectable Anglo-Indian journalist should have advised the present sympathetic Government of India to follow in the footsteps of Native Chiefs, whose exactions and excesses have become proverbial, and whom Government has long been endeavouring to bring to their senses. It may be added that the severity of the land revenue assessment in Native States has had the effect of reducing the *Zamindárs* to extreme poverty, and that unlike British India, no well-to-do agriculturist is to be found in such parts of the country. Besides, it is not a fact that the demand is at least double that of the Indian Government, nay, in several States, it is comparatively much lighter. The *Civil*

*and Military Gazette* should also bear in mind that the severity of the land revenue assessment may, to a certain extent, prevent non-agriculturists from buying land, but that at the same time it is calculated to bring the *Zamíndárs* to ruin and lead to an increase of crime in the country. On the other hand, a light demand, not only serves as a preventive against alienation, but also adds to the prosperity of the people. The Editor then deprecates the *Gazette's* reference to old customs and usages in support of its suggestion, and says that Providence has sent the British into India, not to keep alive old practices, but to make the country prosperous, and to protect and enlighten its helpless and ignorant people. Indeed, it does not become a member of a civilized nation to hold up the usages of the Dark Ages as models for the present enlightened Government of this country. Besides, when old practices are quietly ignored in all other things, why should they be adhered to in the case of *Zamíndárs*? It may be mentioned here that the Lahore Anglo-Indian Daily remarks that another reason for enhancing the land revenue assessment "is the perilous military weakness of the Indian Empire and the insufficiency of its present revenues to maintain an army competent for its defence." That paper should, however, remember that the agriculturists alone cannot be called upon to find all the money required by Government for military and other purposes. Indeed, in no country is such a heavy burden laid on their shoulders. Besides, are the hepless and poor tillers of the soil to be saddled with the entire cost of the defence of the country, merely because, unlike their other fellow countrymen, they are ignorant of the art of agitation and have not the courage to petition Parliament for justice?

**An apprehended famine in Rájpútána.**

14. The *Paisa Akhbár* (Lahore), of the 2nd November 1901, remarks that this week thousands of poverty-stricken persons from Rájpútána have arrived at Lahore, and may be seen begging about the streets. On being asked, one of them stated that the crops in the neighbourhood of Ajmere and Fatehpur Sikri had been totally destroyed by white mice. He added that the number of mice was so large that, although thousands of maunds of strychnine had been sent for from Delhi and Calcutta for their destruction, still they seem as numerous as ever. The Editor further remarks that the famine-stricken people aforesaid have come to the Punjab with the object of earning their livelihood by manual labour, and that large numbers of them have taken up their abode in Lahore, Amritsar, Jullundur, &c.

### *(g)—Postal Matters.*

**Grievances of the employés of the Lahore Post Office.**

15. The *Akhbár-i-'Am* (Lahore), of the 1st November 1901, writing about the suspension of Kánshi Rám, the Postal Town Inspector of Lahore, says that a correspondent enquires if the hardships complained of by the Postal peons who had tendered their resignations are true, and if fines are as frequent in any other Post Office as in the local Post Office. He also wishes to know why the employés of the Lahore Post Office are not granted leave even on the production of a medical certificate, and if this was ever done before. He further asks if the said officials have now to do more work than was the case formerly. The correspondent would also like to know if there is any truth in the rumour

that the officers who ill-treat and fine their subordinates are highly spoken of, while those whose treatment of their clerks, &c., is lenient, and who aim at good work alone, are considered incompetent.

The Siálkot Post Office.

16. The *Victoria Paper* (Siálkot), of the 26th October 1901, thanks the present Postmaster-General, Punjab, for directing that the letters, &c., for the residents of the Siálkot City received in the 7-30 P. M. train should not be kept over for delivery till the next morning. The Editor adds that Mr. Stewart Wilson has initiated so many reforms in his circle that the public is greatly concerned at his going on leave to England.

*(h)—Miscellaneous.*

A suggestion to allow Pandits and Maulvís to preach to prisoners of their respective faith.

17. The *Victoria Paper* (Siálkot), of the 1st November 1901, suggests that, just as Christian Missionaries are allowed to preach to prisoners of their own faith, noted Pandits and Maulvís should also be permitted to visit Hindu and Muhammadan prisoners with the same object. It may be added that the object of imprisonment being the reformation of a prisoner, this is the best way to improve the morale of the inmates of jails.

A suggestion to use courtesy titles before the names of Indian gentlemen in summonses, &c.

18. The *Victoria Paper* (Siálkot), of the 1st November 1901, deprecates the practice of Muharrirs attached to Law Courts in not affixing the words "Munshi" "Shekh," "Lála," &c., before the names of native gentlemen in summonses, &c., issued to them, and suggests that the Local Government should issue circulars directing the use of proper courtesy epithets in judicial documents. The Editor adds that Magistrates, Readers and Muharrirs not obeying such orders should be summarily dismissed the service. He further suggests that Readers, &c., in the Courts should be forbidden to affix such titles as Rái, &c., before the names of those Extra Assistant Commissioners and other officers who have not received those titles from Government.

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Punjab Government Press, Lahore—15-11-01—70.

[ Confidential. ]

[ Vol. XIV. ] [ No. 46. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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**Received up to 16th November 1901.**

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[ Vol. XIV. ] [ No. 46. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

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## I.—POLITICS.

### (a)—*Foreign.*

The Franco-Turkish dispute.

1. The *Vakil* (Amritsar), of the 4th November 1901, writing about the Franco-Turkish dispute, says that France would be courting her own ruin by going to war with Turkey. The Editor adds that the new French religious laws have created profound discontent in the country, and that thousands of French monks, nuns, &c., are fast migrating to Italy, England and other lands. At a time, therefore, when such restlessness prevails among her own children, France should be specially careful to avoid a conflict with a powerful nation like the Turks.

The Hedjáz Railway.

2. The *Watan* (Lahore), of the 8th November 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund:—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Balance in hand on the 1st November ... | | 117 | 6 | 0 |
| 1. Received through Munshi Muhammad Iliás, of the firm of Asghar Ali and Muhammad Ali, Perfumers, Lucknow ... | | 12 | 1 | 0 |
| 2. Received through Háfiz Ahmad Islam, a student at Delhi ... ... | | 50 | 0 | 0 |
| 3. Munshi Muhammad Amír Hasan, of Mauza Sangariáwán, Patna District ... | | 5 | 0 | 0 |
| 4. Munshi Abdul Wáhib ... ... | | 1 | 0 | 0 |
| 5. Hakím Muhammad Ali and Shekh Abdur Razzáq, Agents, respectively of Sardár Partáp Singh and Sardár Utár Singh, Raíses of Bhadaur ... ... | | 21 | 8 | 0 |
| Total ... | | 206 | 15 | 0 |
| Add amount already remitted to Turkey... | | 1,072 | 3 | 0 |
| Grand Total ... | | 1,279 | 2 | 0 |

The same.

3. The *Vakíl* (Amritsar), of the 4th, 8th and 11th November 1901, also acknowledges the following subscriptions:—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| | Amount already acknowledged ... ... | 5,536 | 12 | 1 |
| 1. | Received through Sheikh Fida Rasúl, Náib-ul-Riyásat, Jahángírabad in the Bára Bánke District ... ... | 76 | 6 | 3 |
| 2. | Sheikh S'adat Husain, Merchant, Chandpur ... ... ... | 10 | 0 | 0 |
| 3. | Khwája Ghulám Mustafa, Patna ... | 1 | 4 | 0 |
| 4. | Received through Munshi Siráj-ud-dín, Assistant Station Master, Warwárah (?) | 25 | 8 | 0 |
| 5. | Muhammad Bákar, son of Sheikh Siráj-ud-dín, Munsif, Kasúr ... ... | 2 | 0 | 0 |
| 6. | Ahmad Hárún, a subscriber to the *Vakíl* ... | 4 | 0 | 0 |
| 7. | Sardár Muhammad Táhir, of Shikárpur, Sind ... ... ... | 30 | 0 | 0 |
| 8. | Received through Maulvi Jamíl Ahmad, of Sewán, Saran District ... ... | 301 | 0 | 0 |
| | Total ... | 5,986 | 14 | 4 |

(*b*)—*Home.*

The North-West Frontier Province.

4. The *Punjab* (Amritsar), of the 29th October (received on the 12th November) 1901, says that the Frontier Districts have been severed from the Punjab merely in the interest of good administration, and will continue to participate in the blessings of British rule as heretofore. Besides, the Chief Commissioner of the Frontier Province will be able to give its affairs that close attention which it was impossible for the Lieutenant-Governor of the Punjab to do. And as a result of this, its residents, who have so far lagged behind other sections of His Majesty's native subjects in the race of progress, will be able to make up this deficiency in a much shorter time than they otherwise could have done. Again, under the altered circumstances it will be easier to put down lawlessness and fanaticism in the aforesaid districts, which will also gain in prosperity and affluence. The Editor then praises Lord Curzon for His Excellency's selection of Colonel Deane as first Chief Commissioner of the North-West Frontier Province, and says that the Colonel has passed the larger period of his service in that part of the country and possesses a unique knowledge of frontier politics. He also praises that officer's qualities of head and heart, and prays that he may one day rise to be the Lieutenant-Governor of the Punjab.

5. The *Rafiq-i-Hind* (Lahore), of the 9th November 1901, regrets that so far the Musalmáns of India have not come to any unanimous decision on the question of political agitation. On the other hand, among the Hindús there is such a concensus of opinion regarding the Congress that it may be considered to represent their unanimous opinion. The Editor then goes on to say that the facts that his co-religionists cannot compare with the Hindús in points of number, wealth and education; that serious differences exist among them over certain religious and social questions; that they have become still further divided over the agitation for participation in politics; and that in certain quarters frantic efforts are being made to create estrangement between them and their Hindu fellow-countrymen, do not bode good for the Prophet's followers in this country. His only consolation is that at last a general agitation in regard to taking part in politics has of itself sprung up among them. This inspires him with the hope that time, the best of teachers, will one day bring his brethren in faith on a platform on which alone they can be in a position to discharge their duties to their Government, co-religionists and other fellow-subjects in a satisfactory manner.

**Muhammadans and politics.**

6. The *Tribune* (Lahore), of the 2nd November 1901, writing about the death of the late Amir, makes the following remarks :—

**Indian loyalty.**

"It is noticeable that, in discussing the probable consequences of things turning out unfavourable to the British, the writers in the Continental Press have quite overlooked the two hundred millions of Indian subjects of the British Crown. If Russia has the temerity to ever knock at the door of India the world will see a sight such as has never been witnessed in the whole history of the human race. Every Indian Chief will place all his resources in men, money and things at the disposal of the Paramount Power. Every native of India of whatever race, creed or class, will have but one ambition, that of helping, in however humble a capacity, in the defence of the Empire. In spite of the emasculating effects of the Arms Act there are at least ten lakh such men still in the Himalayan tracts in the Punjab, Upper Provinces, and Maharashtra, as by a few weeks' drilling can be turned into efficient soldiers for defensive, if not offensive, purposes. The Continental observers have sadly misconstrued the sentiments of Young India, if the criticisms of the administration indulged in by it have been taken by them as signs of lurking disaffection. There is no educated Indian who would not gladly give his head for the sake of the British *ráj* in India. Let not what we are saying be taken as Oriental hypherbole. Whenever the short-sighted, narrow-minded Anglo-Indians express any doubts regarding Indian loyalty, as they often do, the wish that stirs in the heart of every Indian is—O that there were an opportunity to show our loyalty and gratitude to the rulers who have breathed new life into the dead bones of our race! In India, though there are few Englishmen broad-minded and sympathetic enough to know it or understand it, loyalty to the British *ráj* is a real, living force, as real and living as religious faith."

## II.—Afghanistan and Trans-Frontier.

The dead Amír.

7. The *Rafiq-i-Hind* (Lahore), of the 9th November 1901, after reproducing its previous note on the subject (*vide* paragraph 8 of the Selections No. 45), expresses satisfaction that the Government of India has decided to send a deputation to Kabul to condole with Habíb-ullah Khan on the death of his late father. The deputation will be headed by Khán Bahádur Rája Jahándád Khán; while Sheikh Riáz Husain (Honorary Extra Assistant Commissioner, Mooltan), Nawab Ahmad Khán, Sadozai (Raís of Tánk) and Maulvi Muhammad Ilyás have been selected to be its members. It will leave India by the end of next week; and there can be no doubt that the step will have the effect of cementing the friendly relations existing between this country and Afghánistán.

The same.

8. The *Vakil* (Amritsar), of the 4th November 1901, after enumerating the reforms introduced by the dead Amír in the administration of Afghánistán, remarks that if Habíb-ullah Khán possesses even a hundredth part of his late father's admintrative abilities, it will not be difficult for his kingdom to maintain the position secured for it by its deceased ruler. Indeed, if civil wars or foreign invasions do not interrupt the work begun by Abdur Rahmán, Afghánistán will one day become a great Muhammadan power. The Editor then refers to the precautions adopted by His late Highness in order to secure a peaceful accession for his successor, and says that these precautions have not proved futile. It may be mentioned here that most of the adherents of the late Amír Sher Ali Khán have gone over to the majority, while the remaining few cannot enter Afghánistán and have no influence with their fellow-countrymen. Again, there is scarcely any Afghán family of note to which Habíb-ullah Khán is not united by ties of relationship. From all this it is not unreasonable to conclude that His Highness's position is perfectly secure and that his father's death is not likely to lead to bloodshed in Afghánistán. The Editor further remarks that although the Government of India has done everything in its power for the defence of the north-west frontier, it is not improbable that in order to make assurance doubly sure it may consider it necessary to extend the Quetta-Chaman Railway to Kandahár. It is, however, an open secret that Abdur Rahmán was opposed to this extension and has, in his autobiography, given his reasons for his attitude. But the times are against him, and it is not unlikely that his successor may follow a different policy in this respect and prefer the good-will of the Indian Government to everything else.

The new Amír and the Afghán refugees in India, &c.

9. The same paper remarks that the new Amír's proclamation recalling Afghán refugees in foreign countries argues extreme magnanimity and leniency on the part of His Highness. Certain short-sighted persons, adds the Editor, may be inclined to think that Habíb-ullah Khán has done wrong in taking such a step. A careful perusal of the proclamation will, however, show that the new ruler of Kabul is not only a generous-hearted and magnanimous individual, but that he can also boast of foresight and vigilence. He has recalled only those refugees who had to flee from Afghánistán in consequence

of false reports submitted against them by informers or news-writers. His proclamation by no means refers to criminals or to political offenders who were hostile to his dead father and are still so to his family. The Editor concludes by publishing the proclamation in question.

The Mahsúd blockade.

10. The *Akhbár-i-'Am* (Lahore), in its issue of the 8th November 1901, says that the Mahsúd Wazírís are ever bent on mischief, and it is difficult to say when they will learn to behave themselves. In certain quarters, however, the impression seems to be going abroad that the blockade has reduced the Wazírís to great straits. Indeed, a Bannu newspaper alleges that their females cannot now obtain cotton cloths and that they bury their dead without a shroud. Moreover, grain has become very scarce among them, while they cannot procure salt, as they were wholly dependent on British India for the supply of both. It is also said that Mulla Powindah has advised them to pay up the fines imposed on them, reminding them that they can achieve nothing against Government. On the other hand, reports are being constantly received which go to show that so far from being cowed, the Mahsúds are continually raiding into British territory.

## III.—Native States.

The vacant post of Prime Minister, Kapurthala.

11. The *Paisa Akhbár* (Lahore), dated the November 1901, remarks that a correspondent of the *Tribune* suggests the name of Kanwar Sir Harnám Singh, "the hero" of the Land Alienation Act, for the vacant post of Prime Minister, Kapurthala, quite forgetful of the fact that, for reasons which need not be specified here, the Kanwar is not likely to offer himself a second time for service under Rája Sir Jagatjít Singh. The name of Mián Azíz Bakhsh has also been mentioned in connection with the vacancy, but the present state of his health does not admit of his taking upon himself such heavy responsibilities. The Editor then goes on to say that the gentleman selected to fill the post in question ought to have the well-being of the State and its ruler at heart, and should also enjoy the respect of Government. He should, besides, belong to a good family and be endowed with all the qualities necessary for a Minister of the State. Again, he should be a resident of Kapurthala or some neighbouring town and have a thorough knowledge of Judicial and Administrative work. All these qualifications, adds the Editor, are to be found in Sardár Pertap Singh, Ahlúwália, of Jullundur, than whom it would be difficult to find a better person for the vacancy.

The same.

12. The *Watan* (Lahore), of the 8th November 1901, also publishes identical remarks, and adds that the *Tribune* is wrong in stating that the vacant post is in the gift of Government. The Rája of Kapurthala, observes the Editor, is free to confer the post on whomsoever he likes, although His Highness seems desirous, as is but proper, of consulting the Lieutenant-Governor on the matter.

13. The *Victoria Paper* (Siálkot), of the 4th (received on the 12th) November 1901, says that in a speech which he recently delivered at a farewell dinner given in his honor, Colonel Deane remarked that it gave him pleasure to testify that the Mahárája of Kashmír took great interest in the administration of his State and the welfare of his subjects, and that there was no Chief in India more devotedly attached to the British Throne. It is, therefore, high time, adds the Editor, that His Highness were restored to his rightful position and invested with full powers of Government. Indeed, it is a huge mistake that such a just and able ruler should be prevented from exercising such powers.

The Mahárája of Kashmír.

## V.—Native Societies and Religious Matters.

14. The *Sat Dharam Parchárak* (Jullundur), of the 25th October (received on the 14th November) 1901, remarks that when Mr. Hume and certain other Englishmen were among the supporters of the National Congress the movement was a living force. In the hands of Natives, however, it has degenerated into a tame affair, and educated Indians now attend its annual gatherings merely to enjoy themselves. As for national zeal, adds the Editor, it is more apparent than real in the Congressmen.

The Indian National Congress.

15. The *Ahlúwália Gazette* (Amritsar), of the 8th November 1901, remarks that the local newspapers have been complaining against Colonel Jwála Singh, Manager of the Golden Temple, for some time past, and have even charged him with embezzling Temple Funds. So far, however, the authorities have taken no notice of the Colonel's conduct, which can be accounted for only by the supposition that the matter has not been brought to the notice of the Deputy Commissioner. The Editor, therefore, who has now received further proof in support of the complaints, proposes to publish a series of articles exposing the misdeeds of the Manager and Munshi Bhola Singh.

Complaints against the Manager, Golden Temple, Amritsar.

16. The *Vakíl* (Amritsar), of the 4th November 1901, objects to the practice of letting off fireworks in thoroughfares on the occasion of the *Shabbarát*, and says that the same not infrequently results in inconvenience and injury to passers-by. The Editor, therefore, suggests that local authorities should forbid the practice.

The *Shabbarát* and the explosion of fireworks in thoroughfares.

17. The *Shamím-i-Hind* (Jullundur), of the 9th November 1901, praises Lála Munshi Rám, of Jullundur, a Khatri, for his moral courage in giving away his daughter in marriage to an Arora gentleman. After remarking that the present caste system is eating into the vitals of the Hindu community, and is a veritable block in the way of its progress, the Editor observes that the said marriage is likely to prove the fore-runner of a great social revolution which will have the effect of amalgamating the Khatris and Aroras. Indeed, to his thinking, the time is fast approaching when all caste distinctions will be obliterated and Brahmins, Khatris, Vaishyas and Sudras will intermarry.

A marriage between an Arora and a Khatri woman.

18. The *Arya Gazette* (Lahore), of the 7th November 1901, publishes an article from the pen of Lála Hans Ráj, who, writing about the death of the late Bakhshi Gokal Chand, of the Abbott-abad Arya Samáj, says that the deceased was a firm believer in the Vedic faith, and used to take part in every religious movement inaugurated in the Punjab. The officers under whom he had to work at Abbott-abad in the early days of his service had a good opinion of him. Those posted to the town later on, however, were of such a bad disposition that they became displeased with him for his religious convictions, and endeavoured to make him sever his connection with the Samáj. Threats and promises of promotion were held out to him by turns, while his friends and relations employed at Abbott-abad were transferred to other stations. Pressure was also brought to bear on the local Aryas to throw the Samáj over board, and the Bakhshi's ordinary doings were represented to the authorities in the worst possible light. All this, however, had no effect on the deceased gentleman, and he held on to his religious convictions to his dying day. About a year back the Bakhshi left service and undertook to visit the different Samájes in the Province. It was during this tour that he contracted piles, which subsequently led to blood-poisoning and resulted in his death.

**The late Bakhshi Gokal Chand, of the Abbott-abad Arya Samáj.**

19. The *Sat Dharm Prachárak* (Jullundur), of the 25th October (received on the 14th November) 1901, remarks that while Christian Missionaries claim that their religion is progressing, not a few intelligent Hindús, Muhammadans and even Christians, think otherwise. Both sides refer to facts and figures in support of their assertions, and it is, therefore, difficult to decide which is in the right. It may, however, be mentioned here that an English newspaper is of opinion that the recent Chinese embroglio was due to the Christian Missionaries endeavouring to secure special rights for Chinese converts to their faith, instead of infusing a Christian spirit into them. The Editor then goes on to say that in the early days of British rule in India when Anglo-Indian officers used to be bigoted Christians and English education was not general among the Hindús and Muhammadans, large numbers of natives used to embrace Christianity, for this then meant earning money and raising one's position. Since the time, however, that Englishmen of independent views have begun to come out here, and Western education has been general in the country, the work of evangelisation has slackened considerably. It is, therefore, clear that but for the hope of receiving special advantages, very few persons would feel drawn towards Christianity.

**The spread of Christianity in India.**

20. One Muhammad Salámat, of 'Azam Garhi, writing to the *Wafadár* (Lahore), of the 8th November 1901, remarks that the present methods of spreading Islám in India are extremely defective, and that there seems to be a dearth of preachers devotedly attached to the said faith. After remarking that power and union are necessary for the propagation of a religion, and that Indian Muhammadans lack both, the writer alleges that Islámic preachers do not realize their duties, and seem to consider it the sole object of their lives to fleece their co-religionists. He then remarks that the Muhammadan world stands in great and urgent need of spiritual leaders, and prays God to supply the want.

**How to spread Islám in India.**

21. The *Public Gazette* (Amritsar), of the 8th November 1901, publishes a communication in which the writer remarks that Tarn Táran, Amritsar District, is an important sacred place of the Hindús, and that crowds of pilgrims flock to the *gurdwára* there all the year round, especially on the occasion of *Amáwas* every month. As no Muhammadan is allowed to enter the *gurdwára*, it has always been customary to post a Hindu Deputy Inspector of Police to Tarn Táran so as to facilitate the management of the crowds by the Police. For some time past, however, a Musalmán Deputy Inspector has been in charge of the local Police, which is probably the result of some mistake. At all events, the new arrangement has rendered it impossible to manage the crowds of pilgrims, for the Musalmán Deputy Inspector cannot be allowed to enter the *gurdwára*. It may be added that on one occasion he announced his intention of gaining admission into the temple by force, but that on being informed that the step was attended with danger, he gave up the idea. After remarking that the posting of a Muhammadan Deputy Inspector of Police to a sacred place like Tarn Táran is not desirable in the interests of order, the writer expresses the hope that the authorities will remove the evil complained of.

The posting of a Musalmán Deputy Inspector of Police at Tarn Táran.

22. The *Tribune* (Lahore), of the 2nd November 1901, publishes the following:—

Religious endowments.

"A case of wide interest for its bearing on the religious endowments question has just been decided by the Chief Court. The following extract from the letter of our Siálkot correspondent gives all the necessary particulars of the affair, and shows what the public thinks of the decision:—'A big and sensational case about the Government grant of Rs. 5,000 per annum to the Ber Bába Nának here had been going on between the Sikhs in general of Siálkot City and the Mahant of Ber Bába Nának. This case has now after seven years been decided by the Chief Court in favour of the Mahant. The decision of the Chief Court allows the Mahant to spend this grant and the other income of the temple just as he likes; and he is not bound to show his accounts to anybody, however interested in the welfare of the shrine. It is to be feared all priests enjoying endowments will henceforth consider themselves as the sole owners of the shrines in their charge and squander the incomes as they please. The local Sikh public are extremely dissatisfied by this decision of the Court, and intend to carry the case to the Privy Council. If they are prevented, it would be simply for want of funds, though the facts of the case are in their favour. An application will be submitted to the Chief Court for the revision of the order.'"

## VII.—General Administration.

### *(a).—Judicial.*

23. The *Dost-i-Hind* (Bhera) of the 8th November 1901, suggests that the Judges of the Chief Court should by turns visit subordinate Courts during the winter months in order to ascertain if the Judicial circulars are acted up to. The Judges should also ascertain how prisoners in jails and those confined in lock-ups are treated, and if Magistrates perform their duties in an impartial manner. They should also enquire as to what District Magistrates and District Judges are doing to suppress bribery in their respective jurisdictions.

A suggestion that the Judges of the Chief Court should pay visits to subordinate Courts during the winter months.

24. The *Siálkot Paper* (Siálkot), of the 8th November 1901, remarks that there is a general complaint that certain local Magistrates are in the habit of showing special favours in open court to lawyers belonging to their own religion or claiming friendship with them. This is unfair, not only to opposing counsels, but also to litigants who have not infrequently to pay heavy fees in order to engage the services of the protégés of these Magistrates. The Editor, therefore, warns the said officers to mend their ways, otherwise he threatens to divulge their names.

A complaint against certain Magistrates of Siálkot.

25. The *Siálkot Paper* (Siálkot), of the 8th November 1901, complains that some native Magistrates wholly disregard the provisions of Section 202 of the Criminal Procedure Code, and appoint persons to make local investigations in criminal cases who are quite unfit to perform this duty and whose character is viewed with contempt by the public. It may be added that when the conduct of such investigations is entrusted to private individuals of this character, it is idle to expect honesty from them. The Editor is, therefore, of opinion that before appointing private persons to enquire into criminal cases on the spot, the Magistrates ought to satisfy themselves that the said persons are honest and enjoy the confidence of the public.

A judicial complaint.

26. The *Punjab Samáchár* (Lahore), of the 9th November 1901, says that the number of Munsifs in the Punjab is not sufficient to cope with the civil suits instituted in the courts of these officers. It may be added that there is only one Munsif throughout the Montgomery District, and that not infrequently litigants have to travel 50 miles to attend his court. Similarly in the Mooltan District people from the Sáhon iláka, Mailsi Tahsíl, have to perform a journey of about 90 miles in order to attend their Munsif's Court. And this being so, plantiffs in suits of the value of Rs. 10 to Rs. 15 are very seldom better off in pocket, even if they succeed in obtaining decrees and recovering the amounts thereof. The Editor then suggests that the number of Munsifs in the Province should be reduced, and that out of the savings thus effected, and the increase in the income from the sale of court-fee stamps which would result from the institution of a larger number of civil suits in consequeuce of the new arrangements, Government should appoint some Náib Tahsíldárs exercising civil powers. Should, however, the authorities decide to remedy the evil by appointing a number of Assistant Munsifs, the new officials should be of three grades drawing Rs. 60, Rs. 80 or Rs. 100, respectively ; for, unlike Náib Tahsíldárs, they will not draw travelling allowance.

A suggestion to increase the number of Munsifs' Courts in the Punjab.

27. The *Siálkot Paper* (Siálkot), of the 8th November 1901, remarks that the complaint is general that not a few Magistrates and Judges issue commissions in civil suits only to their friends or to such persons from whom they hope to derive some personal benefit. It is a matter of perfect indifference to the said judicial officers whether the commissioners appointed are competent to

Commissions in civil suits.

discharge the duties entrusted to them. The Editor then suggests that a list of persons of known respectability should be prepared through Deputy Commissioners, and copies thereof circulated in the courts concerned. He further remarks that Tahsíldárs, Munsifs and District Judges should be directed to select commissioners from among the gentlemen mentioned in these lists. No commissioner, however, who, in the discharge of his duties, fails to give satisfaction should be selected a second time.

The vacancy on the Ludhiána Honorary Bench.

28. The *Watan* (Lahore), of the 8th November 1901, says that the majority of the Musalmáns of Ludhiána seem desirous that Khawaja Ahad Shah, a Municipal Commissioner and Proprietor of the *Observer*, or his brother Khawaja Ghulám Muhay-ud-dín, Proprietor of the *Civil and Military News*, and formerly Honorary Municipal Secretary, should be selected to fill the vacancy caused on the local Honorary Bench by the death of Khawaja Ahsan Shah. Both these gentlemen, adds the Editor, have rendered valuable public services, and it would be difficult to find better men for the post. He, therefore, expresses the hope that in filling up the vacancy due regard will be paid to their claims.

### *(b).—Police.*

Cardsharpers at Amritsar.

29. The *Ahlúwalia Gazette* (Amritsar), of the 8th November 1901, remarks that although the doings of certain cardsharpers at Amritsar have been thoroughly exposed and their namas published in its columns (*vide* Selections Nos. 37, 39 and 42, paragraphs 29, 29 and 22 respectively), the local authorities have so far done nothing to bring these *badmashes* to book. The Editor adds that notorious cardsharpers from other towns have also migrated to Amritsar, and live in such grand style that it is difficult to take them for what they are. He then goes on to say that *sufedposhes* and graduates are also taking to cardsharping. As an instance in point, he alleges that a certain teacher in a local college has also joined the gang, and that quite recently he fleeced (lit. killed) a certain rich man and secured a large booty. The Editor further alleges that this worthy is always to be seen loitering about or drinking wine in the company of cardsharpers. He adds that in case the teacher in question has not already been dismissed, he intends requesting the Principal of the College to send the man about his business without delay. He then calls upon the local police to suppress cardsharping, and adds that if they still refuse to bestir themselves he will be compelled to request higher authorities to move in the matter.

Police reform.

30. The *Siálkot Paper* (Siálkot), of the 8th November 1901, after remarking that the Police are unpopular in the country, suggests that the only way to remedy the evil is to increase their salaries. The practice of taking on relatives of influential persons in the Police service, without regard to their qualifications, should also be abandoned, and educated and respectable persons should be appointed to specified posts by competition. The Editor then publishes a summary of the recommendations of the Police Commission and the Lieutenant-Governor's observations thereon.

*(d).—Education.*

Jubilee scholarships for Muhammadan students.

31. The *Paisa Akhbár* (Lahore), of the 9th November 1901, after thanking Sir W. M. Young and Mr. W. Bell for sanctioning the continuance of the Jubilee scholarships for Muhammadan students, remarks that the said scholarships have done much to further the cause of education among the Punjab Musalmáns.

The same.

32. The *Lahore Punch* (Lahore), of the 13th November 1901, publishes similar remarks.

*(e).—Agriculture and questions affecting the land.*

Helping the agriculturists.

33. The *Tribune* (Lahore), of the 2nd November 1901, in the course of an article headed "Helping the Agriculturists," observes as follows :—

"The recommendation finally made (by the Famine Commission) is that in all fututre settlements any increase of assets due to the construction, otherwise than at the expense of the State, of wells, tanks or other artificial sources of irrigation should be permanently exempted from assessment to revenue. We trust the recommendation will be adopted by the Government of India. A really great impetus to the extension of irrigational arrangements in this country will be imparted by the change recommended by the Commission, and the effect upon the agricultural prosperity of the country will be immense. A contented and prosperous peasantry is a country's safeguard, and any sacrifice of revenue, which this new policy may entail in the beginning, will ultimately be more than counterbalanced by the reduction in the expenditure on famine relief which is sure to follow the decrease in the non-irrigated area of land under the plough. This certainly is no small gain."

The land revenue assessment.

34. The *Watan* (Lahcre), of the 8th November 1901, in continuation of its previous remarks (*vide* paragraph 13 of Selections No. 45), says that in the course of a paragraph published in its issue of the 28th August last, the *Civil and Military Gazette* observes that Government is under the necessity of increasing its military expenditure by 13 or 14 crores of rupees in order to perfect the defences of the country, and that the extra money required *must* be obtained by enhancing the present land revenue demand. The *Gazette* admits that even this demand is more than can be afforded out of the average annual income per head of the agricultural population. Nevertheless, that paper is hard-hearted enough to add that Government has nothing to do with this, and that the *zamindárs'* ability or inability to pay the revenue assessed has not been taken into consideration at any time in the history of India. It alleges that every former Government of this country used to obtain money from the agriculturists for its military requirements, and proceeds to remark that the defence of India cannot be neglected, and that all reasonable persons will be on the side of Government in affirming the principle that the necessary money "must be derived from the land." The Editor, however, disputes the correctness of this contention, and says that no statesman in or outside the country will endorse the principle laid down by the *Civil and Military Gazette*. He further remarks

that that paper's reference to old usages and practices in support of its contention are wholly in appropriate. Providence, he says, has sent the British here to introduce reforms and not to blindly follow the past. Besides, it is not a fact that under former Governments *zamindárs* alone were held responsible for the defence of the country. During Aurangzeb's time the land revenue demand formed only one-fourth or one-third of the State income, while according to Manu the said demand is only one of the six sources of this income. The Hindu lawgiver has also laid down that in cases of *extreme* necessity alone can a ruler realize one-sixth of the produce of land. In short, it is a matter of history that in India the Government has never been considered entitled to a-fifth share of the said produce. The Editor then goes on to say that he is at one with the *Civil and Military Gazette* in thinking that the Indian Army needs strengthening. He would, however, like to know why this should necessitate an extra expenditure of exactly 13 or 14 crores of rupees, and if so, why the amount should not be contributed by India and England conjointly. In case the former country is to be saddled with the entire extra burden, he would enquire if it is just to realize the necessary money from the *zamindárs* alone. He adds that previous to the Mutiny of 1857 the proportion of European aud Native soldiers in the Indian Army was 1 to 9, but that after that event the same was reduced to 1 : 2. Since then, however, Jack Sepoy's loyalty has been tested more than once, and his devotion to the British Throne is now an admitted fact. The Editor is, therefore, of opinion that there is now no r eason for maintaining the latter proportion, and that European and Native members of the Army should be in the proportion of at least 1 to 4½. After remarking that according to Military experts at least 3½ lakhs of soldiers are required for the defence of the country, he suggests that the number of British soldiers in India should be reduced from 75 to 50 thousand, and that out of the savings thus effected the number of their native *confreres* should be raised to 300,000. This, he observes, would enable Government to add to the str ength of the Indian Army without having to spend a single extra pie. Should it, however, be considered inadvisable to reduce the British garrison, the proposed addition should at least be made to the number of native soldiers alone, for this cannot cost more than 2 or 2½ crores—an expenditure which could be met without enhancing taxation. But even if this proposal should not prove acceptable to the authorities, the Editor would suggest the raising of a reserve force, which, he says, would cost still less, *viz.*, only a few lakhs of rupees.

*(f).—Railways and Communications.*

35. The *Siálkot Paper* (Siálkot), of the 8th November 1901, alleges that passengers for Lahore and Ráwalpindi leaving Siálkot in the 7-33 P. M. train have to wait at the Wazírabad Junction for about 6 and 12 hours respectively. This and the fact that there is no third class waiting-room at the junction entail great inconvenience on the travelling public. The Editor, therefore, urges the Railway authorities to remove the evil complained of.

A railway complaint.

36. The *Vakil* (Amritsar), of the 8th November 1901, complains that native passengers who cannot afford to travel first or second class are put to great inconvenience for want of bath-rooms in their carriages. As a consequence, crowds

Grievances of native railway passengers.

of passengers gather round latrines provided at railway stations, and this state of affairs entails unbearable hardship on *pardanashin* females. After remarking that bath-rooms are not provided even in intermediate class carriages on the East Indian Railway, the Editor urges the Railway authorities to remove the evil complained of.

**Grievances of the clerks of the Lahore District Traffic Superintendent's Office.**

37. The *Akhbár-i-'Am* (Lahore), of the 14th November 1901, publishes a communication in which the writer publishes the names of those clerks of the Lahore District Traffic Superintendent's Office who have resigned their appointments during the past three or four months owing to their being required to do heavy work on small salaries, and there being no prospect of promotion for them. After alleging that this has resulted in great confusion in the office work, the correspondent complains that no notice is taken of the good work done by the employés of the said office. He adds that if the District Traffic Superintendent had taken the trouble to enquire why they had tendered their resignations, he would have come to know of the grievances of his subordinates and could have restored confidence in his office by endeavouring to redress them.

### *(h).—Miscellaneous.*

**A fight between some Afghán soldiers and shop-keepers at Jhelum.**

38. The *Siráj-ul-Akhbár* (Jhelum), of the 11th November 1901, says that on the 10th idem a rather serious fight took place between some Afghán soldiers of the Jhelum Cantonment and certain shop-keepers of the city, one or two of the latter being severely wounded. The Police acquitted themselves creditably on the occasion, and succeeded in arresting five of the sepoys.

**The sale of adulterated *ghi*.**

39. The *Paisa Akhbár* (Lahore), of the 9th November 1901, remarks that while in England a person selling butter containing more than 16 per cent. of water is liable to prosecution, there is no law in India for the suppression of the adulteration of *ghi*, which not infrequently contains more than 50 per cent. of foreign matter. The Editor adds that *ghi* being a necessary of life, and its price having gone up considerably, it should be the duty of the authorities to see that the article sold in the market is not adulterated.

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FROM THE

# NATIVE NEWSPAPERS

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### I.—POLITICS.

*(a)—Foreign.*

The Hedjáz Railway.

1. The *Vakil* (Amritsar), of the 15th November 1901, acknowledges the following subscriptions towards the Hedjáz Railway Funds :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged ... | ... | 5,986 | 14 | 4 |
| (1) Mirza Saidulla Khán, Wazirabad | ... | 30 | 0 | 0 |
| (2) Received through Maulvi Muhammad Mujbata Khán, Indore ... | ... | 84 | 0 | 0 |
| Total | ... | 6,100 | 14 | 4 |

*(b)—Home.*

Muhammadans and politics.

2. The *Sada-i-Hind* (Lahore), of the 12th November 1901, takes exception to the proposal that the affairs of Indian Musalmáns should be entrusted to certain particular persons. After remarking that persons elected by the community should alone be considered its representatives, the Editor observes that the above proposal is unfair on young Muhammadan patriots unknown to fame. Besides, even if it is admitted for argument's sake that the present leaders of the Musalmáns are the very personification of wisdom and unselfishness, their being entrusted with the affairs of their community cannot put an end to the opposition which exists against them among their co-religionists. It may be added that this opposition is based on religious, as well as political, grounds and is composed of the majority of the Prophet's followers, without whom the Musalmáns cannot be called a nation. It must, therefore, be conceded that the voice of the English-speaking Muhammadans cannot be regarded as the united voice of the country. After remarking that it is very undesirable for the Aligarh party to take the lead in political matters, the Editor suggests that his co-religionists should start a Congress of their own, which should be run on the lines of the National Congress. He further suggests that the Educational

Conference should be held after the proposed Congress has closed its sittings, and remarks that this would prevent the waste of money now incurred in holding the Educational Conference by itself. The Editor does not mean to insinuate that the Conference has proved of no use to the Musalmáns, still he cannot refrain from saying that the expenditure incurred in holding its meetings is out of all proportion to its usefulness.

3. The *Public Gazette* (Amritsar), of the 16th November 1901, says that the Musalmán gentlemen who met at Lucknow on the 21st and 22nd October last have, so to say, laid the foundation-stone of a Muhammadan National Congress. The Editor then publishes the resolutions adopted at the meeting and approves of the decisions come to. He, however, takes exception to the first part of the fifth resolution and says that the Congress is thoroughly loyal to Government and that there is nothing unreasonable in its demands. He also belauds the decision of the Musalmáns to introduce social reforms, and remarks that no nation can make any appreciable progress unless its social position is all that could be desired.

The same.

## II.—Afghanistan and Trans-Frontier.

4. The *Sádiq-ul-Akhbár* (Rewári), of the 10th November 1901, says that Habíb-ulla Khán has recalled Mulla Hadda to Kábul, and may perhaps ask for some advice from him. At all events, the new Amír cannot forget that the Mulla is not only a scholar and a religious enthusiast, but also an old man and His Highness' former tutor, and that consequently he deserved better treatment at the hands of the ruler of Afghánistán than he has received. The Editor adds that the Mulla's return to Kábul would be certain to break up the *jirgás* which were like wax in his hands and thereby put an end to frontier disturbances. He also expresses the hope that the worthy in question will learn to behave himself and avoid giving offence to Habíb-ulla Khán.

The new Amír and Mulla Hadda.

5. The same paper says that there is no truth in the rumour that Sardár Ayúb Khán has escaped to Kábul. But even if he were to enter Afghánistán he would be able to achieve nothing against the new Amír, so perfectly secure is His Highness' position. Again, there is no possibility of the British Government supporting the Sardár in his attempt to oust Habíbulla Khán from his throne. Ayúb Khán should, therefore, never dream of leaving India and throwing off the protection of Government.

Ayúb Khán and the throne of Kábul.

## III.—Native States.

6. The *Punjab Samáchár* (Lahore), of the 16th November 1901, publishes a translation of Colonel Deane's recent remarks about the Mahárája's ability and loyalty (*vide* paragraph 13 of the Selections No. 46), and says that the fact that intrigue has now become unknown in Kashmir, and the administration of the State is all that can be desired reflects great credit on His Highness. The Editor then remarks that full ruling powers should be restored to the ruler of the Happy Valley on the occasion of the King-Emperor's Coronation.

The Mahárája of Kashmír.

7. The *Koh-i-Núr* (Lahore), of the 19th November 1901, also writes to a similar effect.

The same.

8. The *Rafiq-i-Hind* (Lahore), of the 16th November 1901, says that the *Punjab Organ* understands that full powers of Government are to be restored to the Mahárája of Kashmir on the occasion of the King Emperor's Coronation. The Editor has so far heard nothing about the matter, but hopes that the *Organ* has not published a mere canard.

The same.

9. The *Tribune* (Lahore), of the 9th November 1901, concludes a lengthy article headed "Education and training of Indian Princes" with the following remarks:—

Education and training of Native Princes.

"What Government has to guard against in the case of a Native Chief just installed on the *gaddi* is his anglicisation and his association with non-descript Europeans of poor capacity and poor morals. It is also necessary that he should not have full control over the State treasury for, say, the first six years. This is the most difficult part of the business; for it requires to be managed in such a way as not to meddle too much with the Chief, and, at the same time, to safeguard the interests of the people."

10. The *Akhbár-i-'Am* (Lahore), dated 16th November 1901, after reproducing the *Bengalee's* note regarding the invitation to Native Chiefs to attend the King-Emperor's Coronation in London, says that that paper is mistaken in thinking that the Princes who have not been invited would like to witness the ceremony as private individuals and should therefore be allowed to visit England on the occasion in question. The Editor adds that the Chiefs to whom invitations have been issued should not be considered as deserving of special honor at Government's hands. Likewise no indignity is intended to be thrown on those who have not been invited to attend the Coronation in London. It is to remove all doubt on this score that it is proposed to hold an Imperial Assemblage at Delhi, and invitations to it will, in all respects be considered equal to those to London. It is, therefore, not worth while to discuss the subject further.

The King-Emperor's Coronation and Native Chiefs.

## V.—Native Societies and Religious Matters.

11. The *Tribune* (Lahore), of the 5th November 1901, publishes the following:—

The holding of an exhibition in connection with the Congress.

"The coming meeting of the Congress at Calcutta will be marked by a departure that must be hailed with joy by all thinking men throughout the country. Arrangements are in progress for holding in connection with the national gathering an exhibition of the principal indigenous arts and handicrafts in the various parts of the Empire. We recall with gratification the fact that the idea of taking advantage of the assemblage of the "elect of the nation" for the purpose of doing something in the cause of native industries, originated in the last Session at Lahore. We are glad that the practical suggestion, emanating from Punjabi leaders of the movement, is going to be carried into effect, and that those at the helm seem to be fully alive to its importance and advantages."

12. The *Paisa Akhbár* (Lahore), of the 16th November 1901, after remarking that it has received several enquiries regarding the result of the case against the local Anjuman-i-Muín-ul-Musalmín, requests the Deputy Commissioner to take up and dispose of the case as soon as possible. The Editor adds that hundreds of the Anjuman's members who have been deprived of their dues are anxiously awaiting the decision of the case.

The case against the Anjuman-i-Muín-ul-Musalmín, Lahore.

13. The follcwing appears in the *Arya Patrika* (Lahore), of the 16th November 1901 :—

A marriage between a Khatri girl and an Arora young man.

"The marriage of Shrimati Hemant Kumari, the second daughter of our revered brother Lála Munshi Rám, with Mr. Sukhdeo, of which the particulars are published in another column, constitutes a land-mark in the history of social reform in the Punjab. Lala Munshi Ram is Khatri by birth and Mr. Sukhdeo an Arora. There could be no alliance between the two according to the prevailing custom. But arbitrary customs and conventionalities are no barrier to those who, with a firm and implicit faith in the Divine Providence, are determined to follow the dictates of their own conscience.

* * * * * * *

"And now as to the moral effect of this marriage. This is the first marriage in the Province in which a leader of thought and opinion—a man who occupies an eminent position in society—has done away with unreasonable distinctions of caste. We should regard it as the boldest step ever taken by a high-placed man. The wealthy and the well-to-do people are generally conservative in instinct and averse to reform. But here is a splendid example of broad-mindedness and practical self-help. The step is bound to exercise a most wholesome and salutary effect on the public. Who is there among the educated classes in India that does not feel the tyrrany of caste and the fearful havoc that it is playing in our society? We have seen fathers burst into tears at the sight of the wretched plight in which their daughters had been placed by an unrelenting irony of fate. Being enlightened themselves, they educated their daughters, but when these approached the marriageable age they had to limit the selection of matches to their own castes. No suitable matches could be found and they were compelled, much against their will, to give away their daughters to unlettered and ignorant shopkeepers. The evil consequences of such unions manifested themselves in constant quarrels between the husband and the wife, and the oppression of the latter by the former. Such appalling scenes, as stern and real as anything, have called forth tears from the eyes of many a father. For the people thus circumstanced—for men who have already had a bitter experience of caste restrictions and for those who wish to avoid them—here is an example to follow. Here is a hero who has led the van, and has, by sustaining the brunt of the fight, made the way smooth for them. A little courage on their part will save them many troubles and mishaps. Let them rise in the native dignity of the human spirit and all difficulties in their path will vanish. What man has done man can do. Surely what Lála Munshi Rám has achieved is within an easy reach of other men. We are confident that his example will not be lost upon our people. As to the effect of this marriage on the Aryan world we need hardly

make any remarks, for everything is plain and open to the gaze of the thinking people. Suffice it to say that we behold in this alliance the harbinger of a new era of social life in the Arya Samáj. There are souls in the pale of this body that are simply restless for the realization of the grand principles of Maharishi Dayananda. For them the example of Lála Munshi Rám is a signal for onward march and they will not rest till the goal has been attained. We welcome this glorious move as it is destined to effect the consolidation of our Church once more in this land of Rishís and Munís."

The late Bakhshi Gokal Chand of the Abbott-abad Arya Samáj.

14. The *Arya Messenger* (Lahore), of the 14th November 1901, writing about the death of Bakhshi Gokal Chand, of the Abbott-abad Arya Samáj, makes the follow-remarks :—

"Sincere and earnest as one can be, he was in thought, word and deed the same frank-hearted, cheerful, sympathetic Bakhshi Gokal Chand. His policy was not the policy of a crooked politician; on the contrary, he said what he believed and acted as he said and believed. Great men live less for themselves and more for others, always actirg and acting for the good and love of man. Bakhshiji knew not what self-interest was and what idleness and inactivity meant. But on the good of his religion and country he strained all his means to carry out his mission. He regarded not the snows of the hills nor the scorching sun of the plains, but went about redressing human wrongs and doing offices of benificience. Great men, as we said, are the special gifts of God bestowed on deserving people. The low father and down-trodden Hindu deserves but little and has but little, so the presence of such gifted and extraordinary souls as the late Bakhshi Gokal Chand is of special importance to them, and the loss of such a pilot alas! leaves them to drift upon the boundless waves of the sea of life.

"Bakhshi Gokal Chand, nobody can deny, has laid the nation under deep obligations, and if the nation wants to keep up its position as a grateful nation, as it has been from times immemorial, it should at once take in hand the scheme of perpetuating the memory of a great man, whose one ambition was to be useful to his fellow-countrymen, who lived working for his nation, who died working for his nation.

* * * * * * *

"For the present, it has been decided by the Managing Committee at least to raise a sum of Rs. 3,000 wherewith to found a scholarship in the D. A.-V. College of which the late Bakhshi was a great pillar, or to raise a building at Lahore for the use of the public and especially for the use of strangers who come as vistors to Lahbre. The Bakhshi was a great friend of the friendless, and the unique model of hospitality, so such an institution will not only serve to perpetuate his memory, but will also carry on his own beneficent mission."

The Arya Samáj and Pandit Ganesh Datt of Kanauj.

15. One Baldeo Sahai, Assistant Secretary, Arya Samáj, Cawnpore, writing to the *Sat Dharm Parchárak* (Jullundur), dated 15th November 1901, deprecates selfish-

ness and remarks that the evil injures only those in whom it is to be found. He then refers to the double life led by Pandit Gopi Náth, and quotes extracts from Mr. Calvert's judgment in the case instituted by the Pandit against Lála Munshi Rám. The writer then goes on to say that certain Hindu Pandits to whom religion is merely a means of earning money, have of late been villifying the Arya Samáj instead of doing something to remove the abuses prevalent in Hindu society. One of these worthies is a Pandit Ganesh Datt of Kanauj, as is only too apparent from certain notices issued by him. The correspondent publishes the substance of some of these notices and says that the same excite his laughter. He adds that the vapourings indulged in by the Pandit in connection with the withdrawal from the Samáj of two raw youths are childish in the extreme. One of these young men left the Samáj as he hoped to secure a post in a Sanatan School, while the other has again become an Arya.

Mirza Ghulám Ahmad of Kádián.

16. The *Hakam* (Kádián) of the 10th November 1901, publishes an article from the pen of Mirza Ghulám Ahmad, who endeavours to prove that he is a prophet and messenger from God. He alleges that in the revelations made to him the Almighty has more than once applied these epithets to him. The critic, he adds, may say that, Muhammad having been the last of the prophets, his (the Mirza's) claim cannot be entertained for a moment. It should, however, be remembered that the writer's powers are only a reflection of those of the founder of Islám and that in a way he is merely the *alter ego* of the latter. Indeed, about twenty years ago God called him in the *Burahin-i-Ahmadia* by the names of Muhammad and Ahmad, and referred to him as an incarnation (*Wajúd*) of the Prophet. The Mirza also quotes extracts from the traditions in support of his claim, and swears by God that he is the promised Messiah and that the revelations made to him are from the Almighty and genuine as the Qurán.

The same.

17. Maulvi Abdul Azíz, Lambardár and Ráis, Batála, Gurdáspur District, writing to the *Paisa Akhbár* (Lahore), of the 16th November 1901, says that his secession from the Kádián cult has thrown the Editor of the *Alhakim* off his balance and led him to remark that there is still something of the devil about him (the Maulvi). It is, however, strange that that worthy should not have found this out before he (the Maulvi) threw Mirza Ghulám Ahmad overboard. Abdul Azíz then goes on to say that he was one of the honoured disciples of the Mirza and used to take out the wife of the "Prophet" of Kádián and several other women, including the better half of the *Alhakam's* Editor, for morning and evening walks. Again, the first-named lady was an intimate friend of his wife's and used to visit them during their stay at Kádián. Moreover, he was one of the 313 selected followers of the Mirza, a list of whose names is to be found in the appendix to the *Anjám-i-Athem* and whom the Mirza likens to those who took part in the battle of Badr. It would appear from all this, says the correspondent, that previous to his secession from the aforesaid cult nothing of the devil was believed to be about him. He adds that he has spent hundreds of rupees on the garden which the wife of Mirza Ghulám Ahmad and those of the *Alhakam's* Editor, &c., are in the habit of frequent-

ing. He then goes on to say that he has derived no spiritual benefit from the Mirza's company and that the latter's beliefs clash with the tenets of Islám. As an instance in point, he alleges that it is very seldom that the "Prophet" of Kádián says *Nimáz*, while he does not consider pilgrimage to Mecca binding on Muhammadans. Again, he never gives anything in charity, and prevents his followers from observing fasts.

How Islám was spread in the world.

18. One Yugindar Pál, an Arya Preacher, writing to the *Sat Dharm Parchárak* (Jullndhur) of the 1st and 8th November 1901, remarks that historical research is the distinguishing feature of the present age, and that in these times of peace every one is free to give publicity to truth. After remarking that the blood-thirsty sword of Islám has been rotting in its scabbard for a long time past, the writer observes that Muhammadans are making frantic efforts to throw a veil over certain doings of the Prophet and his successors, and represent as mere defensive wars the *Jehádś* waged with the express object of propagating the Muslim faith. These efforts are, however, certain to prove futile, for it is impossible to conceal what is patent to the whole world. Western scholars have, through their researches, laid bare the gross oppression practised by early Musalmáns. It may be added that in his pamphet entitled *Jehád*, the late Pandit Lekh Rám has clearly shewn that Islám was spread in the world by means of the sword alone. The correspondent concurs in this conclusion and remarks that the Muhammadan religion does not contain a single scientific truth which was not known to mankind previous to its promulgation. He adds that the said faith is so unnatural that no person who follows nature can embrace it except at the point of the sword or unless he hopes to secure some women or property by his conversion. He then reproduces the accounts of certain wars undertaken by early Musalmáns with the object of securing loot and propagating their faith, and alleges that these wars were marked by detestable cruelty and treachery. A religion, the writer goes on to say, the followers of which behave like this cannot be from God, nay, it is worse than a faith invented by men or beasts could be. He further remarks that according to the Muhammadan scriptures the world being an emanation from God and the Prophet, it is lawful for the followers of Islám to harass, loot and kill those differing with them in religion—a work which infidels and *badmáshes* alone can attempt. It may be mentioned here that Jhetha (?) bin Abd-ul-Masíh is reported to have said:—"*Jehád* is the best of all those acts of devotion the performance of which is incumbent on you, and he who wages *Jehádś* with the enemies of Islám shall go to heaven."

The recent solar eclipse.

19. The *Akhbár-i-'Am* (Lahore), dated 19th November 1901, remarks that the strange coincidence that the last solar eclipse took place at 11 o'clock on the 11th November, the 11th month of the year, and that the total of the integers of 1901 is also 11, has given rise to various speculations and all sorts of inferences are being drawn from it. The Editor then suggests that prayers should be offered petitioning the Almighty that the eclipse may prove to be auspicious to both rulers and their subjects.

## VI.—LEGISLATION.

The law of newspaper libel in India.

20. The *Tribune* (Lahore), of the 9th November 1901, writing about the present law regarding newspaper libel in India, makes the following remarks:—

"A Madras Editor may be placed in the dock at Peshâwar, and a Lahore Editor at Mandalay. The absurdity of such procedure may be judged at once if its logical extension be taken into consideration. Taking the British Empire as a whole, there is no reason why under the present state of the law the Editor of a Calcutta paper should not be placed on trial in London, Cape Town, Melbourne or Quebec for an alleged libel on a Bengali citizen, if the said paper should chance to have subscribers at those places, so that it may be said to have been 'published' there. "Commonsense," rightly observes our local contemporary, 'permits only one interpretation of the word 'publication.' A newspaper or book or other printed matter is 'published' in the place in which it is issued to the world, and nowhere else; the publisher is not even able to control the subsequent circulation, as there is nothing to prevent a subscriber on the spot from posting copies to his friends in distant countries.' The absurdities of the law of newspaper libel in India are so palpable that they need only to be stated to be realised. Unhappily no systematic agitation has been carried on with a view to have these anomalies removed—a fact due simply to the want of fellow-feeling among the members of the Press in this country. The man complains whom the shoe pinches; others look at his agony, and perhaps offer a sigh of pity if he is not an obnoxious rival, but they think it to none of their business and prefer to remain quiet. They do not bear in mind that anybody's turn may come any day. It is to be sincerely hoped that the discussion which has been set agoing by recent cases, specially in the Calcutta Press (both Native and Anglo-Indian), will lead to some tangible result. An amendment of the present law is an urgent necessity, not merely in the interest of a free press, but also in that of plain justice.

The same.

21. The *Paisa Akhbár* (Lahore), of the 16th November 1901, also publishes similar remarks.

## VII.—GENERAL ADMINISTRATION.

### *(a)—Judicial.*

A complaint against Mr. Wild, Magistrate and Collector, Jaunpore.

22. The *Paisa Akhbár* (Lahore), dated 16th November 1901, publishes a communication from Serái Mohi-ud-dín, in which the writer alleges that a board having "1857" painted on it has recently been hung up in the court room of Mr. Wild, Magistrate and Collector, Jaunpur. It is not easy to say what purpose the board is intended to serve, but the writer wishes to make it known that its presence in Mr. Wild's court room is causing considerable uneasiness to the public. Indeed, the fact that a European Officer should always keep before his eyes the year in which Europeans were subjected to gross oppression by ignorant natives seems fraught with danger. The correspondent is, therefore, curious to know if the officer in question has set up the board of his own accord or in obedience to some Government Circular. After remarking that such acts are calculated to strain the relations between Government and the people, he calls upon the authorities to look into the matter.

23. One Kartár Singh, of Kaisargarh, Kasúr, writing to the *Punjab Samáchár* (Lahore), of the 16th November 1901, alleges that the other day Munshi Sherbáz Khán, an Honorary Magistrate at Kasúr, asked a Police Sergeant how it was that no cases under Section 34 (of the Police Act) had been sent for trial to his court during the preceding week. The Sergeant made no reply, but shortly after a few police officials went into the town and hauled up 10 or 20 persons before the Magistrate. After deprecating Munshi Sherbáz Khán's conduct the writer remarks that the authorities should prevent the repetition of such scandals.

A complaint against Munshi Sherbáz Khán an Honorary Magistrate, Kasúr.

*(b)—Police.*

24. The *Akhbár-i-'Am* (Lahore), of the 22nd November 1901, complains that the Ludhiána Police practise gross oppression in connection with the working of Section 34 of Police Act. Poor cart-drivers and hawkers are being hauled up before Magistrates for nothing, and no shop-keeper dare place a stool or chárpoy in front of his shop. The Editor adds that the local Municipal Committee have framed certain bye-laws which are calculated to make things still worse for the people. He, therefore, expresses the hope that before sanctioning the new laws the Punjab Government will satisfy itself as to their necessity.

The working of Section 34 of the Police Act at Ludhiána.

*(c)—Municipal and Cantonment affairs.*

25. "Local reporter" writing to the *Ahlúwália Gazette* (Amritsar), of the 16th November 1901, says that, contrary to the provisions of the Municipal Act, not a few residents of Amritsar are putting up *chappars* in their houses and that this is calculated to lead to fires in the city. It is, however, to be regretted that the local Municipality has so far taken no notice of the matter, although it has received numerous complaints on the subject. It may be added that out of regard for the individuals erecting these *chappars*, officers in charge of wards take no action on the complaints, with the result that the Municipal Secretary knows nothing of the evil complained of. The Editor then calls upon that officer to look into the matter and take steps to put an end to the complaints.

The violation of Municipal rules in Amritsar regarding the erection of *chappars*.

*(d)—Education.*

26. The *Paisa Akhbár* (Lahore), dated 16th November 1901, remarks that the Viceroy has decided to invite the opinion of the public, especially of experts, on the various reforms His Excellency wishes to introduce in the educational system of the country. A Commission has accordingly been appointed under the Presidency of the Hon'ble Mr. Raleigh and will visit different Universities and obtain the necessary information. The Editor then suggests that University Examinations should be made easier, that candidates failing in one subject should be examined in that subject alone at the next examination, and that moral instruction should form part of the education imparted in public schools and colleges. He then remarks that the public will watch with interest the proceedings of the Commission.

The proposed Education Commission.

27. The *Sat Dharm Parchárak* (Jullundur), of the 8th November 1901, says that preparations are in progress for opening the proposed Guru Kul near Hardwár and that the Pritinidhi Sabha has decided to erect the requisite building on the lands of the Kangni village, a gift from Chaudhri Amán Singh. It is also proposed that accommodation for students should be provided as soon as possible and that the opening ceremony of the institution should be performed during the Holi vacation. The Editor then appeals to the retired officers of the Public Works Department to interest themselves in the work, and suggests that some one of them should go to Kangni, prepare an estimate of the cost of the Guru Kul building and supervise the erection thereof without asking for any remuneration. He also calls upon the Arya Samájists to subscribe Rs. 2,000 wherewith to entertain visitors on the occasion of the opening ceremony of the College.

The proposed Guru Kul.

28. A correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), of the 18th November 1901, complains that candidates for the Middle School Examination have to study so many subjects that the health of not a few is permanently impaired in the attempt. To make matters worse their papers are not examined in an impartial spirit, and hundreds, nay thousands, of them fall victims to religious bigotry. After expressing regret that the strained relations between the Hindús and Muhammadans should result in the career of many a student being blasted for life, the writer calls upon the local University to remedy the evil without loss of time. He suggests that only those Hindús and Muhammadan gentlemen, who are noted for their honesty and impartiality, should be selected to examine papers. Should it be impossible to find such men, University Examiners should be appointed from among Christians.

A complaint against the Examiners of the Punjab University.

*(e)—Agriculture and questions affecting the land.*

29. The *Watan* (Lahore), of the 15th November 1901, in continuation of its previous remarks (*vide* paragraph 34 of the Selections, No. 46), says that the military experts being of opinion that the number of European officers of His Majesty's native forces is insufficient, one cannot question the correctness of that opinion. Nor can it be denied that native military officers cannot claim equality with their European *confreres* in every respect. They are not second to the latter in points of loyalty, devotion to duty, endurance and bravery. So far, however, as education and scientific attainments are concerned, there is a world of difference between the two; and consequently natives cannot prove themselves as useful as Europeans. But the question at issue is: Are the former capable of raising themselves to the level of the latter, and if so, is it politic to allow them to do so? Their long subjection to foreign rule may to a certain extent have deprived the people of India of their strength of character; still it is an admitted fact that by proper training and education they can be made the equals of Europeans. And it is not their fault that this has not been done up to the present. Certain reasons of State have so far prevented the rulers from giving the ruled that military training which would have enabled the latter to prove themselves as good officers as their European

The land revenue assessment and Government's military expenditure.

fellow subjects, while at the same time they would cost far less. The Editor adds that should the authorities be determined to maintain this policy, the number of European Military Officers should undoubtedly be increased. If, however, the *Raises* and other sections of the population look upon themselves and the British as members of one and the same family and regard the King-Emperor as their "national" sovereign, just as the English or the Scotch do, the aforesaid policy ought to be abandoned or modified and everything done to enable natives to serve their "national" Government equally with their British fellow-subjects. By the formation of the proposed Imperial Cadet Corps Government has undoubtedly thrown open to young *Raises* a few higher posts in the army, but this can never satisfy the people. It is highly desirable that the privilege should be extended to all classes of native society The need for thousands of additional officers cannot be met by the recruitment of 30 or 40 scions of aristocratic families. The only effectual way to supply the want is to enable thousands of native young men to serve their King-Emperor and defend their country. Indeed, it is only by the adoption of such a policy that His Majesty's native forces can be made efficient in every respect. No increase in the number of their European officers can bring about this result. Again, under the altered circumstances it would not be so difficult to replace European Officers killed or wounded in times of war. The Editor then goes on to say that should Government decide to continue its present policy and consider it necessary to strengthen the Indian Army only in such a way as would necessitate an additional expenditure of 13 or 14 crores, the question would arise if the entire extra money should be paid by India. The British tax-paper would no doubt like the Imperial exchequer to pay no part of the amount. It is equally true that the extra expenditure is intended solely for the defence of India. But the question to be considered is: Do not the British Government and the people of Great Britain derive any benefit from their possession of India? No well-informed person will answer this question in the negative. Government has assuredly established peace and order in the country and has been doing its utmost to spread knowledge and civilisation among the people. But at the same time it cannot be denied that Great Britain has been deriving innumerable material and moral advantages from her possession of India; that this possession has added immensely to her dignity in the eyes of the world; that her connection with Hindustán has increased her wealth a hundredfold; and that lakhs of her children are living in ease and comfort on Indian money. Again, should she or her sons stand in need of labourers, soldiers, cattle, &c., in any quarter of the globe, India is ever ready to help to supply the want. If, therefore, this country were to pass out of Great Britain's hands she would sustain a far heavier loss than the children of the soil. Natives might, in course of time, recover their present prosperity; but the political, moral and material loss to England would be simply irreparable. In these circumstances justice demands that the cost of the defence of India should be paid by Great Britain and this country conjointly. At all events, the proposed addition to the military expenditure should be paid by the Imperial Exchequer. In conclusion, the Editor remarks that feelings of commiseration, if not of justice, should prompt the British, who have been spending about Rs. 30,000,000 a week since the outbreak of war in South Africa

without feeling the strain, to come to the rescue of their Indian fellow-subjects, crores of whom are reduced to the verge of starvation by the failure of a single harvest.

Destruction of crops by mice in the Siálkot District.

30. The *Siálkot Paper* (Siálkot), of the 16th November 1901, says that crops in the Siálkot District are being destroyed by mice. The local *samíndárs* have done their utmost to get rid of the pest, but to no purpose. Indeed, if Government does not come to their help things are certain to go very hard with them. The Editor then suggests that the Deputy Commissioner should direct Tahsíldárs to form Committees consisting of *zaildárs*, *lambardárs*, *sufedposhes*, &c., to devise means for the destruction of mice, the strychnine required for the purpose being supplied by Government.

*(h)—Miscellaneous.*

The plague at Siálkot.

31. The *Siálkot Paper* (Siálkot), of the 16th November 1901, writing about the outbreak of the bubonic plague in the Siálkot City, alleges that several persons, who have never practised medicine and have passed no medical examination, have applied to the local Municipality for employment as Hakíms in connection with the plague administration. The Editor is of opinion that it would be dangerous to entrust the lives of plague patients to such persons, and suggests that no one, who is not certified by the local Medical Officer to have a thorough knowledge of medicine, should be employed as Hakím.

Fraudulent advertisements.

32. The *Watan* (Lahore), of the 15th November 1901, says that of late English newspapers have been publishing advertisements about cheap blankets manufactured by a certain English firm. A perusal of these advertisements leaves on one's mind the impression that the said blankets are woolen, whereas this is not a fact. It may be added that the prices of the blankets range from Rs. 1-8-0 to Rs. 4-8-0 (exclusive of freight, &c.), but that a blanket bought for Rs. 3 is not worth even Re. 1. Another fraudulent advertisement, adds the Editor, which appears in the aforesaid newspapers, is about a cheap hosiery machine manufactured by some other English firm. The credit for exposing this fraud is due to the Editor of *Truth*, who spares neither trouble nor expense in saving the public from being fleeced by impostors. After remarking that the manufacturers of the above machine seem to have received several orders from India, the Editor regrets that not a few newspapers are still publishing the advertisement.

The increasing consumption of beet sugar in India.

33. One Sálig Rám of Lahore writing to the *Akhbár-i-'Am* (Lahore), of the 22nd November 1901, after referring to the agitation which was started in the country some years back over the use of beet sugar, says that the stuff is now generally used by *Halwáis*, &c. Indeed, if this state of affairs continues much longer, native-made sugar will be driven out of the market and the people will forget how to manufacture it. After deploring the extinction of indigenous industries and calling upon his fellow-countrymen to revive the same, the writer requests Lála Harkishen Lál to do something to preserve the art of manufacturing native sugar.

34. The *Ahlúwália Gazette* (Amritsar), of the 16th November 1901, alleges that on the 8th idem a pamphlet, which bore neither the name of the publisher nor that of the press at which it was printed, was posted to all respectable residents of Amritsar, who have been called all sorts of names in it. After remarking that this seems to be the work of some local gambler, the Editor suggests that the gentlemen who have been defamed in the pamphlet should request their justice-loving Deputy Commissioner to order thorough enquiries to be made into the matter with the object of bringing the writer to book. He adds that he has a shrewd suspicion that a certain resident of Amritsar who is in the habit of deceiving both Government and the people and who has also been in jail is the author of the pamphlet. At all events, the Editor is taking steps to confirm his suspicion, and promises to pay Rs. 50 to anyone giving information on the subject.

**The publication of an objectionable pamphlet at Amritsar.**

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Punjab Government Press, Lahore—2-12-01—70.

(a)

(b)

[ Confidential. ]

[ Vol. XIV. ] [ No. 48. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 30th November 1901.**

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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## I.—POLITICS.

### *(a)—Foreign.*

The Boer War.

1. The *Dost-i-Hind* (Bhera), of the 22nd November 1901, writing about the Boer War, observes that the prolongation of the struggle should not dishearten Great Britain and induce her to bring it to a close, unbecoming her dignity. Certain newspapers are of opinion that the Boers should not be treated in a lenient manner and that sterner measures should be adopted for the restoration of peace in South Africa. The adoption of such a policy at the present juncture is, however, wholly out of the question. It is equally impossible to grant independence to the late Dutch Republics and restore them to their former status. As for reconciling the enemy by grants of allowances, no well-informed person can entertain the idea for a moment. It is, therefore, apparent that the war must be fought out to the bitter end.

The Hedjáz Railway.

2. The Editor of the *Vakíl* (Amritsar), in its issue of the 22nd November 1901, writing about the Hedjáz Railway Fund, remarks that although it was his dearest wish that the second instalment remitted to Turkey from the *Vakíl's* Office should not be below Rs. 5,000, he regrets to say that he has not been able to remit more than Rs. 3,000. This amount, he adds, has been remitted through the National Bank, a further sum of Rs. 17-11-0 having been paid on account of exchange, &c. After remarking that no Indian newspaper has so far been able to collect a larger sum, and thanking those who have responded to his call and subscribed towards the Hedjáz Railway Fund, he advises his co-religionists to avoid indiscriminate charity and exhorts them to give money for the construction of the said Railway.

The same.

3. The same Paper acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Amount already acknowledged | ... | 6,100 | 14 | 4 |
| 1. Received through Sheikh Fida Rasúl Khán, Náib-ul-Riyásat, Jehángírabad, Oudh ... ... | | 24 | 7 | 0 |
| 2. Received through Ghulám Rasúl, Tirni Muharrir, Alípur Tahsíl, Muzaffargarh District ... ... | | 12 | 12 | 0 |
| 3. Received through Munshi Muhammad Yusaf, of Bandol, Azamgarh District ... ... ... | | 81 | 6 | 0 |
| Total | ... | 6,219 | 7 | 4 |

The same.

4. The *Watan* (Lahore), of the 22nd November 1901, also acknowledges the following subscriptions :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| Balance in hand on the 8th November | ... | 206 | 10 | 0 |
| 1. Received through Hamíd Khán, *Zaildár* of Hant, Leiah Tahsíl, Miánwáli District ... ... | | 38 | 8 | 0 |
| 2. Received through Muhammad Hasan Yár Khán, Ráís, Usmánpur, Kothi Post Office, Barabanki District ... | | 37 | 0 | 0 |
| Total | ... | 282 | 2 | 0 |
| Add amount remitted to Turkey | ... | 1,072 | 3 | 0 |
| Grand Total | ... | 1,354 | 5 | 0 |

*(b)—Home.*

Muhammadans and politics.

5. The *Shamím-i-Hind* (Jullundur), dated 24th November 1901, writing about the agitation among the Muhammadans to do something to safeguard their political rights, says that so far no definite decision has been arrived at on the point. Some Musalmáns are of opinion that the Prophet's followers in India should establish a political association of their own, while others are for working with the rest of their fellow-countrymen. The Editor also holds that the Hindús and Muhammadans, being residents of the same country

and subjects of the same Government, the political wants of both should be identical. He is, therefore, of opinion that it would be impolitic on the latter's part to establish a separate political association and work against their Hindu fellow-subjects.

The new Frontier Province.

6. The *Paisa Akhbár* (Lahore), of the 23rd November 1901, says that the Frontier Districts have been severed from the Punjab merely to make the administration in the newly created Province a little more rigorous, so that the turbulent tribesmen may be kept well in hand. It is, however, to be hoped that the rigour will always be exercised with caution so as not to inflame any section of the population against the Administration.

## II.—Afghanistan and Trans-Frontier.

The late Amír and the Káfirs.

7. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 26th November 1901, says that on the occasion of his recent visit to Janjret (?), a Káfir village, in connection with the inspection of Commissariat stores, he learned from a Káfir convert to Islám that every household in Káfiristán had gone into mourning over the death of the late Amír. Indeed, his informant went the length of assuring him that the residents of Káfiristán had mourned his late Highness's loss as that of their father or spiritual guide. The man added that the deceased ruler of Kabul had rescued the Káfirs from the condition of savages; that he was sent by the Almighty to ensure the future prosperity of their land; and that it should not surprise any body if succeeding generations came to look upon him as a saint. The writer was further told that the Káfirs had distributed alms and offered prayers for peace to the soul of Abdur Rahmán. He concludes by remarking that all this constitutes a reputation of the charges of oppression, &c., levelled against the dead Amír in connection with his conquest of Káfiristán.

## III.—Native States.

The trial of the Mahárája of Panna.

8. The *Akhbár-i-'Am* (Lahore,) of the 25th November 1901, writing about the trial of the Mahárája of Panna on a charge of murdering his uncle, says that those who know anything about Native States need not be told that unlooked for revelations may be made in the course of the enquiry. At all events, there can be no doubt that the deprivation of his powers has rendered it extremely difficult for the accused to find witnesses for the defence. The Editor then remarks that, as the most effectual way of silencing adverse criticism, the Mahárája ought to have been tried by his peers, just as their equals alone can sit in judgment upon English noblemen. Nay, every resident of Great Britain enjoys the privilege of being tried by a jury composed of his equals, and the courts are bound to abide by the verdicts of juries. It is, therefore, to be regretted that an Indian *Prince* should have been denied a privilege which the meanest resident of the British Isles can claim as his birthright.

## IV.—Kine-Killing.

The Annual Meeting of the Delhi Cow Protection Society.

9. The *Khair Khawáh-i-Hind* (Delhi), dated 14th November 1901, reports that the local *Pinjrapole* (Cow Protection Society) held its annual meeting on the evening of the 19th idem. The Deputy Commissioner and several other European gentlemen, as well as ladies, kindly graced the meeting with their presence. Lála Shiv Pershád, an Honorary Magistrate; Rái Bahádur Hardhyán Singh, Vice-President of the Delhi Municipality; and Lálas Ganesh Dás, Munna Mal, Daulat Rám and Sri Rám were among the native gentlemen who took part in the proceedings. The chair was taken by the Deputy Commissioner, while Lála Amba Pershád acted as Secretary of the meeting. Pandits Bánke Rái and Har Naráin delivered lectures on religion and kindness (towards animals), and the annual report was read by the Secretary. This report shows that the Society's receipts and expenditure (for the year dealt with therein) amounted to Rs. 10,642 and Rs. 11,645 respectively, while the subscription paid by the local Raises were as follows:—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| 1. | Lála Sheo Pershád, Honorary Magistrate ... | 501 | 0 | 0 |
| 2. | Rái Sáhib Lála Ganesh Dás ... ... | 250 | 0 | 0 |
| 3. | Lála Fakír Chand, Jeweller ... ... | 101 | 0 | 0 |
| 4. | Lála Atma Rám of the firm of Kanwar Sain Sukha Nand. | 101 | 0 | 0 |

At the close of the meeting the spectators were garlanded and treated to 'Itr and Pán.

The same.

10. The *Akhbár-i-'Am* (Lahore), of the 27th November 1901, also publishes an account of the meeting.

## V.—Native Societies and Religious Matters.

The marriage between a Khatri girl and an Arora gentleman.

11. One Bhagwán Dás of the Lahore D.-A.-V. College writing to the *Public Gazette* (Amritsar), of the 24th November 1901, praises Lála Munshi Rám for the moral courage shown by him in connection with his daughter's marriage. The Lála, adds the writer, has set an example which social reformers would do well to lay to heart and follow. Indeed, Native Society stands in need of such examples and has had enough of conferences and resolutions. After remarking that Lála Munshi Rám's desire for social reform is not lip-deep, the correspondent observes that the marriage in question strikes at the root not only of caste but also of the purda system.

The same.

12. The *Aror Bans Parkásh* (Lahore), for September and October 1901, also writes to a similar effect.

The Nadwat-ul-Ulema.

13. The *Curzon Gazette* (Delhi), of the 23rd November 1901, says that the Nadwa is the best of Muhammadan Associations, and that *Ulemás* of all shades of opinion are to be found in its ranks. The Editor, however, regrets that his co-religionists should so far have remained indifferent to the movement, and observes that had a few wealthy Musalmáns lent it their support

the Nadwa would ere long have established a University College, which would have produced learned men like Sá'di and Nizámi. He adds that only Rs. 1,00,00,000 are required for the establishment of such an educational institution, and that the Prophet's followers in India alone can make up the amount between themselves. Indeed, were every one of them to give even a pice for the purpose, lakhs of rupees would be collected without any difficulty. It may be mentioned here that the proposed College would teach not only Muhammadan theology but also all Oriental languages. Arts and sciences are also to be included in its curriculum, and this would be certain to make useful men of its students. The Editor then exhorts Indian Muhammadans to shake off their lethargy and raise themselves from their present degraded condition. Should they be unequal to the task he would advise each and all of them to commit suicide and rid the earth of their accursed presence, which, he says, is a disgrace to Islám. He adds that the most effectual way to remedy the present state of affairs is for the *Ulemás*—Muqallids and Ghair-Muqallids—to make up their differences and join forces in promoting the welfare of their community. The Editor, however, has no doubt that it is by means of the Nadwa alone that such a union can be brought about

The Muhammadan religion and walking over fire.

14. The *Núr Afshán* (Ludhiána), dated 2nd November 1901, publishes a communication in which the writer says that some time back the Hindús trotted out before the public a number of girl goddesses in order to shame the Aryás. Certain Musalmáns have now taken to walking over fire, and represent that the so-called miracle is the result of their being believers in the *Kalma*. It need, however, scarcely be said that all this is imposture pure and simple, and that the sole object of the said worthies in resorting to such tricks is to earn money. The writer then exposes the doings of one Abdul Azíz, who visited Chunián during the preceding week and gave out that he would walk over 50 Maunds of burning wood and pass anyone through the fire unscathed. Subsequent events, however, showed that Abdul Azíz was a humbug and merely wished to make money. It may be added that when Muhammad himself could not work miracles it is idle to expect his followers to do so. At all events, men like Abdul Azíz are no better than jugglers and should be carefully avoided.

Disabilities of Native Christians.

15. The same Paper remarks that in this idolatrous and caste-ridden country Christians are free to draw water from wells used by Hindús and Musalmáns. As a matter of fact, however, Christians residing in cities and towns are not allowed to use these wells and consequently experience great difficulty in procuring wholesome drinking water. Nevertheless, the public will be surprised to learn that at Clarkabad, a Christian village, the well of which the water is brackish is set apart for the followers of Christ, while the one containing sweet water is reserved for Muhammadans. The poor Christian zamíndárs of the place have, therefore, to put up with brackish water, and all this merely that Musalmán cooks, &c., may have the use of the latter well. After deprecating the attitude of Christian Missionaries towards Native converts to Christianity, the Editor invites the attention of Mr. Jones, Secretary, Christian Missionaries' Society, to the matter, and calls upon that gentleman to take steps to get the evil remedied.

16. The *Tribune* (Lahore), of the 21st November 1901, publishes the following with reference to the recent visit of Mr. Smedley, Temperance Lecturer :—

Drinking among natives.

"At first sight it would appear as if temperance work was a waste of energy in India. But is it so? No doubt only an infinitesimal portion of the population has taken to drinking, but that portion, unfortunately, consists mainly of the cream of the community. It is not among the masses that there is much danger of the spread of the vice; it is among the so-called educated classes that a growing fondness for the bottle is to be observed. The educated community may be roughly divided into two sections. One concerns itself only with the earning of money and the discharge of domestic duties, taking not the least interest in anything that does not concern it immediately. The other regards the various religious, social and political movements in the country not less worthy of attention than domestic and personal matters. As everywhere in the world, the former section constitutes the majority of the community, and, generally speaking, betrays a decided leaning towards conviviality. Aye, in the more public spirited and patriotic section also many instances may be quoted in which the Demon of Drink has ruined and cut short careers of great promise. Worst of all, among the agriculturists, who used to be proverbial for their sobriety not long ago, topers are becoming so common as not to excite attention. Formerly the few frequenters of the dram shop in a village were 'marked men' and everybody shunned them. Nowadays, on every festive occasion, people may be seen drinking in public! Thanks to the enterprise of the Excise Department, there is no village now that has no public house. In Lahore there are now ten shops where there was one before. Who can say, bearing all this in mind, that the Temperance workers are fanatics fighting with imaginary foes?"

## VI.—LEGISLATION.

17. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd November 1901, remarks that according to a correspondent of the *Observer*, Hindu officials are adopting various tactics to defeat the object of the Punjab Alienation of Land Act and prevent the agriculturists from profiting thereby. Government should, therefore, see that only such revenue officers are posted to districts as are in sympathy with the zamíndárs so that the latter may not be deprived of the advantages which the Act was intended to confer on them. The Editor adds that there are Hindu Tahsíldárs in all the four tahsíls of the newly constituted Miánwáli District, and suggests that at least two of the Tahsíldárs ought to be Muhammadans.

The Punjab Alienation of Land Act and Hindu officials.

18. The *Vakíl* (Amritsar), of the 22nd November 1901, writing about the selection of Mr. D. P. Masson, C.I.E., and Kanwar Sir Harnam Singh, Ahlúwália, to succeed the late Sardár Bhagat Singh and Nawáb Sir Amír-ud-dín Ahmed Khán on the Punjab Legislative Council, remarks that the Kanwar showed great courage in opposing the passing of the Land Alienation Act and that Sir W. M. Young has given him a seat in the Local Council in appreciation of this courage. The Kanwar's social position and general abilities also

Muhammadans and the Punjab Legislative Council.

entitle him to this honor; and it is to be hoped that the vacant post of Prime Minister, Kapurthala, will also be conferred on him. The Editor then goes on to say that although Mr. Masson is an able and keen-witted man, still the Lieutenant-Governor would have done well to nominate a Muhammadan in place of Nawáb Amír-ud-dín Ahmed Khán. As it is, the critic may say that the seats vacated by a Hindu and a Muhammadan member have both been given to Christians.

The same.

19. The *Chaudhwin Sadi* (Ráwalpindi), dated 23rd November 1901, writing on the same subject remarks that Mr. Masson is undoubtedly the best person that could be selected from among the European community to serve on the Council. There can, however, be no doubt that his selection to succeed a Muhammadan is tantamount to overlooking the claims of the Musalmán community, especially when there are several among them in every way fitted to work on the Council. The Editor adds that the selection is likely to become a memorable one, seeing that it deprives the Prophet's followers in the Punjab of a hereditary (so to say) right, and renders it doubtful if the rights of Musalmáns will in future be safeguarded in the Council in the same thorough manner as was formerly the case.

## VII.—General Administration.

### *(a)—Judicial.*

A judicial complaint.

20. The *Siálkot Paper* (Siálkot), of the 24th November 1901, says that the complaint is general that the judicial papers sold in Courts are not as strong and durable as they used to be, and go to pieces with very little wear and tear. The Editor, therefore, requests the authorities to look into the matter and have the quality of the paper improved.

### *(b)—Police.*

Police reform.

21. A correspondent writing to the *Akhbár-i-A'm* (Lahore), of the 25th November 1901, refers to the articles from the pen of "A Pensioner" recently published in the *Akhbár* (*Vide* paragraphs 18, 20 and 11 of the Selections Nos. 42, 43 and 45), and says that the only step which has so far been taken to improve the police administration is to slightly increase the salaries of the members of the Police force. There is, however, no gainsaying the fact that the only way to remedy the evil is to introduce the reform suggested by "A Pensioner." The writer adds that whenever a police officer is suspected of shielding an offender, his conduct should invariably be enquired into on the spot, no reliance being placed on the reports submitted by him in his defence. He also refers to the arrangements made by the Local Government in 1900 with the object of putting down dakaiti in the Phulkián States, and regrets that native newspapers should not have even referred to the success achieved in that direction.

### *(c)—Municipal and Cantonment affairs.*

Imposition of a house tax in the Meean Meer Cantonment.

22. The *Victoria Paper* (Siálkot), of the 24th November 1901, says that Meean Meer is perhaps the only Cantonment in India the residents of which have to pay both octroi and house tax. It is, therefore, very desirable to enquire if

the imposition of both these duties is a necessity. The Editor is of opinion that the Meean Meer Cantonment Committee has so many sources of income that it can easily remit the house tax. Indeed, the income from the Cantonment farm alone is sufficient for all the requirements of the Committee. It may be added that the imposition of the above tax is a positive hardship on those house-owners whose income barely suffices for their own maintenance. In conclusion, the Editor remarks that Government should cause inquiries to be made if the income from the tax is spent on the objects to promote which it is realized.

A complaint in connection with the collection of octroi at Meean Meer.

23. The same Paper complains that if the goods for which octroi has been collected at Lahore are taken to Meean Meer, even immediately after the collection of the said duty, the owner has to pay octroi at the latter place over again. This, it must be conceded, is very hard on traders, and the authorities should look into the matter without delay. It may be mentioned here that one of the octroi posts of the Lahore Municipality is located near the Aitchison College, whence Meean Meer is only two miles distant; and that consequently it is hardly fair to require owners to pay octroi at Meean Meer over again for goods of the above description. The Editor then suggests that all octroi dues should be recovered by the said Municipality, the Meean Meer Cantonment Committee being paid its share thereof monthly. It may be added that a similar practice obtains at Siálkot and that the same is a source of convenience not only to the public but also to the local Municipality and Cantonment Committee.

A complaint against Ghulám Muhammad, a Municipal Commissioner of Majítha, Amritsar District.

24. The *Ahiúwália Gazette* (Amritsar), of the 24th November 1901, publishes a communications in which the writer alleges that Sardár Harnám Singh of Majítha, Amritsar District, has sent a registered letter to the Deputy Commissioner, complaining that a local Municipal Commissioner, Ghulám Muhammad, a tailor, is in the habit of evading payment of octroi for cloth imported by him from Amritsar. The writer reproduces some of the enclosures of the above letter, and expresses the hope that the Deputy Commissioner will cause searching enquiries to be made into the allegation.

### *(d)—Education.*

The Viceroy and the Indian system of education.

25. The *Paisa Akhbár* (Lahore), dated 23rd November 1901, observes that the Viceroy having decided to appoint an Education Commission (*vide* paragraph 26 of the Selections No. 47), it is high time that persons acquainted with the defects in the present system of education in the country hastened to lay their views before the Commission. Meanwhile, adds the Editor, it is gratifying to note that Lord Curzon has already introduced several reforms in the Educational Department. So far as the Punjab is concerned, it is proposed to increase Government's expenditure on education, the additional amount being spent on the encouragement of primary, especially female, education. The greatest obstacle in the way of the attainment of the latter end, *viz.* a dearth of qualified female teachers, is to be overcome by the opening of a Normal School at

Lahore. The Editor cannot but approve of the proposal, but would suggest that the number of Zamíndári Schools in the Province should also be increased. He then goes on to urge that the system of compulsory education should be introduced in India, and suggests that His Excellency should be approached on the subject.

The contract for the publication and sale of text-books used in the Punjab.

26. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 26th November 1901, says that the period of the contract obtained by Munshi Guláb Singh & Sons in 1897 for printing and selling text-books used in the Punjab is fast drawing to an end. This has prompted book-sellers and proprietors of printing presses in Lahore, nay throughout the Punjab, to band themselves together and endeavour to secure the contract for themselves. They seem to be of opinion that the profits arising from the publication and sale of the said text-books should not be pocketed by a single publishing firm, but should be shared by all printing presses in the Province. They also hold that text-books being sold by thousands and lakhs, their present prices are out of all proportion to the cost incurred in printing them, and that the same should be greatly lowered. Indeed, if they succeed in obtaining the contract they would willingly make this reduction, which would be a veritable boon to poor students. The writer adds that, in case the contract is again given to Messrs. Guláb Singh & Sons, the book-sellers and proprietors of printing presses aforesaid will request Government to forbid the contractors to undertake private printing work.

### *(e)—Agriculture and questions affecting the land.*

The land revenue assessment.

27. The *Watan* (Lahore), of the 23rd November 1901, in continuation of its previous remarks (*vide* paragraph 29 of the Selections No. 47), says that Government cannot be expected to throw the entire burden of the defence of the country on the shoulders of the poverty-stricken *zamíndárs*. Indeed, there is no reason why the urban population, which suffers most from a change of rule, should not be called upon to bear a part of this burden. After remarking that the residents of cities and towns earn far more money than the agriculturists can ever do, but that they pay much less in taxes than the latter, the Editor asserts that it is owing to this wrong principle of assessing taxes that the internal and financial condition of India is far from satisfactory. He adds that Government should realize in taxes only the smallest possible part of the incomes of its subjects, *viz.* what can be collected with the least inconvenience to them. A disregard of this principle, he observes, is calculated to degenerate tax-payers into contemptible deceivers, liars, cowards, &c. He then goes on to say that the fact of the above fundamental canon of taxation never having been observed in the case of the *zamíndárs* of India—nine-tenths of the population—is responsible for their present moral degradation. The Editor then calls upon Government to remedy this deplorable state of affairs, and suggests that the proposed addition to the military expenditure of India should be recovered from the urban population. In conclusion, he publishes a statement with a view to showing that the amount of the land revenue realized by the different Governments of the world forms only a small part of their total incomes.

28. The *Siálkot Paper* (Siálkot), of the 24th November 1901, remarks that the distinguishing feature of the present Government of India is its equal treatment of both the rich and the poor. It is, however, to be regretted that at present a dead set is being made against *Sáhúkárs* and that Government Officers seem to be under the impression that the surest way to curry favour with the powers that he is to suggest measures calculated to make things unpleasant for money-lenders. Not long ago certain of these officers submitted a proposal to the Local Government that well-to-do owners of land, *i.e. Sáhúkárs*, should be required to pay land revenue at higher rates than those charged from their poorer brethern, *viz. samíndárs*. There is, however, no reason why the authorities should make such invidious distinctions. If money-lenders earn more than the agriculturists, they have also to pay income tax, and the above proposal is consequently very unfair to them. After remarking that such action is unlikely to bring about any improvement in the condition of the peasantry, who, by the way, have eventually to bear the burdens thrown on the shoulders of the *Sáhúkárs*, the Editor observes that class legislation can never lead to any good.

Invidious distinctions in fixing the land revenue assessment

### *(g)—Postal matters.*

29. The *Dost-i-Hind* (Bhera), in a Supplement dated 22nd November 1901, remarks that although work in the Shahpur Post Office has more than doubled, no addition has so far been made to the staff originally employed. The natural result is that the Post Master and his subordinates have to work till about 9 at night, while not infrequently the delivery of letters, &c., is delayed for want of sufficient postal peons. The Editor then suggests that at least two clerks and the same number of peons should be added to the present staff without delay. He also suggests that letter-boxes should be placed in the local and Divisional Courts and the District and Tashíl Offices.

A Postal complaint.

### *(h)—Miscellaneous.*

30. The *Siálkot Paper* (Siálkot), of the 24th November 1901, alleges that although the plague is on the increase in Siálkot the Ward Committees appointed to combat the disease are doing absolutely nothing. None of the houses, in which cases of plague have occurred, have so far been disinfected, while no regard is paid to the sanitation of the city. This indifference on the part of the Committees is due to the fact that their present members are wholly unfit to perform the duties entrusted to them and have no influence with the local public. Nay, they are opposed to the rules regarding disinfection, which they consider mere humbug. It is, therefore, idle to expect these worthies to advise their fellow-townsmen to observe the plague regulations and co-operate with the authorities in stamping out the epidemic. The Editor then suggests that only energetic and educated gentlemen, who are willing to save life, should be appointed members of Ward Committees. He adds that the Health Officer has also never been seen in the city, and says that that gentleman should be

The plague at Siálkot.

asked to supervise the working of the above Committees and bring to the Deputy Commissioner's notice the conduct of those members who are not prompt in the performance of their duties. The Editor further suggests that the local Municipality should increase its conservancy staff, and call upon those residents of the city, the walls of whose houses are covered over with dung cakes, to remove the nuisance.

The same.

31. The same Paper, in continuation of its previous remarks (*vide* paragraph 31 of the Selections No. 47), says that persons who are innocent of all knowledge of medicine have been appointed to treat plague patients in Siálkot. The Editor draws the Civil Surgeon's attention to the matter, and calls upon that officer to remedy the evil complained of.

The Saragarhi Memorial and Colonel Jawála Singh.

32. The *Hamdard-i-Khálsa* (Amritsar), of the 4th October (received on the 23rd November) 1901, says that it is rumoured that Colonel Jawála Singh is to be appoin ted Manager of the proposed Saraghari Memorial. The Editor cannot believe the rumour, and observes that the Colonel, whose mismanagement of the Golden Temple is a matter of notoriety, is not likely to acquit himself more creditably in his new capacity. He then suggests that the management of the memorial should be entrusted to the Sri Guru Singh Sabha of Amritsar, which is a respectable Sikh Society.

A suggestion to appoint a Commission to put down bribery in the public service.

33. The *Victoria Paper* (Siálkot), of the 24th November 1901, suggests the appointment of a Commission with the object of putting down bribery and corruption in the public service. The Commission, adds the Editor, should hold sittings in all parts of the country and examine persons competent to help in the attainment of the end in view.

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[ Confidential. ]

[ Vol. XIV. ] [ No. 49. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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Received up to 7th December 1901.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

# PUBLISHED IN THE PUNJAB,

Received up to 7th December 1901.

## I.—POLITICS.

### *(a)—Foreign.*

The Boer War.

1. The *Curzon Gazette* (Delhi), of the 1st December 1901, says that the prolonged and sanguinary war in South Africa has "staggered humanity" beyond doubt. It broke out more than two years ago, and there is no prospect of its coming to an end for another two years. On the one hand, the Boers are determined to refuse all terms of peace which do not guarantee the independence of the late Dutch Republics; while, on the other, Great Britain seems resolved to force them to an unconditional surrender. There can be no doubt that she is rich and powerful enough not to think of retiring from the Transvaal and the Orange River Colonies. But at the same time it is a fact that the obstinate burglers are certain to prefer death to surrender, and that the war is a source of constant loss to the British. It may be added that the Boers look upon themselves as the descendants of William the Silent, who three centuries back proved the ruin of the mighty Spanish Empire. The Editor then goes on to say that even if Great Britain succeeds in subduing South Africa at an enormous expenditure of blood and money, she will only create a second Ireland, which will be not only a foul blot on her name, but also a source of constant danger. He, therefore, endorses the opinion of those sensible Englishmen who are for concluding an honorable peace with the enemy.

The Hedjáz Railway.

2. The *Vakil* (Amritsar), of the 25th November 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund:—

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged ... ... | 6,219 | 7 | 4 |
| 1. Received through Maulvi Farid-ud-dín Ahmed, Numani, of Radoli, Bara Banki District ... ... ... | 97 | 8 | 0 |
| Total ... | 6,316 | 15 | 4 |

The same.

3. The *Watan* (Lahore), of the 29th November 1901, also acknowledges the following subscriptions :—

| | Rs. | A. | P. |
|---|---|---|---|
| Balance in hand up to 22nd November 1901 ... | 282 | 2 | 0 |
| 1. Khán Ahmed Dín Khán, Political Tahsíldár, Tochi Valley ... | 5 | 0 | 0 |
| 2. Munshi Abdul Karím Khán, of Mauza Haryáo Singhwán, Patiála State ... | 4 | 0 | 0 |
| 3. Wife of Chaudhri Muhammad Dín, Yakki Gate, Lahore ... | 3 | 0 | 0 |
| Total ... | 294 | 2 | 0 |
| Add amount already remitted to Turkey ... | 1,072 | 3 | 0 |
| Total ... | 1,366 | 5 | 0 |

*(b)—Home.*

Muhammadans and politics.

4. In the course of an article headed "Muhammadans and political agitation" the *Tribune* (Lahore), of the 26th November 1901, makes the following remarks :—

"In some parts of India a fairly large section of Muhammadans has been hitherto content to receive their opinions on matters political ready made from Aligarh. But of late there has been a suspicion that in the things and men of Aligarh all that glitters is not gold, and consequently there has been much searching of hearts, which has naturally fluttered the dovecots at Aligarh. A Muhammadan friend of ours very felicitously but correctly characterised the existing situation of affairs as 'the Revolt against Aligarh.' There can be no doubt that Aligarh is no longer to dominate the political opinions of Muhammadans in the different parts of the country. For the Muhammadan community this freedom from a yoke that had become very heavy and almost unbearable will itself be no small gain.

* * * * * * *

"In our opinion the desire to avoid division, which will animate patriotic men, both Hindús and Muhammadans, will ultimately lead to a combination of the forces of both the communities. As regards any particular movement, such as the Congress, it is well-known that it is susceptible of change and improvement. There are many among Hindús who do not approve all that it says and does, and who hold that many changes should be made in it before it can be made an effective agency to work out the political regeneration of the country. The fact, therefore, that Muhammadans do not approve of certain things connected with the Congress is no argument in favour of their having nothing whatever to do with political agitation."

5. The Same paper of the 23rd November 1901, in the course of a lengthy article on "Law and Justice for the Frontier Province" makes the following remarks :—

Law and justice for the new Frontier Province.

"On the publication of the new rules the old practitioners will have to apply for fresh authority from the Judicial Commissioner under the new rules. It will be thus apparent that the new law leaves the legal practitioners completely at the mercy of the Judicial Commissioner. For them he will be the maker of the laws by which their enrolment, practise, suspension and dismissal is to be regulated. We don't know if the constitution of this new province has affected any other class of His Majesty's subjects so sweepingly as it affects the legal practitioners. For them, so to say, the Legislative Council has ceased to exist, and they have by one stroke of the pen been cut away from all connection with the legislative machinery of the country and deprived of all the rights and privileges and protection which they enjoyed under the provisions of the Legal Practitioners' Act. The new Regulation makes short work of a class whom most of the British officers consider to be a nuisance, although they are the creation of the British Government and of the British Laws themselves. It is this class upon whose independence, honesty, integrity and faithful discharge of duty depends the proper administration of law and justice in this country. It is they who act as a wholesome check upon the negligent, the lazy, the loosely inclined, the autocratic in temper, the obstinate and the self-willed, the proud and the haughty administrator of justice. It is they who in most cases prevent him from committing injustice, from acting illegally, and often from perpetrating gross jobbery. What protection can the people of a province have against the whims and caprices of foreign administrators of justice where the independence of the lawyers has been thus crippled, and the only class who could help the oppressed and the wronged to obtain proper and lawful redress, left so completely at the mercy of those who often do wrong themselves ? The struggle for life is so keen in these days, and the chances of earning a respectable living so few and difficult, that even under these changed and humiliating circumstances a sufficient number of the old pleaders might still stick to the districts where they have been practising for years before, and where besides having made a name and reputation, in itself so dear and valuable to a lawyer, they have acquired property from which it is hard to part. Otherwise, independent of these considerations, the new law leaves hardly any mark of respectability in this traditionally honorable profession of lawyers."

## III.— Native States.

6. The *Public Gazette* (Amritsar), of the 1st December 1901, deprecates the appointment of European tutors for young Indian Princes, and remarks that experience has shown that the practice generally results in the princes becoming wholly indifferent to the usages and customs of Native society. It is absolutely necessary, adds the Editor, that Native Chiefs should make themselves fully acquainted with the thoughts, needs and social condition of their subjects. The training and education they receive at present is not, however, conducive to this end, and it is, therefore, desirable that they should invariably be placed under the instruction of Native tutors.

Appointment of European tutors for Native Princes.

7. The *Paisa Akhbár* (Lahore), of the 30th November 1901, publishes a communication in which the writer regrets to have to say that Kashmir is very backward in education, and that neither the Mahárája nor His Highness'subjects seem desirous of remedying the evil. He adds that the capital of the State can boast of only one school, which, besides, does not teach beyond the Entrance Standard. It may be mentioned here that the State authorities do not encourage the people to attain efficiency even in the education at present imparted in the said school, with the result that the residents of the Happy Valley cannot secure the worldly advantages which education confers on its recipients. The correspondent goes on to say that some time back,with a view to spreading education in Kashmir, Pandit Bhág Rám, late Revenue and Judicial Member of the State Council, caused a resolution to be issued to the effect that educated subjects of the Mahárája should be afforded every facility in the matter of obtaining entry into the public service of the State. This resolution was acted upon for some time, but now it is a veritable dead letter, nay, the present state of affairs is quite contrary to its spirit. In conclusion, the writer calls upon the State authorities to take the necessary steps to encourage education in the Happy Valley.

Education in Kashmir.

8. The *Shamim-i-Hind* (Jullundur), of the 1st December 1901, remarks that for some time past the correspondents of the *Tribune* have been conducting themselves in a strange manner. They are always ready to prefer charges of bigotry and bribery against Government officials with whom they may not be on good terms. Only the other day, a certain Shekh (Sheikh Inám Ali) was accused of bigotry in the columns of the said paper, but the fact that that officer has since been made a Khán Bahádur is significant in the extreme. The Lahore Tri-weekly has now turned its attention to Khán Ghulám Ahmad, Revenue Member of the Kashmir State Council, and publishes the following query in one of its recent issues :—" Can anyone inform me how many Hindu Tahsíldárs have been dismissed by the Khán since his appointment as Revenue Member of the Kashmir Council ? " The gentleman in question, adds the Editor, is an able and keen-witted officer, and there can be no doubt that if he has dismissed two or three Hindu Tahsíldárs, he must have been justified in doing so.

The *Tribune* and the Revenue Member of the Kashmir Council.

## V.—Native Societies and Religious Matters.

9. The *Tribune* (Lahore), of the 23rd November 1901, commenting on the Viceroy's reply to the complaint of the Manipur Musalmáns, that they were treated as foreigners and not given their due share of higher appointments in the State, remarks as follows :—" Hindu Bengálís and Muslim Bengálís have never regarded themselves as members of two rival communities, but as two sections of one great community. Recently, however, there are indications here and there of strenuous efforts being made, *by the emissaries of parties who carefully keep themselves out of sight*, to sow discord where there was undisturbed harmony before. If the sinister designs of the misguided fanatics (whose identity unfortunately can at present be only a matter of conjecture) are allowed to be

Disunion between Hindús and Muhammadans.

carried out without any attempt to frustrate their evil object, there is every fear of the people being divided into two hostile camps before long. * * *

"The way in which the 'Devil's own dismal work of discord and disunion' is being pushed on is something like the following. An up-country Mulla or Fakír arrives at a village, the fame of his sanctity or miraculous powers having preceded him. Soon a number of young Muslims begin to attend the meetings daily held at the mosque or shrine where the visitors have put up. Before a month has passed hundreds of Muslims of all classes flock to the gatherings. Gradually a change becomes apparent in the feelings and attitude of the bolder spirits in the community. They begin to keep away from their Hindu neighbours. They begin to agitate for the stopping of religious music when passing in front of the local masjid. They decline to eat food cooked by Hindús, and therefore cease to attend, although invited as usual, on festive occasions at the house of the local Hindu zamíndár. And this sort of thing goes on till one day the whole Hindu population is thunderstruck to learn that several Muslim families in the village were preparing to perform cow-sacrifice at the next *'Id*, and were determined to exercise the liberty that the law gave them in this respect. In vain the Hindús point out that formely Muslims scrupulously reframed from doing anything that might hurt the feelings of the Hindús, but such appeals prove in vain. If recourse is had to law, funds are provided from somewhere 'to uphold the cause of Islám' as it is said In this way the seed of disunion is being scattered broadcast, with a thoroughness and perseverance that is simply astonishing. Who are these sowers of strife? Whence they come? Who provides funds for them? Who sets them to do this hideous work? These are questions which it is in vain to attempt to answer. And what is happening in Bengal is going on to a certain extent in the interior tracts of this Province also, as no one who looks below the surface can have failed to notice."

The Nadwat-ul-Ulema.

10. The *Watan* (Lahore), of the 29th November 1901, publishes a communication from Munshi Syad Hásham Ali, of Simla, who expresses satisfaction at his co-religionists in Bengal having invited the Nadwa to their Province, and says that the next session of the said Assoication will be held at Calcutta on the 5th, 6th, 7th and 8th December. He then praises the Musalmáns of the Punjab for the deep interest they evince in all "National" movements, and exhorts them to send a large contingent of delegates to the above gathering. He also calls upon the influential Muhammadan residents of the Province to convene meetings in support of the movement and induce their co-religionists to attend the Calcutta session of the Nadwa. The Maulvi would also like Musalmán journalists in the Punjab to help in this noble work, and says that the Society in question has succeeded in binding the Prophet's followers in India more closely together.

The same.

11. The *Chaudhwín Sadi* (Ráwalpindi), of 1st December 1901, also publishes the above.

12. The *Vakíl* (Lahore), of the 2nd December 1901, is very much gratified to learn that there is a proposal to invite the Nadwat-ul-Ulema to hold its session for 1902 in the commercial capital of the Punjab—Amritsar. This, adds the Editor, would afford the Muhammadans of this Province, who are already favourably disposed towards the movement, an opportunity of witnessing its practical character and thus bind them still more closely to the Association. It may be mentioned here that by establishing the Nadwa, Musalman Ulemas have impressed on the public mind that they are not unmindful of the exigencies of the times, and that they realize that modern requirements have necessitated a revision of old courses of study. Indeed, they have, by their conduct, made it abundantly clear that they do not wish to stand in the way of their co-religionists advancing materially. But at the same time they highly disapprove of the Prophet's followers in India being so engrossed in secular matters and becoming so enamoured of Western Sciences as to pay no attention to religious education. The Editor is, therefore, of opinion that a laudable movement like the Nadwa is deserving of every help from the Muhammadans of this country. It is of course true that the Association in question and the school established by it are yet in a state of infancy; still signs are not wanting to show that both promise to prove *most* useful institutions for the Musalmáns, for they are certain to exercise much wider influence than the Aligarh College Committee. It may be added that both Nawáb Mohsin-ul-Mulk and the Hon'ble Mr. Mahmúd entertain feelings of respect and admiration for the Nadwa, and that in one of his recent articles the former has highly praised the aims and objects of the movement. As for the late Sir Syad Ahmad Khán, the *Aligarh Institute Gazette*, of the 11th April 1896, bears testimony to the fact that he was favourably disposed towards this Society of the Ulemas.

The same.

13. A correspondent writing to the *Núr Afshán* (Ludhíana), of the 29th November 1901, says that Maulvi Muhammad Husain of Batála having failed to write a reply to the *Ummahat-i-Mominín*, several other Musalmán gentlemen were compelled to undertake the task of removing the blots which the author of the aforesaid book had thrown on Islám and its founder. The efforts to wash away the stains, however, made them look still uglier, and in their disappointment the gentlemen in question began to throw abuse right and left. After remarking that the writings of these worthies have had the effect of giving still more prominence to the weakness of the Muhammadan religion, the writer observes that pages 56 to 73 of Syad Ghulám Alí's reply to the *Ummahat*—a metrical composition in Punjabi—deal with the wives of Muhammad, and that in this part of the book the Syad has endeavoured to refute the allegation that the founder of Islám had sexual intercourse with 'Aisha when she was only nine years of age. It is, however, impossible to disprove the charge, especially when most unimpeachable evidence is forthcoming in its support. The correspondent then quotes an extract from page 158 of the *Minhájj* in which 'Aisha asserts that she was nine years old on the day on which the Arabian Prophet had sexual intercourse with her for the first time. A perusal of page 852 of the same book, Volume II, and of page 736 of the *Maásáhir-ul-*

The *Ummahat-i-Mominín*.

*Haq*, Volume IV, also tells the same tale. It is, therefore, clear that Syad Ghulám Ali's labour has been wholly thrown away, and that the occurrence which he regards as improbable and contrary to the Muhammadan Law is a stern reality. The Editor then advises the Syad to renounce Islám and search for a spiritual guide, by following whose teachings and example he can hope to make himself acceptable to both God and man.

A European traveller's visit to Mirza Ghulám Ahmad.

14. The *Alhákam* (Kádián), of the 24th November (received on the 2nd December) 1901, says that on the 17th idem, when Mirza Ghulám Ahmad was conversing with some of his disciples in the consultation room of Maulvi Núr-ud-dín (Hakím), a European gentleman arrived, and taking off his hat, bade *salam alaikum* to all present. On inquiry it was found that the stranger was a traveller, and that his name was D. D. Dickson. He also informed his questioners that he followed no particular religion, and that he was thinking of founding a new faith consisting of truths to be met with in the religious scriptures of the world. On being asked by the Mirza to stay at Kádián for at least a week, Mr. Dickson expressed his inability to do so, remarking that Mr. Kennedy, District Superintendent of Police, was waiting for him at Batála. He, however, consented to pass a night at the place named, after which Maulvi Muhammad Ali, M.A., and certain other gentlemen took him over the School (? established by the "Prophet" of Kádián). In the library attached to this institution he happened to see *An unknown life of Christ* compiled by a Russian writer, and on his expressing a desire to read the book, the same was given him at once. The Editor adds that Dr. Khalífa Rashíd-ud-dín and certain other persons talked to Mr. Dickson on several subjects, especially about the existence of Christ's grave in Kashmir and the Mirza's followers being superior to the rest of Muhammadans in morals and religious fervour. The stranger admitted the truth of the latter assertion, and expressed surprise that a person (the Mirza) living in such a secluded place should have succeeded in collecting round him men well-versed in all branches of knowledge. In connection with the allegation regarding the existence of the tomb of Christ in Kashmir, he stated that he had seen a coin bearing the inscription: "I am the saviour and the king of the kings." He further stated that a certain Pandit in Kashmir had told him that he possessed a life of Christ in Sanskrit. After the afternoon prayers, he took three photographs, in two of which the Mirza and his "companions" were photographed together. The third represented the "Prophet" of Kádián by himself.

## VI.—LEGISLATION.

Sir E. Elles' House Bill.

15. The *Victori Paper* (Siálkot), of the 1st December 1901, suggests that General Sir E. Elles' House Bill ought to contain a section forbidding Secretaries to Cantonment Committees, who are also Cantonment Magistrates, from trying cases instituted by themselves on behalf of the Committees. He also suggests the insertion of a clause in the Bill requiring house proprietors to keep in proper order gardens attached to the bungalows owned by them. He adds that, if necessary, a tax should be imposed, the receipts from which should be spent in maintaining the said gardens in a tidy condition.

## VII.—General Administration.

### *(a)—Judicial.*

The Peshâwar Honorary Bench.

16. The *Tájul Akhbár* (Ráwalpindi), of the 30th November 1901, says that the vacancy caused on the Pesháwar Honorary Bench by the death of the late Rái Bahádur Lála Lorinda Mal should be filled by Rái Múrli Mal, who is in every way deserving of the honour. The latter gentleman, adds the Editor, is a retired public servant, and is held in high esteem by the Ráises of Pesháwar. It may be mentioned here that his elevation to the Pesháwar Honorary Bench will give great satisfaction to the local public. The Editor, therefore, expresses the hope that in filling up the vacancy, the Chief Commissioner of the North-West Frontier Province will pay due regard to the claims of Rái Múrli Mal.

### *(c)—Municipal and Cantonment affairs.*

Complaint against the Secretary to the Amritsar Municipal Committee.

17. The *Ahlúwália Gazette* (Amritsar), of the 1st December 1901, alleges that the local Municipal Secretary being at the back of Sardár Tára Singh, Dárogha of the (Tram car) horses, the latter carries his head very high indeed. It is rumoured that he seats himself in a chair in the Secretary's room with the object of making the people fear him. Again, it is said that he managed to secure billets for his sons on the occasion of the last cattle fair, and that the Secretary has overlooked a serious fault on their part. After remarking that a certain gentleman has promised to reveal the cause of Mr. Gardner's partiality to the Dárogha, the Editor says that Europeans, Eurasians and Native Christians employed on work in connection with the above fair have been paid tenfold the salaries fixed for natives, while on the 16th November last they were treated to fruits and wine. It is scarcely necessary to add that no refreshments were provided for natives. Nay, they have not as yet been paid even their dues, and are thinking of submitting a memorial to the Deputy Commissioner on the subject.

### *(d)—Education.*

The proposed Education Commission.

18. The *Victoria Paper* (Siálkot), of the 30th November 1901, is gratified to learn that several native gentlemen are also to be given seats on the proposed Education Commission. The Editor would, however, request the Viceroy to see that due care is exercised in the selection of native members. He is of opinion that not only Deputy Commissioners and Commissioners, but also Directors of Public Instruction in the different Provinces should be consulted on the point.

A proposal to abolish the Municipal Board College, Amritsar.

19. The *Ahlúwália Gazette* (Amritsar), of the 1st November 1901, remarks that the local Municipal Committee being in great need of funds for the erection of water-works, steps are about to be taken to effect retrenchments in its expenditure. The Editor understands that one of the proposed steps is the abolition of the Municipal Board College, Amritsar. He, however, takes exception to the

proposal, and remarks that the Hindu members of the Municipality should have the sense to abstain from supporting the proposal, at least so long as a Hindu College has not been established in the city. After exhorting the well-to-do Hindu residents of Amritsar to supply the want, the Editor alleges that Municipal expenditure can be reduced in several other ways. As an instance in point, he says that Babu Siráj-ud-dín, an unqualified Accountant, is paid over Rs. 100 a month, whereas a passed Accountant can easily be engaged on a far lower salary. Again, it is a waste of money to pay Rs. 250 to the present Octroi Tahsíldár when an able Tahsíldár can be secured on Rs. 100 per mensem. Similarly, the Municipal Overseer can advantageously be replaced by a Sub-Overseer, while the salaries of many other officials can be reduced without the work of the Municipality suffering in the least. The Editor concludes by promising to suggest several other means of reducing the expenditure of the Amritsar Municipality.

A suggestion to hold the Middle School Examination at Miánwáli.

20. The *Akhbár-i-Am* (Lahore), of the 2nd December 1901, suggests that Miánwáli, having been made the head-quarters of a district, should also be one of the centres for holding the Middle School Examination. The local candidates for the said examination, adds the Editor, have to undergo considerable inconvenience in travelling to Bannu for the purpose of appearing at the examination in question. The same is the case with candidates from Isa Khel, Leiah and Bhakkar. Were, however, the above suggestion acted upon, all this inconvenience would be remedied, seeing that candidates from all the tahsíls (excepting Isa Khel) of the newly created district can travel to Miánwáli by train. Again, the local school building is capable of accommodating all the boys likely to appear at Miánwáli for this examination.

### *(e)—Agriculture and questions affecting the land.*

The land revenue assessment.

21. The *Watan* (Lahore), of the 29th November 1901, in continuation of its previous remarks (*vide* paragraph 27 of the Selection No. 48), says that certain unthinking public men never hesitate to advise Government to tide over its financial difficulties by adding to the burdens of the already heavy-laden *zamíndárs*. After remarking that the rates, at which income tax and the customs duties are recovered in Great Britain, are very much higher than those in force in this country, the Editor asserts that the Government of India can treble its income from the customs without the people feeling the least strain, seeing that in the end the said duties are paid by the well-to-do. Likewise, the imposition of a tax on grain, &c., exported from the country would bring in four or five crores of rupees without the country feeling the burden. An import tax on the cloth sent to India from abroad is another source of income which the authorities would do well not to neglect, and it would not also add to the burden of tax-payers to any appreciable extent. On the other hand, the least enhancement of the land revenue would be certain to tell very heavily on the already poverty-stricken agricultural classes. If, therefore, the Government of India really stands in need of more funds it should call upon the urban population to find the extra money. It is of course true that certain *zamíndaris* in the

country can conveniently pay land revenue at higher rates; but then they are in the possession of gentlemen from whom Government would not perhaps like to realize more money than they pay at present. These *samindáris*, adds the Editor, are the tea plantations in Assam, &c., which are, comparatively speaking, very lightly assessed. Where, however, is the Settlement Officer bold enough to tell his European brethren that the land revenue paid by them is very light and must be increased. It may be mentioned here that the so-called *samindárs* of Bengal are not tillers of the soil, and that consequently they should also be required to pay income tax,—and that at least at double rates,—the minimum net income assessable being fixed at Rs. 5,000 or Rs. 10,000 a year. In conclusion, the Editor suggests that Government should not only abstain from adding to the burden of the *samindárs*, but should also spend a part of the taxes at present recovered from them in educating them, and constructing irrigation works for their benefit.

### *(f)—Railways and communication.*

22. The *Akhbár-i-Am* (Lahore), of the 6th December 1901, publishes a communication in which the writer remarks that although the complaint that the present arrangements for the supply of drinking water to passengers on the North-Western Railway are very defective, has more than once been brought to the notice of the Railway authorities, no steps have so far been taken to remove the evil. It is true that the District Traffic Superintendent has recently issued a circular containing certain instructions on the subject, but on a careful perusal they appear to be impracticable. As an instance in point the correspondent says that under the suggested arrangements Hindu passengers would find it very difficult to distinguish the pitchers of water meant for them from those intended for Muhammadans, and *vice versâ*. Again, there is no provision in the circular to ensure the purity of water. The writer then suggests the construction of two rooms at every station for the storage of water for Hindu and Musalman passengers. The number of watermen employed should also be largely increased, so that the travelling public should experience no difficulty in obtaining drinking water. In case this cannot be done, water posts should be erected at all stations on the North-Western Railway.

**Supply of drinking water at Railway Stations.**

23. A correspondent, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 2nd December 1901, complains that there being neither platforms nor waiting rooms at the stations on the Wazirabad-Lyallpur Line, the travelling public are put to great inconvenience and trouble.

**A railway complaint.**

24. The *Akhbár-i-'Am* (Lahore), of the 29th November 1901, publishes a communication in which the writer remarks that recently the Manager, North-Western Railway, deputed Lála Milkhi Rám to make enquiries into the grievances of the clerks employed in the local Railway Offices, and that hopes are entertained that the clerks in the said offices will in future be treated in a more considerate manner. The correspondent then adds that the Railway employés are not without their grievances, nay, their lot is pitiable in the extreme. He alleges that they are looked upon as worse than animals, and

**The grievances of subordinate railway officials.**

that their applications for sick leave are invariably refused. As an instance in point, he says that during the last sickly season Mushtak Rái, a relieving Station Master, was sent on duty to Rukhánwála, and fell ill there. The poor man sent a report of his illness to Mr. Littlewood, who, however, sent for him in office, and held out various threats to him. After remarking that such treatment is calculated to spread discontent among the subordinate Railway employés, the writer expresses the hope that Mr. Jacob, C.I.E., who has just returned from leave, will look into the matter without delay.

The road between Nakodar and the Jullundur Cantonment.

25. The *Akhbár-i-'Am* (Lahore), of the 2nd December 1901, complains that the road between Nakodar and the Jullundur Cantonment is in a very wretched condition, and that persons travelling over it are put to great inconvenience and trouble. The matter, adds the Editor, has more than once been brought to the notice of the local authorities, but they seem to be wholly indifferent.

*(h)—Miscellaneous.*

The plague.

26. The *Punjab Samáchár* (Lahore), of the 30th November 1901, says that plague returns for the preceding week show that the epidemic is daily on the increase in the country. As for the Punjab, it is to be feared that the whole Province will soon be in the grip of this fell malady. Already more than 80 cases of plague have occurred in Luliáni, Lahore District, while the disease is also said to have appeared in Lahore itself. It is rumoured in the city that a case has occurred in the Saththán Mohalla inside the Delhi (? Bhati) Gate, although it is to be hoped that there is no truth in the rumour. After referring to the outbreak of the epidemic in Siálkot and Háfizabad (Gujránwála District), the Editor observes that if the plague were to appear in Lahore it would be certain to spread to all parts of the Punjab. He has, however, no doubt that Government will do its utmost to avert the calamity, and exhorts the people to co-operate with the authorities in the attainment of that end.

[ Confidential. ]

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[ No. 50. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 14th December 1901.**

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

**Received up to 14th December 1901.**

## I.—POLITICS.

### *(a)—Foreign.*

1. The *Tribune* (Lahore), of the 7th December 1901, after referring to the grievances of native immigrants in British Colonies, remarks as follows :—

**Grievances of Native immigrants in British Colonies.**

"Lord Curzon is reported to possess great influence with the present Ministry. He is also said to be very solicitous of the welfare of the people of this country. We do not know if he has ever turned his attention to this matter of the disabilities the Indians in the Colonies are labouring under. A statesman of his vast information and versatile knowledge cannot be unaware that there is in this country a good deal of discontent about the treatment accorded in the Colonies to Indians emigrating thither. His Excellency can earn the lasting gratitude of the people whose destinies are committed to his hands by getting the authorities in London to protect the Indian immigrants to the Colonies against the baneful consequences of race prejudice which threaten to destroy England's reputation for just and fair-dealing with subject races. Lord Curzon is doubtless aware that after everything is done to insure India against periodical or recurrent droughts, the heavy pressure of the population on the soil must continue to give cause for anxiety. The best interests of the country demand suitable channels for emigration. For generations past Europe has had the Americas, Australasia and South Africa to send her surplus population to; and unless similar facilities are provided for the Indians, the present unsatisfactory state of affairs will not be mended. Will Lord Curzon interest himself actively in this matter? We wait to see."

2. The *Watan* (Lahore), of the 6th December 1901, acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

**The Hedjáz Railway.**

| | Rs. | A. | P. |
|---|---|---|---|
| Balance in hand on the 29th November 1901. | 294 | 2 | 0 |
| (1) Received through Sayad Sajjád Husain, Vakíl, Bára Banki. | 15 | 0 | 0 |
| Total ... | 309 | 2 | 0 |
| Add amount remitted to Turkey ... | 1,072 | 3 | 0 |
| GRAND TOTAL ... | 1,381 | 5 | 0 |

3. The *Vakil* (Amritsar), of the 9th December 1901, also acknowledges the following subscriptions :—

The same.

| | Rs. | A. | P. |
|---|---|---|---|
| Amount already acknowledged... ... | 6,750 | 13 | 4 |
| (1) Fakír Muhammad, Head Master, Pára Chinár. | 5 | 2 | 0 |
| (2) Munshi Muhammad Bakhsh, Post Master, Sujánpur | 1 | 0 | 0 |
| (3) Received through Munshi Mahmúd-ul-Haq of Paháripur, Muzaffarpur District. | 35 | 5 | 0 |
| Total ... | 6,792 | 4 | 4 |

*(b)—Home.*

4. The *Tribune* (Lahore), of the 28th November 1901, commenting on the Viceroy's remarks about thedisarmament of the Chin Hills tribes, makes the following remarks :—

Government and the people.

"Lord Curzon in effect told the Chiefs, and through them to all the conquered races and tribes of India, that the use of arms was not safe for a conquered people—neither for themselves nor for the conquerors; that a subject people ought and must submit to the provisions of measures like the Arms Act; that martial pastimes like volunteering is not to be thought of by a conquered people, who must turn and *confine* their attention to the arts of peace, in exploiting the resources of their hills, plains and forests. This was unquestionably sound advice. His Excellency certainly did not mean that the tribes should make themselves into hewers of wood and drawers of water; but unhappily events have a tendency to produce such a state of things when a weak race is brought into contact with a strong and resourceful one by the 'opening up of trade' and the 'development of resources.' In any case, it is good for a conquered people to remember that when a people, like the British, occupy a country by force of arms, they mean to stay there and partake in the fruits of the 'exploitation of their resources,' &c., &c ; not to leave them after preparing them for self-government and teaching them the use of arms that might some day be turned against the conquerors themselves. These may, we fear, be unpalatable truths for a certain class of men belonging to subject races; but they are truths of a very plain kind, and Lord Curzon deserves credit for stating them in his own outspoken manner, though his Excellency's audience consisted of a band of savage Chiefs and not a deputation from the National Congress. The truths are, however, equally applicable to both parties, and we would commend them to the special notice of those soaring, aspiring patriots of ours who would allow the country no rest, and let the younger generations turn their attention to nothing else, until they have obtained the repeal of the Arms Act, the concession of Volunteering, Elective Councils on the basis of extended (if not universal) franchise, and other favourite items of a certain well-known 'omnibus' resolution."

5. The *Tribune* (Lahore), of the 3rd December 1901, in the course of an article, headed "Muslims and Politics," makes the following remarks :—

Muhammadans and politics.

"The new school of Muslims, it seems, cannot bear the thought of working in partnership, though for a common purpose. They will work for themselves alone, and will keep the good things that may accrue to themselves alone. Herein lies the difference between the Congress-wálás (to give the name which Young India goes by amongst Anglo Indians) and Young Muslim (or, which is the same thing, the Alígarh party). The Congress, and all the political associations that are its tributaries or branches, *are open to all and for the benefit of all who call India their home*. If the constitutional agitation, by means of which these bodies hope to attain to their object some day—may be many years hence—bear fruit, all sections of the Indian community will equally enjoy the fruit. The Mussalmáns who have kept away from these movements will have as much a share in the advantages agitated for as those Hindús, Pársís, &c., who have been their devoted and staunch supporters from the very first. Muslims are as good at Competitive Examinations as any other Indian people. If the system of Competitive Examination is given greater extension to, they will be as much the gainers as any other fellow-countrymen of theirs. In this way, if the reforms, improvements and changes the Congress prays for again and again are carried out even partially, the Muslims will be as much the gainers as others. So Muslims do not suffer in the least by keeping away. This holdaloofness does not involve any self-sacrifice. Does it? The argument that Mussalmáns being in the minority run the risk of being out-voted in the Congress cannot hold water for a second. To leave no room for such flimsy excuses for not joining the national movement, it has been provided that if members of any community protest in a body against any proposal or proposition, the Congress will be bound to throw it out. What then becomes of the objection of which so much is made by the leaders of the Alígarh party in advising their people to give a wide berth to the Congress?

"The thing is, they (the Alígarh leaders) know as well as we do that it is a self-contradiction of the most obvious kind to admit the need of a political organisation and at the same time to denounce the Congress. Our friends are wise in their generation. They are astute enough to see that they have two strings to their bow. The vast mass of the Anglo-Indian bureaucracy are bitterly against all political agitation. They would like Indians to do nothing but sing the praises of the administration. To find the least fault with it is akin in their estimation to harbouring disloyal or seditious sentiments. Our 'cute Muslim friends saw the advantages to be gained by having Anglo Indian officialdom on their side. Even the most censorious Congress-wála finds much to praise and very little to criticize in the administration. And whatever little there is to criticize is not the result of any evil intention, but of blundering or error of judgment. So, the Alígarh leaders may *honestly* say, in a sort of way, that they find nothing but to praise in all the measures, schemes, systems, arrangements, &c., &c., connected with the government of the country. And by the tactful infusion of enthusiasm in the expression of wholesale admiration the hearts of the Anglo-Indian officialdom have been won. The benefits that have accrued from this attitude are patent to all. Surely, nothing can be more sensible, from the practical point of view,

than the policy followed by the Algíarhites. All that the Congress people may gain *in the end* is assured to them. Meanwhile the gushing candour of the Congress people must excite the displeasure of those who, as a matter of fact, constitute the Government of India. And, naturally, the loyal and brave descendants of the Pathán and Moghul rulers of India—who instead of joining the chattering 'Bábús' in their disloyal agitation make it their business to 'strengthen the hands of the authorities'—must come in for tokens of approval of their manly attitude, worthy of the traditions of the race! Our friends will have it with both hands, the right as well as the left! Seriously, there can be no possible justification for keeping apart from the Hindús even in the sphere of political work. It would be more in consonance with their traditions to be the guiding power in all political movements, instead of voluntarily separating themselves and keeping an eye only to the interests of their *own* community. It is a matter for congratulation that in the general body of the community there is an awakening to a sense of national, as distinguished from sectional, duty."

The same.

6. One Fazal Hussain of Sialkot, writing to the *Wafádár* (Lahore), of the 8th December 1901, remarks that some educated Mussalmáns are anxious to establish a Congress of their own. But is there any hope, asks the writer, of any good resulting from the formation of such a society? He admits that his co-religionists are poor and backward in education, but he denies that a Congress is needed to remind Government of this. In the first place, the authorities already know this, and in the next the Mussalmán Press is equal to the task of bringing the fact to the notice of Government. The correspondent then goes on to say that the proposed Congress is calculated to do more harm than good to the Mussalmán community. He is of opinion that the establishment of such an association would be certain to create an impression that the Prophet's followers are in a prosperous condition which, however, is not a fact. Again the step is calculated to make Government suspicious of their loyalty, which cannot but prove injurious to their best interests. It may be added that it is idle to say that the Mussalmán Congress will be loyal to Government. Indeed, if it were to discharge its duties properly, it would be no better than the existing Indian National Congress. If, however, the proposed society is to confine its efforts to flattering the powers that be, it is likely to degenerate into a band of self-seekers who will not hesitate to sacrifice the interests of their community for their own aggrandisement.

The Imperial Cadet Corps.

7. The *Civil and Military News* (Ludhiána), of the 11th December 1901, writing about the formation of the proposed Imperial Cadet Corps, remarks that the scheme will always keep Lord Curzon's name green in India, and that it is the first step in the policy, by the adoption of which Akbar consolidated Mughal rule in India. After publishing the names of the recently selected cadets, the Editor remarks that the majority of these young men are students of the Rájkumár Colleges at Rájkot, Ajmere, Indore and Lahore. Again, it is mainly these Colleges from which recruits for the Corps will in all probability be selected in future. It has, therefore, been deemed desirable to change the curriculum of the said institutions so as to fit their students for undergoing a military training.

8. The *Tribune* (Lahore), of the 5th December 1901, makes the following remarks in the course of an account of the recent St. Andrew's dinner in Calcutta :—

**Natives and emigration.**

"This alleged disinclination (referred to in Mr. Yule's speech) of Indians to leave their homes in search of livelihood exists only in the imagination of Europeans. No people are more ready to go anywhere to better their condition. The sympathy for the people of India that was evident more or less in all the speeches is a very gratifying thing indeed to all natives of India. Bábu Kanhya Lál of Amritsar said at the second Punjab Provincial Conference : 'We Punjábís do not regard ourselves as *subjects* but as *citizens* of the Empire. We are proud of it and will lay down our lives to uphold it.' All the signs show that a time is coming—though it may be distant—when our European, American, African and Australian fellow-subjects will realise the true status of India in the 'Imperial Commonwealth,' if we may use such a phrase."

## II—Afghanistan and Trans-Frontier.

**The Mahsúd blockade.**

9. The *Tribune* (Lahore), of the 10th December 1901, publishes the following :—

"A great many more troops have had to be employed to keep up the blockade than would have been required for an ordinary punitive expedition. Evidently the forces have now got tired of sitting down patiently under the hills awaiting developments. The 'passive operations' have given place to raids and forays of the orthodox type, which means that the blockade has proved a failure. The telegraphic reports of the destructive work being done in the mountain fastnesses of the Mahsúds read exactly like the accounts of previous achievements in this direction. We are again reading of flying columns, stealing unawares on villages, and returning as swiftly after burning, slaying and looting as usual. We should not be surprised if, as has happened so often before, the black flag of *jehád* is once more sent round, and the indomitable Patháns of the mountains again muster in their thousands to die fighting like warriors instead of being killed like rats in holes. The object of the raids, we may be told, is to goad the tribes into resistance *en masse*, so that an effective blow may be struck at them. But what then was the use of spending such vast sums on getting together, and keeping for so long, the big force necessary for a blockade, while a small expeditionary force would, as usual, have sufficed ? Government coffers are not so overflowing as to allow of experiments in the shape of new and untried schemes. From the latest reports it appears that it is not the Mahsúds alone that suffer. A British column lost 10 killed and 15 wounded in a recent foray. Why, there would have been quite a sensation in England if there had been so many casualties even in a big pitched battle in South Africa."

**The new Amír's proposal to construct railway and telegraph lines in Afghánistán.**

10. The *Sadiq-ul-Akhbár* (Rewári), of the 2nd December 1901, is gratified to learn that Habíbulla Khán is thinking of introducing the railway and the telegraph in his dominions, and that most probably Kábul and Pesháwar will be connected by means of railway and telegraph lines. The Editor has no doubt that the step will lead to an increase in the trade

between India and Afghánistán. He is, however, doubtful if the fanatical Afgháns will not set their faces against the innovation. Certainly the dead Amír used to regard the undertaking as a very difficult and dangerous one. It is not, therefore, easy to see what has led His Late Highness' successor to think otherwise. The Editor cannot believe that Abdur Rahmán's death has put an end to fanaticism among the Afgháns and made them take to railways, &c., more kindly. He adds that it is not improbable that the projected railway and telegraph lines may cost Habibulla Khán the loyalty of his subjects. He would, therefore, advise the new Amír not to move in the matter without first consulting the Government of India. He also suggests that at first only a telegraph line should be established between Kábul and Pesháwar, and if it finds favour with the Afgháns, the two cities should gradually be connected by means of a railway. He then goes on to say that it is quite possible that on hearing of the aforesaid project the Muscovite Government may request the Amír to construct a railway between Russia and Afghánistán. At all events there can be no doubt that if His Highness' proposal is carried into effect, Afghánistán will either become a great power or sink into insignificance.

**Government and the frontier tribes.**

11. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 9th December 1901, says that a few months back he made a suggestion to the effect that Government should treat the tribesmen just as they were treated by Hari Singh, Nalva. He is gratified to see that his suggestion has been adopted and that Government has changed its tactics in connection with the Mahsúd blockade. The correspondent has no doubt that if the new policy is persevered in, the tribesmen will soon be brought to their senses and made to behave themselves. After remarking that light punishments cannot help in the suppression of crime, he suggests that sentences of death should be executed in the most public manner, in order that they may exercise a deterrent effect upon the populace.

## III.—Native States.

**The Panna Case.**

12. The *Tribune* (Lahore), of the 28th November 1901, writing about the trial of the Mahárája of Panna, makes the following remarks—

"As far as we have seen, the entire native Press is of one mind as to the impropriety of subjecting a ruling Chief to the form of trial prescribed in the Panna case. A contemporary unkindly thinks that the Government of India decided not to include any Indian in the Panna Commission because in the historic Baroda case the native members of the Commission had pronounced in favour of the Gaekwár! Though, of course, it would be unfair to impute any such motive to the Government of Lord Curzon, yet there can be no doubt that by appointing two European officials alone to try the Mahárája and other persons connected with the alleged crime the Suzerain authority has laid itself open to the charge of taking no account of the feelings and sentiments, as also the position and privileges, of the Feudatories of the Empire. And it is not only the brother-chiefs of the accused Mahárája who

have been rendered profoundly uneasy by the method of trial being followed in the Panna case, but all classes of Indians have evidently taken to heart the exclusion of even a single peer of the Mahárája from the Commission. To noblemen in England is conceded the privilege of trial by men of their own rank; the recent Russel case is an example in point. Why should the privilege be denied to Indian Princes? This is the question which everybody is asking. If the object is to forcibly impress upon the minds of Indian Princes the lesson that, however high their status may be, they are not above the reach of law, could not the same end be served by appointing a Board of Native Chiefs, assisted by one or two British officers, to hear the case for and against the Prince? Surely this would have been more in accordance with the traditions of the country and the feelings of the Chiefs. We wonder how Lord Curzon, with his insight into and sympathy with native feeling, could sanction such a procedure."

Murderous attack on a chaprási by the Tahsíldár of Phagwára.

13. The *Siráj-ul-Akhbár* (Jhelum), of the 9th December 1901, publishes a communication in which the writer alleges that recently the Tahsíldár of Phagwára struck a chaprási (named Sohan Rám) on the chest with a stone, with the result that the man fell down senseless and died the next day. No enquiry, adds the writer, has so far been instituted into the matter.

## V.—Native Societies and Religious Matters.

The Punjab Political Association.

14. The *Tribune* (Lahore), of the 10th December 1901, publishes the following:—

"*The Punjab Political Association.*—It is resolved, by the Reception Committee to the 16th Indian National Congress, that a permanent organisation be started in the Punjab, under the name of the Punjab Political Association, with the following rules, as the basis of its constitution:—

"(1) Every person residing in the Punjab, who is not a minor, is eligible for membership.

"(2) Members of the Reception Committee of the 16th Indian National Congress, who have paid their subscription in full, become *ipso facto* members of the Association.

"(3) Every person not falling under Rule (2) shall have to pay an admission fee of Rs 5 to become a member.

"(4) Every member will pay an annual subscription of Rs. 3, which will be payable in January each year.

"(5) Any member wishing to resign may do so by sending in his resignation to the office of the Managing Committee, and on the expiry of a month from date of receipt of resignation he shall cease to be a member.

"(6) The affairs of the Association will be managed by a Managing Committee consisting of members of the Association who have paid Rs. 50 or more towards the funds of the 16th Indian National Congress and those who pay Rs. 50 or upwards towards the permanent fund of the Association.

"(7) The office-bearers of the Association will be a Chairman, one or more Vice-Chairmen, a Treasurer, a Secretary, one or more Joint Secretaries, who will be chosen from the Managing Committee and who will hold office for one year.

"(8) A notice of ten days will be necessary for a meeting of the Association and a notice of five days for a meeting of the Managing Committee.

"(9) The Secretary may call a special meeting of either whenever he deems it necessary; but he shall call a meeting of the Association, at the instance of the Chairman or 15 members, and that of the Managing Committee, at the instance of the Chairman of the Association or 5 members of the Committee.

"(10) The ordinary meetings of the Association will be held quarterly and those of the Managing Committee monthly on the last Saturday of each month.

"(11) An annual meeting of the Association will be held in Bradlaugh Hall, Lahore, on the last Saturday of October—

(*a*) to elect office-bearers;

(*b*) to elect members for the next Indian Congress Committee;

(*c*) for the discussion of such political matters as have been notified by the Managing Committee a month previous to such meeting.

"(12) The accounts of the Association and of the Managing Committee shall be kept by the Secretary, who shall be the custodian of all the property, effects and funds belonging to the Association, or the Managing Committee.

"(13) No expenses shall be incurred without the sanction of the Managing Committee, but the Chairman and the Secretary may incur an expenditure of a sum not exceeding Rs. 100 in anticipation of such sanction.

"(14) All income will be deposited in a bank, and all cheques shall be drawn under the joint signature of the Chairman and the Secretary, but in their absence a Joint Secretary and a Vice-Chairman may sign in place of the Secretary and the Chairman respectively.

"(15) An audited annual statement of accounts shall be circulated a fortnight before the annual meeting.

"(16) No business shall be transacted in a meeting which has not been previously notified in the Agenda-paper.

" 17) Five shall form a quorum of the Managing Committee, and ten of the Association.

"(18) Members in each district or part of a district may form a local committee of the Association. Out of the subscription of each such member Re. 1 will go to the funds of the local committee and the balance Rs. 2 will be remitted to the funds of the Association.

"(19) The immoveable property, known as the Bradlaugh Hall, with buildings, lands and fixtures attached thereto and the furniture and any other property that may hereafter be acquired by the Association, shall vest

absolutely in the Managing Committee, who will acquire, sell, mortgage, give on lease, build, improve upon, manage or otherwise deal with the same through a Board of Trustees, consisting of 5 members of Managing Committee, not holding any office at the time.

"(20) The trustees will not hold office for a period exceeding three years, but any one of them may resign before the expiry of his term.

"(21) A trustee loses his office on ceasing to be a member of the Association or of the Managing Committee.

"(22) A trustee may be removed from office by a majority of ⅔rds of the members of the Managing Committee.

"(23) In case of any vacancy, a new trustee will be elected by the Managing Committee.

"(24) All property belonging to the Managing Committee will be held in the names of the trustees, who shall, on its behalf, execute all deeds, and documents, relating to the property.

"(25) The first election of the office-bearers of the Association and trustees will take place in an extraordinary meeting of the Association to be called by the Secretary as early as possible."

**Hostile attitude of the Hindús towards the Muhammadans.**

15. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th December 1901, remarks that while Western education has spread enlightenment among the people of this country, it has at the same time made them extremely bigoted. And the Hindús, who have made the greatest progress in education, are the most bigoted of all. The natural result is that in their treatment of Muhammadans they not infrequently set at naught even the orders of Government, while in offices in which the Hindu element preponderates the rights of Mussalmán employés are constantly overlooked. The Editor then reprints from the *Observer* a communication in which the writer alleges that public offices in the Miánwáli District are almost exclusively manned by Hindús. He concludes by calling upon the Deputy Commissioner to look into the matter and put an end to this state of affairs.

**The Nadwat-ul-Ulema.**

16. The *Vakíl* (Amritsar), of the 9th December 1901, publishes a communication from its special correspondent, Háfiz Abdur Rahmán of Amritsar, who, writing about the recent session of the Nadwat-ul-Ulema, says that seven or eight months back Maulvi Abu Siráj Shah Nizám-ud-dín Ahmad of Jhajjar, Rohtak District, went to Calcutta and started an agitation advocating the holding of a meeting of the Nadwa in the capital of India. The movement led to the establishment in the city of palaces of an association named the Muin-ul-Nadwa, with Nawáb Amír Hassan Khán, C.I.E., and Khán Bahádur Maulvi Badr-ud-dín Haidar as President and Secretary, respectively. And it is through the exertions of this society that the 8th session of the Nadwat-ul-Ulema has been held at Calcutta. It may be mentioned here that certain gentlemen set on foot a counter-agitation and delivered several speeches with a view to prevent the Nadwa from meeting in the aforesaid city, but to no purpose. After remarking that the *pandál* intended for the gathering has

cost Rs. 700 and that the chairs required for the occasion have been obtained on hire for Rs. 800, the writer says that the following are among the delegates from the Punjab, Oudh, Bihar, &c. :—

1. Shekh Abdul Qádir, B.A., Editor of the *Observer*, Lahore (representative of the local Anjuman-i-Himáyát-i-Islám).
2. Mufti Ghulám Rasúl (delegate from the Anjuman-i-Islámia, Amritsar).
3. Háfiz Abdur Rahmán (representative of the *Vakil*, Amritsar).
4. Maulvi Ghulám Muhammad.
5. Maulvi Muni'm-ud-dín.
6. Maulvi Nihál Ahmad Ulvi, of Katra, Allahabad District.
7. Qázi Ali Ahmad, Ráís, Badaun.
8. Maulvi Háfiz Ullah, Manager of the Nadwa's College.
9. Maulvi Muhammad Fárúq, Head Teacher in the above College.
10. Maulvi Ali Akram, of Patna.
11. Shah Rashíd-ul-Haq, Sajjáda Nashín, of Patna.

The delegates were received at the Railway Station with every mark of respect and a number of volunteers consisting of the educated young Muhammadans of Calcutta look after their comfort. The writer then goes on to say that it has been arranged to hold two sittings each day, the first from 1 to 4 P.M. and the second from 8 to 11 P.M., admission to the latter alone being by tickets. The proceedings of the 5th December commenced with Qári Mírán Shah, of the Nadwa's College, reciting a few verses from the Qurán, after which Mufti Ghulám Rasúl of Amritsar was elected to preside over the first sitting. This gentleman delivered a short speech on the Prophet's morality and was followed by Maulvi Shah Muhammad Sulaiman, Sajjáda Nashín of Phalwári in the Patna District, the subject of whose lecture was 'the present condition of Muhammadans and how to improve it.' The Maulvi's speech produced a marked effect and was profusely punctuated by enthusiastic cheers. Before the election of President for the second meeting Nawáb Sayad Amír Hassan, C.I.E., read out to the audience letters of sympathy received from a number of gentlemen, including the Lieutenant-Governor of Bengal, Sir Amír-ud-dín Ahmad Khán (Superintendent of the Máler Kotla State) and Maulvi Abdul Jabbár, C.I.E. (Prime Minister of Bhopál). The Nawáb also briefly referred to the aims and objects of the Nadwat-ul-Ulema and exhorted his co-religionists to put an end to the differences existing among them. Maulvi Abdul Haq, of Delhi, who was elected to take the chair for that evening, then delivered an eloquent speech, in which he stated that the primary object of the Nadwa was to obtain unity among Mussalmáns to encourage the study of Arabic and provide preachers for spreading Islám in foreign countries. It may be added that the audience numbered over 4,000, and that the Deputy Commissioner of Police, Calcutta, was among the spectators.

The same.

17. Commenting on the above the Editor remarks that it is a matter for congratulation that Mussalmán Ulemás have begun to acquire the broad-mindedness which characteri ed their early *confrères*, and that they are not unmindful of the requirements of the present times.

18. The *Alhákam* (Kádián), of the 30th November (received on the 7th December) 1901, publishes a notice over the signature of Mirza Ghulám Ahmad, who says that for the past 22 years it has been a duty with him to circulate in Muhammadan countries copies of books forbidding the waging of *jehád*. The *'Ijáz-ul-Masih* (page 152) compiled by him in February last also contains a similar teaching, and was consequently despatched to Arabia, Egypt, &c. The Mirza feels certain that it is his opposition to *jehád* and exhortation to his Indian co-religionists to remain loyal to the British Government which have prompted the *Alminár* of Cairo to find fault with the above-named book and denounce him in strong language (*vide* paragraph 13 of the Selections No. 43). He adds that the Mullas of this country, who were already jealous of him, are very jubilant over the *Alminár's* adverse criticisim of the *'Ijáz-ul-Masih*. These ignoramuses should, however, remember that the denunciation of *jehád* in the book under reference is the real cause of the aforesaid new-paper falling foul of him. That this is so is evident from the fact that another Cairo paper, the *Almanár*, the Editor of which enjoys the respect even of the *Alminár*, has admitted that the Mirza's publication is without a peer in points of erudition and eloquence, and that no Maulvi could have produced a work of such merit. The *Alhilál*, which is also published in the above city, has expressed the same opinion, and highly praises the *'Ijáz-ul-Masih*. After remarking that the time is fast passing away when Mullás could persuade the followers of Islám to believe that the only way to enter paradise was to wage *jehád*, the "*Prophet*" of Kádián observes that not infrequently he wonders why it is that Government, loyalty to which has been inculcated in several of his compilations and in the interests of which he has written several books condemning the waging of *jehád*, should be unaware of the nature of his services to it. It is possible that the authorities may be of opinion that his publications on these subjects circulated in India are meant merely to flatter the powers that be. The fact, however, that the same have also been circulated in Arabia, &c., should convince Government of the sincerity of the Mirza's professions. Indeed, he was in no way bound to send such books to Islámic countries, and be abused by the residents thereof. He adds that he feels confident that Government will one day recognize his services, and thereby put to shame those who are always making false complaints against him. He then refers to the boast of the Editor of the *Alminár* to write a book equal in merit to the *'Ijáz ul-Masih* in a few days, and states that he intends challenging that worthy to write a book to compete with another Arabic work he (the Mirza) has just finished. He concludes by asserting that the Arabic spoken in Egypt is of a most perverted kind, and the residents of that country can therefore be no judges of good Arabic.

Mirza Ghulám Ahmad of Kádián.

19. Commenting on the above, the Editor also makes similar remarks, and alleges that Mirza Ghulám Ahmad having endeavoured to dissipate the mistaken notions prevalent among Mussalmáns about *jehád*, those who hoped to secure loot in connection with the sanguinary wars of the promised Messiah and Mehdi have fallen foul of him and are denouncing him as a káfir. The Editor adds that

The same.

the real reason of the opposition to the Mirza is his denunciation of *jehád*, and his repeated declaration that obedience to the present Government of India is sanctioned by the Qurán. He further remarks that, but for the Government, their opponents would not hesitate to kill the Mirza's followers or take away their property, nay, their very wives, from them. In conclusion, he invites the attention of Captain Dallas, the Deputy Commissioner of Gurdáspur, to the above, and trusts that in future that officer will rate the opinions of the Mirza's enemies at their proper worth.

The same.

20. One Imám-ud-dín, Tálib, of Gujrát, commenting on the same notice in the *Chaudhwin Sadi* (Ráwalpindi), of the 8th December 1901, remarks that the Mirzá's madness seems to be beyond cure. The writer would like to know how the "Prophet" of Kádián has come to know that his denunciation of *jehád* is the real reason of the *Alminár* picking holes in the *'Ijáz-ul-Masih*. Again, it is wrong to say that the Editor of the said Egyptian newspaper has offered to write a book like the *'Ijáz* in a few days. All that he says is that there are innumerable Arabic scholars who can produce better literary works in seven days. Moreover, if the journalist in question speaks and writes only bastard Arabic why should his opinion put out Mirza Ghulám Ahmad? The correspondent adds that the Mirza should not attempt to mislead Government by soft-spoken words, and that the authorities can see through him only too well.

Islám and the Pársi religion.

21. One Yogindar Pál, an Arya Preacher, writing to the *Arya Musáfir Magazine* (Jullundur), for October (received on the 9th December) 1901, quotes extracts to show that almost all the teachings of Islám are plagiarised from the religious books of the Pársís and Jews, and that the same have been altered a little in order to prevent the plagiarism from being detected. The writer adds that the Qurán does not contain a single idea about the unity of God which is not to be found in Pársi scriptures. Indeed, at least half the Qurán is made up of material obtained from these scriptures and altered to suit the purpose of Muhammad. It is, therefore, clear that neither was the founder of Islám a prophet nor is the Qurán a revelation from God. After remarking that the religion of the Pársís is merely a corrupted form of the Vedic faith, the correspondent observes that had the Prophet been literate and had he compared the teachings of the Zendavastha with those of the Vedás he would assuredly have preached the Arya religion. As it is, it is to be regretted that he should have mis-stated in the Qurán even what he had learnt in the company of Pársís and Christians. Nor is this all. He has gone the length of fixing death as the penalty for those who adversely criticise his compilation.

## VII.—General Administration.

### *(a)—Judicial.*

A judicial complaint.

22. The *Victoria Paper* (Siálkot), of the 8th December 1901, alleges that the notice issued to appellants or respondents by the Deputy Registrar of the Punjab Chief Court contains words to the effect that their cases will come up for hearing during such and such a week, but that in the event of their being postponed they

should continue to attend the Court even after the expiry of the week, on pain of their cases being decided *ex-parte*. The Editor adds that under the existing arrangements not a few litigants have to dance attendance at the Court for weeks together, and that even after this the hearing of their cases is not infrequently postponed to some other week. The practice, he complains, entails great inconvenience on lawyers as well as litigants, especially on such of the latter as cannot keep away from their work without injury to their interests. The Editor, therefore, suggests that a fixed date should be entered in the aforesaid notice, and that in the event of a case not being heard on the day specified another date should at once be fixed and communicated to the parties.

*(b)—Police.*

Embezzlement in the Amritsar Treasury.

23. The *Ahlúwália Gazette* (Amritsar), of the 8th December 1901, says that a sum of seven or eight thousand rupees has been embezzled from the public treasury of Amritsar, and that the chief culprit, Lála Panna Lál, has absconded from the City. The Editor adds that the Lála was a man of dissipated habits, and that he had been gambling for over two months past. He also wishes to mention that it has more than once been hinted in the columns of the *Gazette* that several Government servants at Amritsar are in the habit of visiting gambling dens. Again, the Editor has several times requested these worthies to mend their ways, as well as called upon the Police to look into the matter. He has no doubt that had the local authorities followed his advice the embezzlement in question would have been prevented. In conclusion, he alleges that another person is also said to have abstracted some money from the treasury.

The same.

24. The *Public Gazette* (Amritsar), of the 8th December 1901, says that Panna Lál's immoral character is said to be at the bttom of the embezzlement. It is rumoured that he was not only an epicure in the matter of food and drink, but that he was also a confirmed gambler and debauchee. After regretting the prevalence of gambling in Amritsar, the Editor remarks that in future the authorities should see that public servants do not indulge in gambling. He adds that the Deputy Commissioner is making every effort to bring the culprits to book. It is, however, to be feared that his holding court at his bungalow is not likely to prove beneficial to the interests of the administration.

The same.

(* The 1st was a Sunday.)

25. The *Vakil* (Amritsar), of the 9th December 1901, writing on the same subject, says that had the Deputy Commissioner himself inspected the treasury on the 1st* idem the defalcation would have been detected on that very day. That officer being, however, indisposed on the said date he deputed Díwán Lakhmi Dás, Extra Assistant Commissioner, to make the necessary inspection. But trust seems to have been the guiding motto of the Díwán on this occasion, for otherwise he would have counted the Currency Notes in the treasury himself and put no faith in the assurances of the Treasurer. His motives cannot of course be called into question; but still his indifference in connection

with such important work is wholly unpardonable. The Editor is afraid that if the Díwán continues to behave like a simpleton it is not easy to say how he will fare at Lyallpur, where he is going on promotion and where his responsibilities will be still greater. It may be added that he ought to have inspected the treasury in a specially careful manner, seeing that Mr. Corrigan, the Treasury Officer at Amritsar, is quite new to his work.

*(c)—Municipal and Cantonment affairs.*

A complaint in connection with the coming Municipal election at Bhera.

26. The *Dost-i-Hind* (Bhera), in a Supplement, of the 6th December 1901, writing about the coming Municipal election at Bhera, alleges that Lála Devi Dás, a local Honorary Magistrate, has taken advantage of his official position to secure voters' certificates from the residents of the Imlíwála Ward and will make over the same to candidates belonging to his own party. Again, that gentleman and Lála Mathra Dás, a retired Munsiff, who is also a candidate for a seat on the Municipality, are using unparliamentary language towards rival candidates.

*(e)—Agriculture and questions affecting the land.*

A complaint against Nihál Singh, a Lambardár at Majítha.

27. One G. S. Bazáz, writing to the *Ahlúwália Gazette* (Amritsar), of the 8th December 1901, alleges that Nihál Singh, one of the Lambardárs of Majítha, is very old and quite unfit to perform the duties of his office. Besides, he is never to be found at his post and is in debt to the amount of Rs. 6,000. All his landed property has, moreover, been either sold or mortgaged, while he is never punctual in the payment of Government dues and is always in arrears. After remarking that Rs. 112 are due from him even now and that there is no prospect of the amount being recovered from him, the correspondent alleges that Nihál Singh is about to abscond. He then refers to the enquiries made into the Lambardár's conduct on a complaint submitted by him (the writer) to the Deputy Commissioner on the subject, and says that Nihál Singh having been sent to jail more than once on a charge of misappropriation, it is not safe to entrust Government money to him.

*(f)—Railways and Communications.*

Grievances of native railway passengers.

28. The following appears in the *Tribune* (Lahore), of the 7th December 1901:—

"It is an excellent suggestion made by the *Bengalee* of Calcutta that the Railway Commission presided over by the expert, Mr. Robertson, now touring over India, should receive a deputation of representatives from recognised Native Associations to hear what has to be said regarding the grievances of native railway passengers. Mr. Robertson has been brought over to this country at some expense to the Government, and the Commission is also to cost a good round sum; but the latter will have left a most important part of its work undone if this one of the most important of Railway questions, *viz.*, the grievances of native passengers, be left undealt with. The various Railway authorities who are busy in pressing their respective 'points of importance' to the attention of the Commission are mindful only of their own interests from the commercial or administrative point of view, and there is none we believe to represent the people's point of view in the matter of railway travelling. Indians are a long-suffering people, and Railway Managers know

that they will submit to any amount of inconvenience rather than assume an attitude that might cause inconvenience to the Managers themselves. So the grievances of the native passengers are going unredressed, though they are voiced loudly enough in at least a section of the public press, and Railway Conferences meet and disperse year after year without even touching the question, as if no such question existed at all. The Railway Commission presents a splendid opportunity for the ventilation of the question, and it is to be hoped that Mr. Robertson will give native public opinion the chance that is sought for the *Bengalee*. Native leaders should on their part be alert, and we believe we may depend upon the British Indian Association and Indian Association of Calcutta (which are specially mentioned by our contemporary) doing the needful."

A complaint against the Railway.

29. The *Watan* (Lahore). of the 6th December 1901, remarks that Maulvi Sa'ed, Manager of the Madrissa-i-Soulatiya, Mecca, complains that contrary to Government orders on the subject, the Booking Clerk at the Agra Railway Station recently refused to accept from him a rupee coined in 1840. The Editor would advise the Maulvi to bring the matter to the notice of the Railway authorities.

*(h)—Miscellaneous.*

The Pasteur Institute, Kasauli.

30. The *Vakil* (Amritsar), of the 9th December 1901, publishes a communication from Mr. Gardiner, Secretary to the Amritsar Municipality, who, after remarking that Government has established a Pasteur Institute at Kasauli and that it is under the supervision of experts, alleges that hundreds of Natives and Europeans have been successfully treated at the Institute. He adds that only recently five residents of Amritsar were bitten by a mad dog, and that of these four went to Kasauli and have returned thoroughly cured. The fifth, however, who, in spite of advice to the contrary preferred to be treated at Amritsar, died after a short time. Mr. Gardiner then regrets that the people should not value the boon so kindly conferred on them by Government and should lose their lives for nothing. He wishes to mention here that while some of them are ignorant of the very existence of the above Institute, others refuse to take advantage of it through sheer prejudice. He concludes by remarking that his letter is intended for the benefit of the general public.

The present condition of India.

31. The *Koh-i-Noor* (Lahore), of the 10th December 1901, complains that the necessaries of life are becoming dearer and dearer every day, and that things are likely to assume a still more serious aspect. To make matters worse, every profession is being overcrowded and its members can hardly keep body and soul together. But as if this was not enough, famine and plague are becoming endemic in the country and entailing untold sufferings on the people. In short, just now India is in the grip of diverse misfortunes and her condition is pitiable in the extreme. The Editor then goes on to say that the immoral practices of natives are responsible for this state of affairs, and exhorts the people to place themselves on the moral plane occupied by their forefathers.

[ Confidential. ]

[ Vol. XIV. ] [ No. 51. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

Received up to 21st December 1901.

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[ Vol. XIV. ] [ No. 51. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

# PUBLISHED IN THE PUNJAB,

**Received up to 21st December 1901.**

## I.—Politics.

### *(a)—Foreign.*

The Hedjáz Railway.

1. The *Vakíl* (Amritsar), of the 13th December 1901, says that Dr. Rukn-ud-dín, Hospital Assistant, Narot, has subscribed Rs. 100 towards the Hedjáz Railway Fund, and that in his letter which accompanies the remittance he says that having been prevented from visiting Mecca this year he subscribes towards the Fund a part of the money he would have spent on the pilgrimage. The Editor expresses satisfaction that the Doctor should have acted upon the suggestion made in a recent issue of the *Vakíl* (*vide* paragraph 1 of the Selections No. 36). He also calls upon his co-religionists to imitate the example set by the aforesaid gentleman.

The same.

2. The same paper of the 16th December 1901 acknowledges the following subscriptions towards the Hedjáz Railway Fund :—

| | | Rs. | A. | P. |
|---|---|---|---|---|
| | Amount already acknowledged ... .. | 6,792 | 4 | 4 |
| (1) | Bábu Rukn-ud-dín, Hospital Assistant, Narot | 100 | 0 | 0 |
| (2) | Received through Munshi Shah Wali Khán, Police Sergeant, Khusháb ... .. | 40 | 0 | 0 |
| (3) | Mother of Munshi Abdur Rashíd, of Delhi ... | 2 | 0 | 0 |
| (4) | Mother of Háfiz Siráj-ud-dín, of Delhi ... | 1 | 0 | 0 |
| | Total ... | 6,935 | 4 | 4 |

*(b)—Home.*

3. The *Victoria Paper* (Siálkot), of the 16th December 1901, after eulogising Government's efforts to save life during the last famine and the prevalence of the bubonic plague, remarks that the present rulers of India are always mindful of the welfare of the people and participate in the latter's sorrows and joys. Again, they invariably consult native public opinion in connection with every measure of public interest as well as proposed law. The Editor then remarks that if Native States were to imitate this example, their administration would soon become all that could be desired.

Government and the people.

## II.—Afghanistan and Trans-Frontier.

4. The *Vakil* (Amritsar), of the 13th December 1901, remarks that the imposition of heavy export duties by the late Amír was intended merely to keep down the price of provisions in Afghánistán and protect His Highness's poorer subjects against scarcity and famine. Although the new ruler of Kabul is not a protectionist, still he looks after the comforts of the poor in everything. As an instance in point, it may be mentioned that the severity of the approaching winter has prompted him to issue a proclamation forbidding shop-keepers dealing in flour, fuel and other necessaries of life at a profit exceeding one anna per rupee. They have also been warned that in the event of their disobeying the above orders they will be severely punished, and State shops will be opened for the sale of the articles in question.

Afghánistán Affairs.

5. The *Akhbár-i-Am* (Lahore), of the 14th December 1901, says that a Bannu newspaper reports that at about 6 P. M. on the 30th November last about 100 Mahsúds raided the Ahmadzai Thána. After shooting dead the man on sentry duty, they entered the Thána and fired at the Sergeant Muharrir, killing him on the spot. They also inflicted wounds on several inmates of the building, after which they secured the keys of the Magazine and took possession of all the rifles, bayonets, swords, ammunition, &c., stored in it. They also secured the new uniforms in the Magazine, the old ones being heaped up on a wounded constable and set fire to. After remarking that some of the personal effects of the Thánadár were also carried away by the raiders, the aforesaid newspaper alleges that people in the neighbourhood of Bannu are greatly afraid of the Mahsúd Wazírís. It adds that when the absconding murderer Nabi Bakhsh fled to Mullah Powindah after looting Mauza Attar Shah Singh (*vide* para. 21 of the Selection No. 42), the latter received the brigand with the following words:—"Bravo! The Mahsúds are now at your service." Again, on Nabi Bakhsh informing the Mullah that he had become an implacable enemy of the British Government and that consequently he wanted five hundred armed men to be always about him, his wishes were complied with at once. The paper in question then warns the residents of the Bannu *iláka* to be on their guard and prevent their homes being raided by Nabi Bakhsh and his men.

A Mahsúd raid into British territory.

## III.—Native States.

6. The *Paisa Akhbár* (Lahore), dated 14th December 1901, publishes a communication from one Muhammad Amín-ul-Hasan, Pizai, who says that the present state of affairs in Hyderabad required the appointment of an officer of Mr. Walker's qualifications as Financial Adviser to the Nizám's Government. It may be added that wrangles between foreigners and the State subjects had of late been exercising an injurious influence on both the service and the people; and there can be no doubt that the presence of high officers like Mr Walker in the State is calculated to put an end to the evil. The correspondent further remarks that the new Financial Adviser has disposed of several cases which had been pending for a long time past.

Hyderabad Affairs.

## V.—Native Societies and Religious Matters.

7. The *Ahlúwália Gazette* (Amritsar), dated 16th December 1901, publishes a communication in which the writer gives a list of the decrees obtained against Sardár Kirpál Singh, President of the Majítha Shádi Fund, by certain members, and calls upon such other members as have not been paid their dues to take legal proceedings against the Sardár. He adds that Kirpál Singh was not only President of the Fund, but also its Treasurer, Secretary, Manager, &c., and that he has misappropriated its funds to his heart's content That this is so is clear from the fact that he refuses to produce the registers of the Fund. After remarking that the General Register is full of erasures, the correspondent alleges that Sardár Kirpál Singh refused to produce the same in the Court of Munshi Ghulám Jíláni, Munsif, Amritsar Tahsíl, in connection with a case recently instituted against him. There can be no doubt that the production of this Register would have compromised the Sardár and led to his being prosecuted criminally. The writer then expresses his readiness to substantiate his assertions, or undergo any punishment in default.

Complaint against the President of the Majítha Shádi Fund.

8. The *Watan* (Lahore), of the 13th December 1901, remarks that telegrams from Calcutta show that the last session of the Nadwat-ul-Ulema, which is an important religious association of Mussalmáns and is doing its best to secure their spiritual and worldly welfare, was an unqualified success. The Editor then prays that the next meeting of the Nadwat which is to be held at Amritsar may be equally successful and serve as a beacon light for the people of the Punjab.

The Nadwat-ul-Ulema.

9. The *Paisa Akhbár* (Lahore), of the 14th December 1901, says that of the lectures delivered on the occasion of the last anniversary of the local Arya Samáj two are deserving of special mention. One of these was made by Lála Lájpat Rái at the gathering of the "cultured" Aryás, and among other points touched upon was the present condition of the Arya Samáj. In the course of his remarks on this point the speaker referred to the charge of using strong language generally preferred against the Samáj and its founder.

The last anniversary of the Lahore Arya Samáj.

He added that at the time the late Swámi Dayánand began to preach the Vedic religion this was the only proper course for the Aryás to adopt. The Lála then went on to say that now there was no necessity for the Samáj to indulge in strong language, although he expressed it as his opinion that the Aryás should not as yet discontinue refuting non-Ve ic faiths. The other lecture was delivered by Lála Munshi Rám at the meeting of the "Mahátmás," and its object was to induce Arya society to observe Bráhmacharya and lead a pure and spiritual life In the course of his remarks the Lála addressed the ladies—two or three hundred in number—present at the gathering, and drew their attention to the bravery displayed by the Rájpút Ránís of Chitorgarh on a certain historic occasion. Although the speaker used no harsh words towards the Mussalmán invaders of Chitorgarh, still the Editor has grave doubts if it is advisable to refer to such regrettable incidents in public lectures.

Government occupation of a mosque.

10. The *Panja-i-Fulád* (Lahore), of the 1st November (received on the 17th December) 1901, publishes an article headed "Government possession of the house of God" in which the paper deprecates the location of the Lahore Traffic Superintendent's Office in the mosque near the local Railway Station. After publishing remarks similar to those which appeared in the *Curzon Gazette* of the 1st February 1900 (*vide* paragraph 11 of the Selections No. 6 of 1900), the Editor expresses surprise that the Mussalmáns of Lahore should quietly allow a mosque to be put to a profane use, and exhorts them to submit a memorial to Government on the subject. He adds that seeing that the Lahore Railway Station is being constantly added to, it should not be difficult to erect a building for the Traffic Superintendent's Office. In conclusion, he remarks that by ordering the vacation of the said mosque Government will lay the Muhammadan community under a deep debt of gratitude.

Demolition of a mosque at Hyde abad.

11. The *Vakil* (Amritsar), of the 13th December 1901, understands that a mosque (? at Hyderabad) has been pulled down by order of the Nizám for the simple reason that it was contiguous to a church. It is said that the Lord Bishop had represented to His Highness through the British Resident in the State that the erection of the mosque was calculated to strain the relations between the local Christians and Mussalmáns. The Editor does not wish to discuss the subject at length; but he cannot refrain from remarking that the Bishop would probably never have ventured to submit such a representation to the authorities in British India, and that even if he had done so, it would not have been favourably considered. Indeed, it is not easy to say with what object and for what reasons the ruler of Hyderabad, who is himself a thorough-going Muhammadan, has ordered the demolition of the mosque.

Swámi Shugan Chand.

12. The *Sat Dharam Parchárak* (Jullundur), of the 13th December 1901, says that at one time Swámi Shugan Chand was connected with the Arya Samáj. He next joined the Kayastha Sabha and became one of its leading spirits. For certain reasons, however, he had to sever his connection with the latter body, and again turned his attention to the Samáj. Nevertheless he could

not decide what party he should follow, and attached himself to the "cultured" and the "Mahátma" Aryas by turns, with the result that the Samáj refused to send him to the Chicago Religious Conference as its representative. The Swámi then tried to secure the post of permanent Secretary to the Pritinidhi Sabha, but with no better success. Baffled at all points he went to Gujrát and laid the foundation of what he termed the Shánti Ashram. His partner in this undertaking, however, fell out with him and preferred several charges against him. Being unable to refute these, Swámi Shugan Chand entrusted the management of the Ashram to Lála Rám Jawáya, *alias* Bhái Magal Dev, *alias* Major Mangal Dev, &c., &c., assumed the name of Shiva Nand and set out to seek for "fields fresh and pastures new." His search did not prove futile, and he soon built another Ashram at Bindraban. It is now announced that the (first) anniversary of the religious society founded by him is to be celebrated on the 27th, 28th, 29th, 30th and 31st instant. It may be added that Pandya Mohan Lál has been appointed Secretary of the said society.

**The late Bakhshi Gokal Chand.**

13. The same paper remarks that the late Bakhshi Gokal Chand, "a cultured" Arya Samájist, was a public-spirited man and used to take an interest in all movements calculated to prove beneficial to the interests of the country. The Editor, therefore, joins his co-religionists in deploring the Bakhshi's premature death, especially as he was on friendly terms with the deceased. He, however, takes exception to the way in which certain friends of that gentleman are singing his praises and crediting him with virtues which he never possessed. As an instance in point, the Editor says that, after remarking that men of the stamp of the late Bakhshi Gokal Chand are not born every day, the *Mohyiál Mittar* writes as follows :—"It is only at intervals of hundreds of years that a great and heroic man of such extraordinary power and abilities comes into the world, but even then, after pointing out the path of instruction and righteousness to his fellow-men, he disappears with the rapidity of a lightning flash." Let, however, the deceased's friends themselves decide if he was one of such great men.

**A suggestion to spread Islám in Japan.**

14. The *Vakil* (Amritsar), of the 6th (received on 17th) December 1901, publishes a communication from one Azíz Muhammad Khán, of Parbhani, in the Deccan, who says that Maulvi Muhammad Ibráhím, whose love for Islám is not unknown to his co-religionists in India, will shortly visit Japan with the object of preaching the Prophet's faith to the Mikado's subjects. After taking Mussalmán divines to task for doing nothing to spread Islám in foreign countries and remarking that they are unworthy to be called Ulemas, the writer eulogises the efforts of the Christian Missionaries to propagate in all quarters of the globe what they regard to be the true religion. He then quotes extracts from a pamphlet (issued by the Madras Christian Society) giving an account of the operations of the said Missionaries in the Land of the Rising Sun, and proceeds to remark that a perusal of the above publication has convinced him that there is great probability of the Japanese being converted to the Muhammadan religion. He, therefore, exhorts the Prophet's followers in India to send a large number of Mussalmán preachers to Japan. Should they be unable to do so, they should render Maulvi Muhammad Ibráhím all possible help in the attainment of the end he has in view.

15. Commenting on the above, the Editor remarks that the Maulvís should not take offence at the writer's uncomplimentary reference to them, seeing that his motives are highly praiseworthy. The Editor also expresses the hope that the religious leaders of the Mussalmáns, especially the Nadwat-ul-Ulema, will take into consideration the question raised by the correspondent, although it is true that the present condition of the Muhammadans of India does not admit of their doing much in the way of spreading their faith in foreign lands.

The same.

## VII.—General Administration.

### *(b)—Police.*

16. The *Ahlúwália Gazette* (Amritsar), of the 16th December 1901, writing about the Amritsar Treasury frauds, says that it is open to doubt if the body discovered at Mauza Sangatpura, Lahore District, was that of the absconding Treasurer, Panna Lál. The Editor is of opinion that the Thánedár concerned ought to have sent for the Treasurer's heirs for the identification of the body, especially when the distance between Lahore and Amritsar is not great. It may be added that the papers, &c., which led the aforesaid official to conclude that the body in question was that of Panna Lál must have been found at the very first search. It is not, therefore, easy to see why he should have allowed the cremation of the body before having it identified. The Editor wishes to mention here that the diamond ring and the tussore silk turban worn by the absconding Treasurer were not found on the body discovered at Sangatpura. He, therefore, calls upon the Deputy Commissioner to interest himself in the matter.

Embezzlement in the Amritsar Treasury.

17. One Munshi Amír Bakhsh, a pensioner at Lahore, writing to the *Sada-i-Hind* (Lahore), dated 12th December 1901, alleges that a fall in the value of silver has proved a veritable windfall to counterfeiters. Rupees 35 can be made out of silver worth Rs. 20, which means that the said worthies are realizing profits at the rate of at least 75 per cent. from their nefarious business. As, however, counterfeiting is a source of loss to Government, it is very necessary that some steps should be taken to put an end to the evil. The writer then suggests that Government should withdraw every rupee now in circulation and issue new coins corresponding in value to their weight in silver. If this cannot be done, the value of silver should be raised in India, or some other method should be adopted to put down conterfeiting.

How to put down counterfeiting coin.

### *(c)—Municipal and Cantonment affairs.*

18. The *Vakil* (Amritsar), of the 16th December 1901, says that every native of independent views has always had something to say against the manner in which the members of Municipal Committees and District Boards perform their work. Indeed, it is generally complained that the majority of these worthies do not know what their duties are; while the remaining few, who cannot be charged with this ignorance, are wholly powerless against their less enlightened colleagues and prefer silence to discomfiture. Again, Municipal

Working of Municipal Committees and District Boards in the Punjab.

Commissioners desirous of currying favour with the powers that be and thereby furthering their personal ends, find it the surest way of gaining this object to say ditto to whatever may fall from official lips at the meetings of the Committees and Boards. On the other hand, those who prefer to follow their own conscience come to be ridiculed; and there being no public opinion in the country, such unfortunate gentlemen cannot rely on public support. The Editor then goes on to say that local authorities being all-powerful the people cannot displease them with impunity. It is, therefore, idle to expect native members of Municipal Committees and District Boards to express their opinion with the freedom which characterises Englishmen. After remarking that Municipal institutions have been introduced in India before their time, the Editor observes that were Government to sever its connection with the same, meetings of the Committees and Boards would soon degenerate into racial fights. He has, however, strong hopes that in course of time this deplorable state of affairs will disappear and Native Municipal Commissioners will learn to display greater independence in the performance of their duties. Again, if a seat on a Municipality were not considered the first step towards the recognition of one's worth by Government the Municipalities in the Province would be considerably improved without any extraneous aid. In conclusion, the Editor publishes a summary of the Lieutenant-Governor's recent remarks on the working of Municipal Committees and District Boards in this Province.

*(d)—Education.*

19. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 19th December 1901, ridicules the efforts of certain book-sellers and proprietors of printing presses to wrest from Messrs. Guláb Singh & Sons the contract for printing and selling text-books (*vide* paragraph 26 of the Selections No. 48). The rivals of the present contractors, adds the writer, should remember that the cheapness of the books is not the only thing which Government has to keep in view in connection with the contract. Several other considerations also guide it in the selection of contractors, and one of these is that the onerous work of printing text-books should be carried out without a hitch. Besides, it is doubtful if the books-sellers and proprietors of the presses in question are in a position to buy up the large stock of books which Messrs. Guláb Singh & Sons are certain to have on hand on the expiry of the contract. In conclusion, the writer remarks that Government is not unaware of the claims and resources of the present contractors, and expresses the hope that the contract will be renewed in their name.

Contract for the publication and sale of text-books.

*(e)—Agriculture and questions affecting the land.*

20. The *Piasa Akhbár* (Lahore), of the 14th December 1901, says that Sayad Shah Husain, Zaildár of Sadhaura, has resigned his post on the ground that he finds it difficult to discharge his official duties in an honest manner. Writing on this subject the *Ittifáq* of Sadhaura remarks that the duties which

Grievances of Zaildárs.

devolve on Zaildárs in connection with official tours have come to be of such a nature that the less said about them the better. The Editor, therefore, suggests that the Lieutenant-Governor should send for the Sayad and ask him to explain what hardships he has experienced and at whose hands.

*(f)—Railways and Communications.*

Grievances of the Railway line officials.

21. A correspondent of the *Akhbár-i-'Am* (Lahore), dated 13th December 1901, writing about the hard lot of officials employed on the North-Western Railway line (*vide* paragraph 24 of the Selections No. 49), alleges that Station Masters are being punished even for the faults of their subordinates. Again, should a Station Master report against any Clerk working under him, the censure is administered to himself. After remarking that the Station Masters of Ráiwind and Ferozepore have been treated in this way, the writer states that some time back Rám Chand, Booking Clerk at the Gujrát Railway Station, obtained leave without pay for a year. Instead, however, of an experienced hand being sent to relieve him, ten relieving Assistant Station Masters were sent to work in his place, one after another. Upon this, the Station Master, Pheru Mal, wired to the District Traffic Superintendent requesting that officer to send a competent and permanent hand in place of Rám Chand, adding that otherwise the work would suffer. But in reply he was ordered never again to send such a telegram on pain of being punished. As, however, bad luck would have it, Pheru Mal fell ill shortly afterwards and went on leave. His *locum tenens* found that the work was in an unsatisfactory condition and submitted a report to the District Traffic Superintendent, with the result that Pheru Mal was removed from the Gujrát Station and placed on relieving duty. After remarking that the unfortunate Station Master's case is still under consideration, the correspondent observes that had the District Traffic Superintendent sent a permanent hand in place of Rám Chand in the first instance or had he granted the prayer contained in the aforesaid telegram, Pheru Mal would have been spared all this disgrace and trouble. As it is, he is being made a scape goat for the fault of the Superintendent himself.

*(g)—Postal Matters.*

A proposal to reduce the rate of commission for money orders for sums not exceeding Rs 5.

22 The *Victoria Paper* (Siálkot), of the 14th December 1901, is gratified to learn from the *Hindustán* that it has very nearly been decided that the rate of commission for money orders up to Rs. 5 should be reduced from two annas to one anna. If the report, adds the Editor, is true, it affords yet another proof that the Postal Department is ever ready to listen to reasonable suggestions.

*(h)—Miscellaneous.*

The plague.

23. The *Victoria Paper* (Siálkot), of the 11th December 1901, reports that the bubonic plague has very nearly disappeared from Siálkot. The local Municipality, adds the Editor, is thoroughly alive to the necessity of keeping the city in a

cleanly condition and has increased the strength of the conservancy staff. It's President and Secretary are doing all that lies in human power to stamp out the epidemic, and the local public seems to appreciate their efforts. Indeed, this was only to be expected, for nothing is done which may offend, or entail the least hardship on, anybody. The Editor concludes by remarking that the services rendered by Mr. Tollinton and Mr. Greenwood in combating the plague in the Siálkot District seem deserving of special recognition at the hands of Government.

The same.

24. The *Siálkot Paper* (Siálkot), of the 16th December 1901, remarks that while the plague is on the increase at Siálkot, the local Ward Committees seem averse to move at a brisker pace. People from infected areas are migrating to the city, but the Committees are wholly indifferent to the matter and submit no report to the Deputy Commissioner on the subject. Again, they pay no attention to the instructions issued by that officer or the Municipal Secretary from time to time. It is, therefore, to be feared that if the said bodies do not mend their ways, the local authorities will be compelled to interfere. The Editor adds that, contrary to the rules on the subject, the Ward Committees do not meet regularly every week, nay, not a few of their members have not so far attended a single meeting. He further alleges that the reports submitted by the Committees to the District Magistrate, &c., are based on the reports of chaprásís told off by these bodies to make enquiries which should be conducted by themselves.

Sir Antony MacDonnell's administration of the North-Western Provinces and Oudh.

25. The *Piasa Akhbár* (Lahore), of the 14th December 1901, says that although Sir Antony MacDonnell has left India for good, he will be long remembered in the country. There can be no doubt that His Honor was an able, keen-witted and painstaking servant of the Crown; but it is equally true that he generally used his great gifts in such a way that natives cannot be expected to remember his name with feelings of pleasure. He not only injured the Muhammadans in especial by placing Urdu in a disadvantageous position, but was also unable to please the Hindús, whom too he injured in several respects. In support of the foregoing assertions the Editor reproduces from the *Amrita Bazár Patrika* the strictures passed on Sir Antony MacDonnell's administration by a correspondent from the North-Western Provinces. He, however, takes exception to the correspondent's statement that Sir Antony gave the Mussalmáns a larger share of public appointments than they could legitimately claim. In the first place, it was His Honor who cut down this share from four to three appointments out of every eight. Again, although in the United Provinces Hindús outnumber their Muhammadan fellow-subjects, the proportion of educated men among both is almost the same. At all events, whatever complaints the Hindús may have to make against the outgoing Lieutenant-Governor, those of the Prophet's followers are far more numerous and serious. Sir Antony MacDonnell not only injured the Urdu language intentionally, but, in spite of his repeated declarations that his Resolution merely permitted the use of Nágri characters, he also made Nágri a compulsory subject in several examinations. It may

be added that in his reply to the farewell address presented to him by the Trustees of the Aligarh College, His Honor, in making such severe attacks against certain Muhammadan movements, gave deep offence to the followers of Islám in India. His reference to the Nadwat-ul-Ulema (as to the beneficial character of which splendid religious and educational institution all Indian Mussalmáns are agreed) as a movement likely to mislead the believers in the Kalima, was tantamount to expressing distrust of the entire Muhammadan community. In the course of the same reply he remarked that he had heard it said that the Aligarh party was not as friendly inclined towards the Hindús as the late Sir Sayad Ahmad Khán was. After observing that this remark was wholly uncalled for, the Editor says that the outgoing Lieutenant-Governor did his utmost to displease Mussalmáns intentionally as well as unwittingly.

Newspapers and Deputy Commissioners and District Superintendents of Police.

26. The *Siálkot Paper* (Siálkot), of the 16th December 1901, suggests that Deputy Commissioners and District Superintendents of Police should read local newspapers in order to avoid making incorrect remarks regarding the same in their annual reports. The Editor adds that the adoption of the suggestion would also enable the said officers to keep themselves informed of the doings of their subordinates, while it would induce the latter to eschew all irregularities. Again, it would deter newspapers from publishing false and mischievous writings, and enable Deputy Commissioners to take notice of obscene or inflammatory articles without delay.

A suggestion to recover income tax by instalments.

27. The *Victoria Paper* (Siálkot), of the 16th December 1901, suggests that, like the Land Revenue, the Income Tax should also be realized by instalments. The concession should be made in the case of at least those persons who pay more than Rs. 50 a year, the amount being recovered in two, if not four, instalments. The change, adds the Editor, would be welcomed by tax payers, while it cannot affect Government's income from this source. He, therefore, urges the Viceroy to call for the opinions of the Local Governments on the subject.

A complaint against the licensed vendors of native-made spirituous liquor in the Gujránwála District.

28. The *Paisa Akhbár* (Lahore), dated 14th December 1901, publishes a communication in which the writer alleges that the licensed vendors of native-made spirituous liquor in the villages of the Gujránwála District are in the habit of fleecing the Zamíndárs in a most cruel manner. The usual price charged for a bottle of country wine, of which, bye the bye $\frac{3}{4}$ths is pure water, is Re. 1-8-0. After regretting that the Abkári Dároghás have never been known to visit the said villages, the writer states that the houses of the vendors of the liquor in question are to a certain extent meeting places for *badmáshes* and persons of doubtful character.

The *Ahluwália Gazette* and its calumniators.

29. The *Ahlúwália Gazette* (Amritsar), of the 16th December 1901, remarks that certain persons, who are inimically inclined towards it, have of late been representing to the authorities that it is in the habit of abusing respectable people. There

is, however, no truth in the allegation, and the aforesaid worthies are merely misleading the authorities. The *Gazette*, adds the Editor, does not unduly flatter or depreciate anybody. He then goes on to say that his predictions in connection with the prevalence of gambling at Amritsar have come true, although his articles on the subject have been the indirect cause of his being prosecuted by the Editor of the local *Hamdard-i-Khálsa*. Again, in the *Gazette* of the 8th instant, he had remarked that another official of the Amritsar Treasury also embezzled some money, and this has also been proved to the hilt. The Editor further remarks that he is a sincere well-wisher of both Government and the people, and that his only fault is that he does not hesitate to speak out the truth. He, therefore, calls upon the Deputy Commissioner to take notice of all complaints published in the *Ahlúwália Gazette*.

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